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VOL. V (PART I)

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BY

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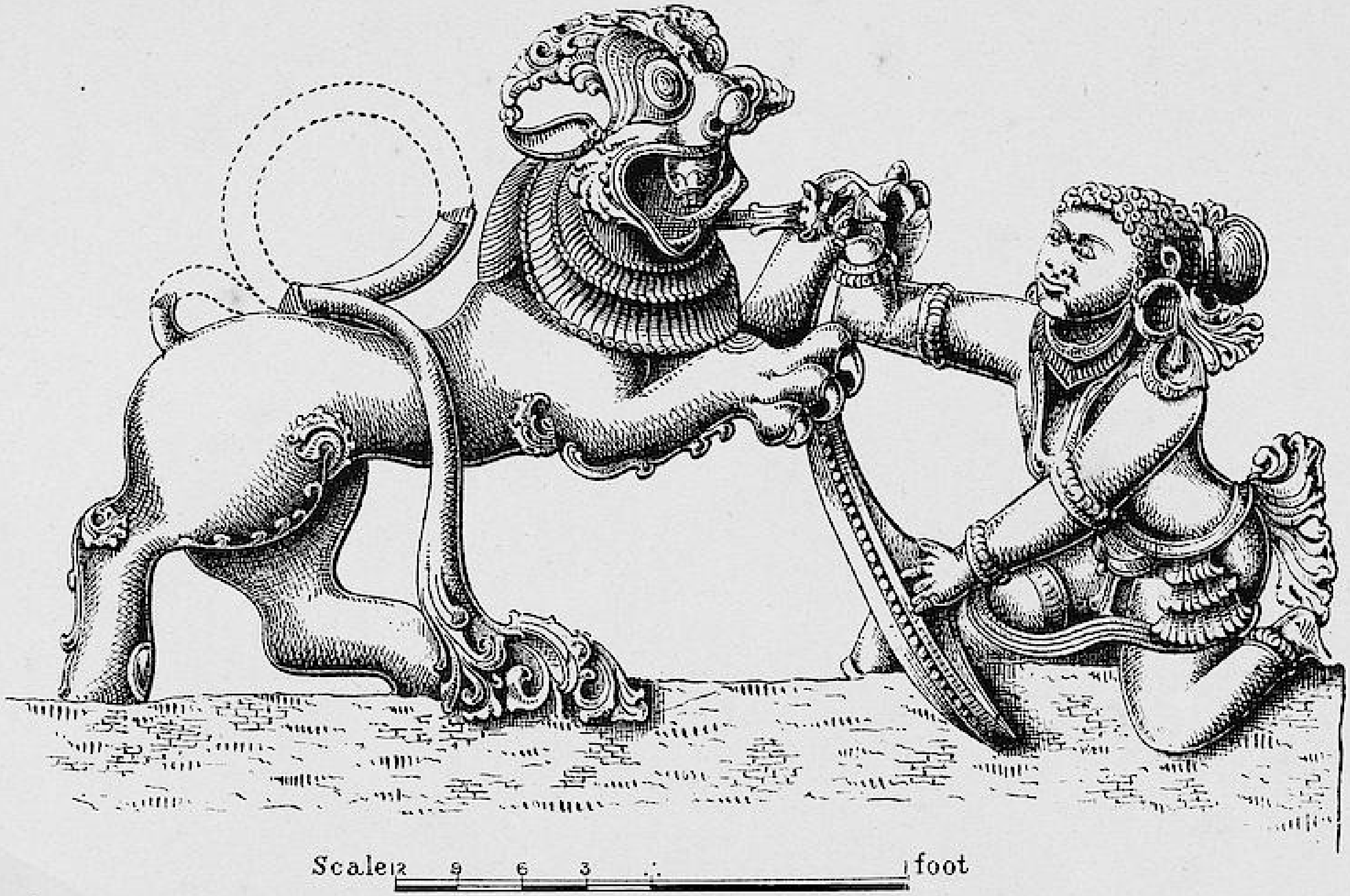
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VOL. V.

Comprising the following Taluqs:

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Arsikere		„	194
Channarâyapaṭṭaṇa .	(145 to 273)	„	129
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HOYSALA CREST (SALA AND THE TIGER), HALEBID

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PREFACE.

In this volume the inscriptions of the Hoysala kings, as might be expected, largely predominate, the Hassan District being in the heart of their kingdom, and containing their capital city. But many of them are models of composition by authors of repute, examples taken from which are quoted in standard works on the language. From the fresh information here supplied, with what has appeared in previous volumes, a detailed account is obtained of all the public and palace events in the reigns of this distinguished and purely Mysorean dynasty of kings. Interesting too are the accounts of the Maleyâḷa merchants who traded on a regal scale and imported horses in ships by sea for the royal stables.

The Koṅgâḷvas are here for the first time brought to notice. They mark the farthest extension on the west of the Chôḷa invasion of the 11th century. Their minister for peace and war in 1079 was Nakuḷâryya, who boasts of being able to write in four languages. It is not impossible that this was the famous Lakuḷa, founder of the Pâśupata sect in Gujarat, who has been traced from Arcot in 1020, to Belgami in Mysore in 1036, and eventually to Baroda. Of the Chaṅgâḷvas we learn something new and important from finding them in possession of Seringapatam in 1252.

In the inscriptions of the Mysore kings it is curious that the Channarâya-paṭṭaṇa fort is said to have been built for (or in agreement with) the Bijapur Sultan. A record also deserving of attention is that which sets forth the succession of the Mysore Râjas as received at the time when Kṛishṇa Râja Woḍeyar took over the reigns of government from the Dewan Pûrṇaiya.

Among items of special interest that may be mentioned are the memorials of public suicide on the death of royalty. Thus, when the Gaṅga king Nîti-mârgga died two separate persons are stated to have entered the fire in consequence. But the most elaborate is that of the self-sacrifice of the prince Lakshma and his wife on the death of the Hoysala king Vîra-Ballâḷa II, commemorated on a pillar at the Hoysalêśvara temple. Another incident which may be noticed is the ordeal undergone by the shânabhôg of Arkalgûḍ to clear himself of the accusations brought against him.

The illustrations are by Namassivâyam Pillai of my office, but the half tones of the Haḷebîḍ temple were produced by Wiele and Klein of Madras. I regret that one side of the western face has not come out well. The Bêlûr temple is from a photograph by Colonel Dixon in about 1865. Of the views of the Kêdârêśvara temple, the first is from one taken either by the Rev. D. Sanderson or by Mr. Butcher, and the second from one by H. H. the late Mahârâjah of Mysore.

No praise is needed for the excellent printing of the Basel Mission Press, but I fear this book has become more bulky than was expected, from preserving wide margins with an eye to appearance. For it will be seen how often the line in the Kannaḍa text has been exceeded by just one letter or two letters.

Bangalore, November 1901.

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INTRODUCTION.

The inscriptions of the Hassan District number altogether 1086. Of these, 144 have already been published separately in Volume II, Inscriptions at Šravaṇa Beḷgoḷa. The present volume deals with 942, distributed throughout the District generally. Those which can be assigned to specific dynasties or periods fall under the following heads:—

Kadamba	13	A. D. 420	to	1075
Gaṅga	23	750	„	974
Koṅgâḷva	11	1020	„	1100
Nâḍâḷva	1	1141		
Chaṅgâḷva	10	1090	„	1579
Châḷukya	24	700	„	1174
Hoysaḷa	365	1022	„	1348
Vijayanagara	83	1343	„	1664
Jâvagal	1	1515		
Durgga	1	1595		
Nuggihaḷḷi	3	1573	„	1627
Bêlûr	69	1524	„	1774
Mysore	32	1588	„	1852

As in the other volumes, the inscriptions are passed in review in this Introduction, as far as possible, in chronological order, under the foregoing heads, attention being directed to such points as appear to call for special notice.

The following abbreviations are made use of for the names of taluqs, in order to save space:—*Hn.* = Hassan; *Bl.* = Bêlûr; *Ak.* = Arsikere; *Cn.* = Channarâyapaṭṭaṇa; *HN.* = Hoḷe-Narsipur; *Ag.* = Arkalgûḍ; *Mj.* = Manjarâbâd.

Kadambas.

The earliest record of the Kadambas in this volume is contained in the Bannahaḷḷi plates (**Bl. 121**). These were discovered in about 1888 by some person when digging in Kôḍanhaḷḷi attached to that village, which is now in the Bêlûr taluq[1]. The grant is one made in the 7th year of his reign by

[1] The plates have been published by Dr. Kielhorn (*Ep. Ind.*, VI, 16) from impressions by Dr. Fleet to whom I had lent them. With regard to his translation, I would point out with all deference that *gandharvva* has here to be taken in its meaning of "horse", and not as "the art of music". Vatsarâja is always cited as a standard of horsemanship. The fac-simile there published shows a number of little rings or circles at the ends of the strokes in many letters, especially the head strokes. But these are merely minute knobs or bumps caused by the bulging of the metal where the graving tool has been pushed to a stop, and are no part of the letters consciously so formed. An example of a real ring or circle intentionally formed occurs in *Kṛ.* in line 5, towards the left of the bottom of the letter. The others are evidently accidental and not the same. The fac-simile in the present volume shows the characters without any manipulation.

Kṛishṇavarmmâ, son of Siṁhavarmmâ, who was the son of Vishṇuvarmmâ, who was the son, by the daughter of Kaikeya, of Kṛishṇavarmmâ. The details given of the date do not suffice to determine the period. Dr. Kielhorn is of opinion, from the forms of one or two letters which he specifies, that the inscription can hardly be placed earlier than the 7th century A. D.[1] But I do not see how this can be reconciled with the fact that the Kadambas lost their independence in the 6th century. In my Introduction to Vol. VI of this Series I have shown how the above succession of kings can be fitted on to that given in the Tâḷgunda pillar, through what we learn from the Bîrûr plates (published in that volume). The first Kṛishṇavarmmâ of the present inscription is identified with the Kṛishṇavarmmâ of the Bîrûr plates from being the performer of a horse-sacrifice, and the father of Vishṇuvarmmâ[2]. If the latter was the king slain by Ravivarmmâ[3], they can be shown to have been contemporaries and cousins by the arrangement proposed in my Introduction above referred to.

The Kadambas are introduced with the usual statements that they were "purified by meditation on Svâmi Mahâsêna and the group of Mothers, were of the Mânavya-gôtra and Hâritîputras, and fully versed in the views they had adopted on the sacred writings". This latter difficult phrase is translated by Dr. Kielhorn, "studying the requital (of good or evil) as their sacred text", and he has a long note (*loc. cit*) giving his reasons for so rendering it. "If this interpretation be correct," he adds, "I cannot help thinking that the epithet alludes to the history of the Kadambas as told in the Tâḷgund inscription. So long as the Kadambas were private Brahmans, it was one of their chief duties to study the sacred texts; in other words they were *svádhyáya-charchá-párás*. When they had become kings, it was an equally sacred duty for them to requite good and evil; to do so was what the study of the Vêda had been to them before; and thus, having been *svâdhyâya-charchâpárás,* they then were *pratikṛita-svâdhyâya-charchâpârás*."

The grant was made on the advice of Haridatta, a Šrêshṭhi or merchant, who, besides being dignified with *gôtra* and *pravara*, is said to have been the donor of a thousand (or thousands of) cows. It consisted of the village of Koḷanallûr in the Vaḷḷâvi-vishaya, given to a Brahman named Vishṇušarmmâ, who, in addition to other praises, is said to be a preserver of the perpetual sacred fire. There is a village of Koḷanallûr mentioned in **Ag. 52**, under the date 1404 A. D., as an agrahâra named Sarvvajña-Bhâskarapura, to the Brahmans of which a grant was made of the village of Uḷênahaḷḷi, where the

[1] *Ep. Ind.*, VI, 17.

[2] In his notice of this inscription (*Kan. Dyn.* 290) Dr. Fleet, who says that he quotes from his own reading, makes a mistake in giving Vishṇuvarman as the name of the father, and Kṛishṇavarman as his son; the latter being the father and the former the son.

[3] *Ind. Ant.*, VI, 30.

stone recording it now is. It is situated in the Koṇanûr hobli of the Arkalgûḍ taluq, to the north of the Kâvêrî river. We also had mention of the village of Koḷanellûr in the Galigekere plates (**Yd. 60**) and in the Nitre stone (**Gu. 79**), dated respectively in about 890 and in 1009 A. D. These may be the same village. But the Koḷanallûr of our present inscription is said to be in the Vaḷḷâvi district. This I am disposed to identify with the Baḷḷavi Seventy mentioned in inscriptions in the Honnâḷi taluq of the Shimoga District. It is there described as being near the Tuṅgabhadrâ river and situated in the Banavase Twelve Thousand[1]. There is a Nallur to the south-west of the Sûḷekere in Channagiri taluq, and from No. 51 of that taluq it is evident that there was a circle named Kole in the immediate neighbourhood.

Another Kadamba grant (**Bl. 245**) of the same reign and in the same characters[2] has come to light in the Beṇṇûr plates, said to be handed down in the family of the present owner[3]. The contents differ in some singular respects from the former. They begin, as do most of the Gaṅga plates, with *Jitam bhagavatâ*. The *svasti* is opposite the 3rd line. The opening verse praises the king for feeding thousands of Brahmans in the same way as Yudhishṭhira. In the body of the grant, after the usual Kadamba epithets, he is described as the fifth king (*pañchama-lôkapâlaḥ*) of the Kadambas, the dharmma-mahârâjaḥ vijaya-šiva-Kṛishṇavarmmâ. His grandfather's name is given in the form Vishṇudâsa. The grant was made when the king was setting out on an expedition from Vaijayantî, in front of (the god) Mahâdêva of Iṅguṇa, on *Pausha-šukla-pratipadi*; and consisted of the village of Palmaḍi in the Sêndraka-vishaya[4], given to a Brahman named Bhavasvâmi, together with a *dašabandha*[5] of six *nivarttana*. After usual imprecations, a blessing is invoked on Dôsharâšivarmmâ[6] on account of the grant, and the inscription ends with obeisance to Vishṇu.

We have to pass over several centuries to arrive at the next Kadamba inscriptions in this volume, and they are on stone. These are **Hn. 38**, **Mj. 28**, and **Hn. 45**, of which only the last is dated, giving us Šaka 947 as its period (1025 A. D.). The others may be somewhat earlier.

In the first the name of the king is unfortunately effaced, but he is said to be in the residence of Banavâse. He conferred a title or bound a crown on the grandson of his guru for some display of bravery. In the second the king

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[1] I do not think Vaḷḷâvi is Beḷḷâvi in Tumkur District, as suggested by Dr. Kielhorn.

[2] The same little dots or knobs appear wherever the graver has stopped. *Anusvâra* is represented by a short horizontal wavy stroke above the line.

[3] The plates are in excellent order. The ring, closed with a lion seal, had not been cut.

[4] This was in the north-west of the Mysore country.

[5] *Dasavanda* is rent-free land granted for building or repairing a tank, on condition of paying one-tenth (or a small share) of the produce.

[6] This ominous name seems intended for the king.

is merely called Kadambarasa, and he made a grant of land on account of a man who fell in fight. In the third, of which a good deal is effaced, the king's name seems to be given as Malapa-Râja, and he seems to have bestowed a title or crown upon the son of the nâḷ-gâvuṇḍa of the Maṇale Three Hundred, and given him an estate. The latter was either mounted at the same time on an elephant, or else had captured an elephant, for which this was the reward. A Maṇale Three Hundred is mentioned in the Jâvali plates (**Mj. 36**, Vol. VI of this Series), but the description there given of its situation places it beyond Bellary, far away from Hassan. They cannot therefore be the same, and there is a difference also of 275 years between the two inscriptions. But the present Maṇale is no doubt the one mentioned in **Hg. 93** (Vol. IV of this Series), dated in 1007 A. D., which speaks of the gâvuṇḍa of Maṇale coming forth on a raid with three hundred men.

We next have a series of seven inscriptions in Manjarabad taluq connected with a Kadamba king named Nîti-mahârâja. The dates range from 1026 A. D. (**Mj. 53**) to about 1035 (**Mj. 55**), the latter recording his death with the performance of the Jaina rite of *sannyasanam*. The inscriptions are very short and much effaced. In **Mj. 51** only *loḻe* remains of the name of his residence, and **Mj. 55** contained the name of his father, which is gone.

The last Kadamba inscription here is **Mj. 18** of the date 1095 A. D. It belongs to the reign of Tribhuvanamalla Dayasiṁha-mahârâja, who was the youngest of the three sons of Dudda-mahârâja, and grandson of Châgi-mahârâja. He is said to have slain a powerful enemy named Śrîpâla, who had an immense army; and he had obtained a boon from the goddess Ekkala. A long account is given of his virtues and accomplishments, winding up with the question,— Why have another Bhârata story? Is not king Dayasiṁha's history enough?[1] The object of the inscription is to record the construction of a tank by his mother Mêchala-Dêvi, who was the daughter of king Baṅki-Balarita. She also had a temple built for the god Vâsudêva, which she endowed, and established an agrahâra named Arasiyapura for five Brahmans.

If this king's father and grandfather preceded him on the throne, as we may naturally suppose, the three reigns would fill up the time from the death of Nîti-mahârâja above. No reference is made to Bayal-nâḍ, which was ruled by Kadamba kings at this period as we know from the inscriptions in our Vol. IV, nor is any connection apparent between them. The Koṅgâḷvas and Chaṅgâḷvas separated them. Of these various hill states in the Western Ghats in the 11th century, the Kadambas of Bayal-nâḍ or Wainâḍ were apparently independent. The Chaṅgâḷvas and Koṅgâḷvas by the cognomens they assume evidently admit Chôḷa supremacy. The Kadambas in Manjarabad on the other

[1] The same question occurs later on in **Hn. 53** with reference to Vishṇuvarddhana.

hand looked to the Hoysaḷas and Châḷukyas as overlords, in witness of which we have Dayasiṁha's cognomen of Tribhuvanamalla. Other evidence will appear farther on that Manjarabad was the point where the Chôḷa invasion from the south was checked on the western side of Mysore.

Gangas.

The earliest Gaṅga inscriptions in this volume belong to the reign of Śrîpurusha (**Ak. 176** and **Cn. 208**). They are not dated, but may be assigned to from 750 to 770 A. D. They are *vîrakal* and contain nothing of importance. But the second mentions that Nirggunda-arasa was ruling the Nirggunda-nâḍ Three Hundred. This province was situated in the south-west of the Chitaldroog District, where Nirggunda still exists. It and its rulers are mentioned in other inscriptions of Śrîpurusha, such as the Dêvarhaḷḷi plates (**Ng. 85**, Vol. IV) and the Talkâḍ stone (**TN. 1**, Vol. III). Here also, later, in **Ag. 61**.

We next have two inscriptions (**Ak. 99** and **Hn. 28**) of the time of Satyavâkya Koṅguṇivarmma Permmâḍi, the latter dating in 896 A. D. They are fragmentary and contain nothing of importance. These are followed by seven (see list) of the time of Nîtimârgga which are of some interest. Only **Hn. 33** is dated and falls in 910 A. D., but the king's name and nearly all particulars are effaced. **Hn. 99** is of his 17th year and **Ag. 26** of his 19th year, both without any other date. **Ag. 5** and **27** record his death, but with no date. **Ag. 24**, besides calling him Nîtimârgga, specifically names him as Nanniya-Gaṅga, and states that at the time of an eclipse of the sun in that year (no year mentioned) he made a grant of lands as *vidyâ-dâna* to his *ayya* (or teacher) Mâkhaṇḍa-bhaṭâra. In **Ag. 26** he is called Satyavâkya as well as Nîtimârgga, and Eṟeyapparasa made a grant for some one who fell in war. **Ag. 5**, with the title Nîtimârgga, styles him Râchamalla and says that he ascended to *svarga* in Kombâḷe. From sorrow for which event a man named Râcheya entered the fire, and the *kalnâḍ* which had been granted to him by Eṟeyappa was resumed. In **Ag. 11** the first part is effaced, but Eṟeyappa is seen granting a *kalnâḍ*. In **Ag. 27** the king is again called Satyavâkya and Nîtimârgga, and the cause of his death is said to have been phlegm (or hiccough) sticking in his throat when he was on an expedition in which he had acquired as far as . . ṇṇanûr. Owing to this event another man Bahiyama entered the fire. The death of Nîtimârgga is the subject of the sculptured representation in **TN. 91** (Vol. III)[1], which is not dated. Thus far we appear to have only six actual dates for Nîtimârgga, namely, 899 in **Kd. 141** (Vol. VI), 906 in **Kp. 38** (Vol. IV), 909 in **Ml. 30** (Vol. III) and 910 in **Hn. 33** (Vol. V), with 902 and 909 in the unpublished Narsâpur and Mankunda inscriptions (see

[1] See also *Ep. Ind.*, VI, 41.

Vol. IV, Intro. p. 11). He was thus contemporary with Alfred the Great of England, who was also called the Truth-teller, an English Satyavâkya.

Then come four inscriptions relating to Satyavâkya and Ereyappa, which present tho following difficulties. In **Ag. 70** Satyavâkya's 37th year is made to correspond with Ereyappa's 21st year, without specifying any date. On the other hand **Ag. 61** apparently gives 920 A. D. for the time of Ereyappa's son. Satyavâkya, we know from **TN. 91**, was Nîtimârgga's son, and Dr. Fleet is probably right in reading it as the eldest son. For reasons given in my Introduction to Vol. VI, I consider that Ereyappa was another son. If these two ruled simultaneously after the elder had been on the throne 16 years, as we must conclude from the above, and their father died not earlier than 910 and more probably in about 915, how are we to find room for them if Ereyappa's son's date is 920? This latter Šaka date is clear as to the second and third figures 43, but the first figure can only be 8, as any other would not fall within the period required for a son of Ereyappa. It is not absolutely certain to what the date refers, though the obvious conclusion is that it gives the time when the grant recorded was made. But this seems impossible. In **Ag. 35** we have Satyavâkya-Konguṇivarmma-Permmânaḍi on the throne, when the nâḷ-gâvuṇḍa of Âḷva-nâḍ made an attack on the Gaṅga seat (*âsana*) and was killed. In **Hn. 185** the Gaṅga king[1] was apparently angry with Dôrayya, who is said to be of the Pûrita-vaṁša, but may be the same as mentioned in **Kd. 1** (Vol. VI). **Ag. 70** gives Satyavâkya and Ereyapparasa as joint rulers, as above stated. In **Cn. 251** we have Ereyapparasa-Satyavâkya-Permmânaḍi ruling alone, with the special epithets generally applied to him, which are also used in the preceding. In **Ag. 61** we have Nîtimârgga's (son)[2] Ereyappa-Permmânaḍi's son Satyavâkya-Bîra-Permmanaḍi making a grant in 920, the date which has been referred to above.

Of the remaining Gaṅga inscriptions **HN. 14**, without any date, records the erection of a temple by Galabbe, the queen of Râcheyarasa, perhaps the Rachcheya-Gaṅga mentioned in the Humcha inscription as a son of Ereyappa; and the Râchamalla of the Âtakûr inscription (**Md. 41**, Vol. III).

The next five belong to the reign of Satyavâkya Mârasiṅgha Noḷamba-kulântaka, and two of them date in 971. **Mj. 67** is an interesting record of the king's elder sister Kundana-Sômidêvi. It is engraved in a single line all round the pedestal of a metal Jaina image which was discovered while digging up the ground of a coffee plantation. **Cn. 262** mentions the king's war with Râjâditya, no doubt the Châḷukya prince so named in **SB. 38** (Vol. II). **Cn. 267** refers to his fighting with the Noḷambas.

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[1] The king's name does not begin with *Chandra*, as appears from the print. *Chandra* is in a lower line some distance away from *Śrîman*.

[2] The expression is *Nîtimârggad-Ereyappa*. This might possibly be interpreted as Nîtimârgga-Ereyappa, but we have already seen that he is styled Ereyappa-Satyavâkya.

Koṅgâlvas.

The Koṅgâḷvas ruled a kingdom situated principally in the Arkalgud taluq, between the Kâvêrî and Hêmavatî rivers[1]. Their inscriptions date from about 1020 to 1100. They were, we may imagine, a branch of the Âḷva or Âḷuva kings, the main line of which ruled over Âḷuva-khêḍa or South Kanara from an early period. South from the Koṅgâḷvas were the Chaṅgâḷvas (see Vol. IV), and we have also mention of Dattâḷvas (Vol. VI) and in the present volume of Nâḍâḷvas.

The best account of the Koṅgâḷvas is contained in their titles as given in **Ag. 99**, though these may only apply to that particular king. They are,—entitled to the five big drums, mahâ-maṇḍalêśvara, chief lord of the city of Oṟeyûr (the early Chôḷa capital near Trichinopoly), sun upon the eastern mountain the Chôḷa-kula with twisted top-knot, crest-jewel of the Sûryya-vaṁśa (or Solar race). They thus claim to be in fact Chôḷas, but we know that the Chôḷas imposed their names upon the provinces they conquered, while the vassal kings whom they left in the government of them took Chôḷa names, as for example the Chaṅgâḷvas. But here the Koṅgâḷvas go farther and claim actual descent from them. The names of the kings in our inscriptions here are,—

Baḍiva Koṅgâḷva	
Râjêndra-Chôḷa Prithuvî-mahârâja	1022
Râjêndra-Chôḷa Koṅgâḷva	1026
Râjêndra Prithuvî-Koṅgâḷva-Dêva Adaṭarâditya	1066-1100
Tribhuvanamalla-Chôḷa Koṅgâḷva-Dêva Adaṭarâditya	1100

Of the first we have no information except the name. In **Mj. 43** and **Ag. 76** we have encounters between the Koṅgâḷvas and the Hoysaḷas. In the former the Koṅgâḷva king attacked Nṛipa-Kâma-Poysaḷa (the father of Vinayâditya) in 1022, whose life was apparently saved by his general Jôgayya. In the latter the enemy is styled the base (*muṇḍa*) Poysaḷa, and Koṅgâḷva claims to have gained a victory over him at Maṇṇi. This was in 1026. From **Ag. 99** and his other inscriptions it is evident that Adaṭarâditya was a Jain. Praise is given in this to Prabhâchandra-siddhânta-dêva, who had the title *ubhaya-siddhânta-ratnâkara*; and the king made a chaityâlaya for Gaṇḍavimukta-siddhânta-dêva in 1079. The inscription was composed by the minister for peace and war, Nakuḷâryya, who boasts of being able to write in four languages[2].

Nâḍâlvas.

Of this family there is only one somewhat obscure inscription (**HN. 17**), of the date 1141, determined by the mention of the coronation festival of

[1] In **Hs. 92** (Vol. IV) the Gaṅga prince Eṟeyappa, it is said, was governor of the Koṅgal-nâḍ Eight Thousand, which would be in about 920. This was probably the same province in an earlier and perhaps more extended form.

[2] Could this be the celebrated Lakuḷa, founder of the Pâśupata sect?

Vishṇuvarddhana's son Nârasiṁha. They invoke the protection of Chôḷa-Kâḷa-gaḷa or the god Chôḷêśvara of their village, and are said to be residents of Uddûr, an ornament of the Koṅga country. Uddûr is the agrahâra where the inscription is, and it is situated in about the middle of the western boundary of the Hoḷe-Narsipur taluq. The first member of the family mentioned is Mâyi-Nâḍâḷuva. His eldest son was Nârâyaṇa, whose son was Chôḷi-Nâḍâḷuva, whose son was Padmanâbha, whose son was Mâyi-Nâḍâḷuva. Their authority was apparently purely local, and it is not certain that they even had any pretensions to royalty.

Changâlvas.

The Chaṅgâḷvas were brought to notice in some detail in Vol. IV. In the present volume there are a few inscriptions relating to them, one of which supplies information that is both novel and interesting. The first is **Ag. 65**, of the date 1090, the reign of Nigalaṅka-malla Mâdeyarasa-Chaṅgâḷva. This is the Mâdêvaṇṇa of the list in Vol. IV, and the site of this inscription shows that the Chaṅgâḷva territory was not confined to the south of the Kâvêrî. The next is **Hn. 162** of ? 1104 in which Ballâḷa-Hoysaḷa appears leading an expedition against Chaṅgâḷva-Dêva. Whether **Cn. 272** of 1119 refers to the Chaṅgâḷvas or not it is difficult to say. Then we have **Bl. 178**, probably of the date 1124[1]. In this we find the Hoysaḷa king Vishṇuvarddhana (whose victorious career is marked by the epithets Vîra-Gaṅga Vikrânta-Chôḷa Vijaya-Noṇamba and Sâhasa-Kadamba) at war with the hill chiefs, who were assisted by Chaṅgâḷva. Having driven the Chôḷas out of Mysore, he was evidently reducing to submission those who had been feudatories to them. **Cn. 199** and **200**, of date 1139, refer to the Chaṅgâḷva king's *purâṇika* Janârddana-bhaṭṭa, who, and the Brahmans of the place, obtained grants for the temple the former had built at Âṇati, where the inscription is, from Vishṇuvarddhana, who at the time was at Baṅkâpura. In **Hn. 69**, of 1155, Nârasiṁha's general Bôkana is said to have conquered the Chaṅga king's territory.

But **Ag. 53**, of the date 1252, is the most important one. It relates to Sôma-Dêvarasa and Boppa-Dêvarasa, who were joint rulers, and according to the inscriptions in Vol. IV had the cognomen Kulôttuṅga-Chôḷa. But here they appear without it, though they have in one place Tuṅga-Chôḷa before their names. They are represented as possessed of considerable power; for Sôma-Dêva is described as a lion to the deer the Kêraḷa chief Kulôttuṅga-Chôḷa, a submarine fire to the ocean the Kêraḷa forces, and a wild-fire to the forest Mukkaṇṇa-Kadamba[2]; while Boppa-Dêva is described as the promoter of Śrî-

[1] The year, without any number, is given as Krôdhana. But this would carry us to 1145, which is out of the question. It should therefore probably be Krôdhi=1124.

[2] We have a Mukkaṇṇa-Kadamba ruling Bayal-nâḍ in Hg. 50 (Vol. IV), under date 1138.

Ranga; and they are both said to have the royal city Śrîraṅgapaṭṭaṇa (Seringapatam) as their residence, and to be ruling the *paṭṭa-râjya* or crown kingdom. No such information has been met with before. We must conclude that the Hoysaḷa king Sômêśvara, who we know left the Mysore country to live at Kaṇṇanûr near Śrîraṅgam in the Chôḷa country, committed the government of Seringapatam to these Chaṅgâḷva kings. To them the priests, called Kailâsas, of the Râmanâtha temple at Râmanâthapura on the north bank of the Kâvêrî, went with the consecrated food and made petition regarding the funds of the temple, saying—We have given 72 buffaloes, whose milk produces 200 gadyâṇas, from the interest on which we have been providing for the services. The kings seem to have pitied the state of affairs, and in 1245 went to the town and had it rebuilt. Thus encouraged, the Kailâsas seven years later made a similar pilgrimage to the Hoysala king Sômêśvara, to obtain confirmation of the grant of Mâvanûr which they had received from the Chaṅgâḷva kings. The result of this was that Sômêśvara-Dêva, with Boppa-Dêva, Sôma-Dêva and their royal children (*râyasa-kûsugaḷ*) came with a retinue to the place itself, set up a Nandi pillar in Mâvanûr, and this stone śâsana in the temple of Râmanâtha. This god Râmanâtha is said to have been set up by Râma himself, together with a thousand beautiful liṅgas on the bank of the Kâvêrî. Other Râma traditions of this part appear in **Yd. 25, 26** and **28** (Vol. IV), and from **Yd. 12** it has been seen that at Chuñchankaṭṭe in the river there is a spot called Sîtâ's bathing place.

The next inscription, **Ag. 44**, jumps to the time of Vîra-Râja, the son of Śrîkaṇṭha-Râjaya, 1579. The representative of Vijayanagar, Râma-Râjaya, granted a *pâlaki-umbaḷi* as a marriage gift for Vîra-Râja's daughter.

Châlukyas.

The inscriptions under this head are not properly Châlukyan, and contain no information about them. They are merely such early Hoysala inscriptions as have in the introduction an acknowledgment of Châlukya supremacy, dating from 1073 to 1174.

Hoysalas.

The great bulk of the inscriptions in this volume are Hoysala, as was to be expected from this District containing their capital city and being in the heart of their kingdom.

The incident which brought Sala, the progenitor of the family, to the throne, as related in so many inscriptions, was his killing a tiger at a Jina muni's exclamation of *poy Sala* (strike, Sala!), whence they derived their name. But the story is told in a variety of ways. **Bl. 171**, which is the earliest, says that when Sala was hunting along the slopes of the Sahya mountains (or Western Ghats), he was astonished to see a hare pursuing a tiger. Coming along, saying

to himself this is heroic soil, a holy rishi in his fear of the tiger called out as above, and before it could step a span (*gên*), Sala slew it with his dagger (*gên*). This is in accordance with the Hoysala crest (see illustration). **Hn. 65** gives substantially the same account, but omits the hare, and says the muni wanted to test Sala's bravery. **Ak. 71** says that Sala was prostrating himself to the holy yôgîndra, who was an adept at incantations, and pleased with Sala he resolved to give him an empire. For this purpose he was performing the necessary rites to bring the goddess Vâsantikâ of Šašakapura into his power, when, in order by any means to break the spell, she sprang forth in the form of a tiger; on which the yôgi uttered the exclamation and Sala killed it with his cane (*betta*). **Bl. 112** is to the same effect, but calls it a cane rod (*bettava seḷe*). **Ak. 82** gives *sele* in the body of the inscription and explains it by *betta* in the margin. **Ak. 108** calls it *kunchada seḷe*, the rod of the yôgi's fan or whisk, which is properly a bunch of peacock's feathers. It also adds that he had uttered a spell into it. By cane must not be understood a schoolmaster's ferule or horseman's switch, but the solid bamboo rod (called *daṇḍa*) of an ascetic[1], at the top of which in the case of a Jain the *kuncha* or bunch of peacock's feathers might be tied. The only other variation is in **Bl. 74** which calls it a *šalâki*, properly an iron rod, which is not admissible for a Jain; but it may also mean a pointed stick. The seals of some of the copper plates give the crest as the tiger and the rod, and this also appears on the coins.

The earliest inscriptions in this volume are those relating to Nṛipa-Kâma Poysaḷa, hitherto unknown, whose discovery was brought to light in Vol. VI (Introd. p. 14). We there had in **Mg. 19** an inscription of his 7th year, without any date. In the present volume we have three dated inscriptions relating to him. The first is **Mj. 43** of 1022 where he appears repelling an attack by the Koṅgâḷva king. The enemy's general Kaṇṇama seems to have singled out the king as his opponent, but the Poysaḷa general Jôgayya came to the rescue by charging against Kaṇṇama's horse and killing him, but lost his own life too. In **Ag. 76** we find the Koṅgâḷva king again attacking Poysaḷa, here called the base (*muṇḍa*) Poysaḷa, in 1026, and claiming a victory over him in a battle at Maṇṇi. In **Mj. 44**, a year later, Nṛipa-Kâma appears as helping to oppose some one (the name is gone) who had attacked Banavâsi, that is the Kadambas. The relation in which this king stood to the rest of the Hoysala kings according to their oft-repeated genealogy is made clear by **Ak. 157** of 1154, and **Ak. 141** of 1159, in which it is stated that Vinayâditya was his son (*âtana taneya*), and in **Ak. 142** of 1162, in which Vishṇuvarddhana is said to be his son's son (*âtana ta[ne]yana taneya*)[2]. In all three he is mentioned

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[1] The feat is not incredible, for we see in **Mj. 10** that a man killed a tiger with his fist.

[2] This is not strictly correct, as Ereyaṅga was the son of Vinayâditya and father of Vishṇu But he did not reign, having died before his father.

with the usual Hoysala titles. No reason is apparent for his omission from the ordinary genealogy, which proceeds from Sala, the progenitor of the line, to Vinayâditya. It may be noted that the inscriptions which introduce Nṛipa-Kâma contain no mention of Sala. But if they were identical, the fact could not fail to have leaked out in some of the many hundreds of Hoysala inscriptions. What relation he bore to Sala, therefore, we have so far no means of determining. **Bl. 112** says that Sala was the founder of Šašakupura, the birthplace of the Hoysalas, which I have identified with Aṅgaḍi in Mudugere taluq, Kadur District (see Vol. VI).

The inscriptions of Vinayâditya generally call him Tribhuvanamalla-Poysaḷa and say that he was ruling the Gaṅgavâḍi Ninety-six Thousand. But **Ak. 179** names him as Binayâyta and **Ak. 102**a as Vinayâyta. The latter says that he was ruling from the west to as far as Taḷakâḍu (*aparâseyinde Talakâḍu-varam*), and **Ak. 87** that he was ruling over hill and dale (*maleyum maṇḍamam*). **Cn. 148** mentions his having the six letters *Ra-kka-sa Po-ysa-ḷa* on his flag.

This same inscription contains special praises of his son Eṟeyaṅga and of his guru Gôpanandi. At the end Eṟeyaṅga is represented as ruling the Gaṅga-maṇḍala and making a grant to Gôpanandi. The date of this is 1094. But **Ak. 102**a says of Eṟeyaṅga that at the Châlukya emperor's bidding he caused the elder brother to sheath (his sword)[1]; the Chôḷika's king (*aṇṇale*) he caused to wear leaves; Nannuge (whoever he was) he caused to write himself down in three letters (perhaps ? *annuge*, a woman or a coward); and putting a bit into (the mouths of) the best of kings between the Hima mountain and Sêtu, he mounted them. With the hot rage in Nannuge's breast as the witness of fire, and by means of Dhârâ (otherwise, with the pouring of water), he suddenly wedded the goddess of valour[2]. As the maṇḍapa was consumed in the burning of the Khâṇḍava (forest), so the fire of the Poysaḷa king's glory blazed up in the Vindhya mountains and seized ? Udhapuram. The only wife assigned to him in all the inscriptions is Êchala-Dêvi by whom he had the three sons Ballâḷa, Biṭṭi-Dêva and Udayâditya. But here his wife is said to have been Mahâdêvi of the Chôḷa family and Sûryya-vaṁša (or Solar race). She was the daughter of Irukkupâla, younger brother of Pâṇḍya, who turned back Bhuvanaikamalla, and seizing his kingdom, himself gave it in person to Tribhuvanamalla. This Pâṇḍya was the son of Têja-Râya. On her mother's side Mahâdêvi's grandfather was Karkkala-mârâya, who was in Tereyûr, like Dašakaṇṭha

[1] The emperor was Vikramâditya Tribhuvanamalla, and his elder brother, Sômêšvara Bhuvanaikamalla.

[2] His burning of Dhârâ, the capital of the powerful Mâlava kings, made famous by Bhôja, and his burning of Beleyapaṭṭaṇa on the seashore are described in **Bl. 58**. **Hn. 65** also says that Baliyapaṭṭaṇa (or Bali's city) was burnt up by his anger. **Ak. 117** says that the Mâlava king's hill-fort, which was too strong for the Châlukyas, he without effort plundered while Châlukya was looking on.

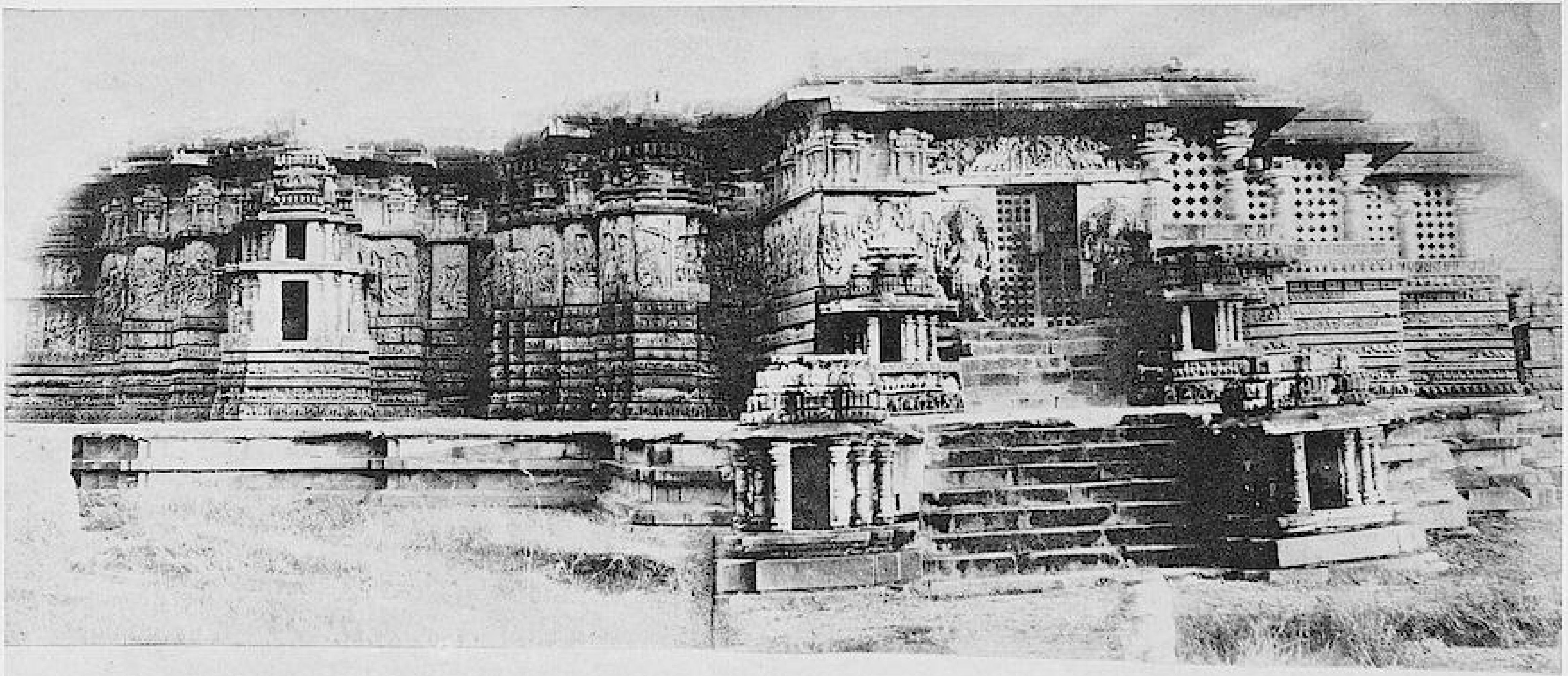
in Laṅkâpura. The only Tereyûr I know is in the north-east angle of the Tumkur District. It is frequently mentioned among the conquests of Vishṇuvarddhana. The queen Mahâdêvi had a tank built, one of her agents for carrying out the work being named Kâḍuviṭṭi[1].

With **Bl. 199** of 1101, we have the first inscription of Ballâḷa, the eldest son of Eṟeyaṅga. He is described as ruling all the lands bounded by Koṅkaṇa, Âḷva-khêḍa, Bayal-nâḍ, Talakâḍ, and Sâvimale. These were the boundaries of Vinayâditya's kingdom (see **Ng. 32**, Vol. IV). Ballâḷa is described as going on a visit to Sosavûr, the birthplace of the Hoysalas, which, as above stated, I have identified with Aṅgaḍi in Mudugere taluq. Angaḍi is mentioned by that name in **Bl. 197** of the time of the king Achyuta-Râya of Vijayanagar. Ballâḷa next appears in 1104, **Hn. 161** and **162**, in the latter leading an expedition against Chaṅgâḷva-Dêva. His reign probably ended in this year. In **Bl. 58** he is described as, along with his brother Vishṇu, beating down the pride of Pâṇḍya and seizing the wealth of his kingdom. Also as defeating the army of Jagaddêva in Dôrasamudra and seizing his treasury together with the central ornament of his necklace.

With **Cn. 169** of 1106, probably begin the inscriptions of Vishṇuvarddhana, though here only named Tribhuvanamalla-Poysaḷa. A chief of the Châlukya family, Bâcharâsa, son of Muddamarasa, made a grant of a tank. **Hn. 149** records the foundation of the new Kollâpura, Doḍḍa Gaddavaḷḷi, and the erection there of the temple of Mahâlakshmi by a great merchant and his wife in 1113. **Bl. 58** of 1117, is the first that gives a detailed account of Vishṇuvarddhana's conquests. First taking into his arms the fortune of the Poysaḷa kingdom which he had inherited, he brought all the points of the compass under his command, and capturing Talakâḍu, became the first to the Gaṅga kingdom[2]. He is also said to have burnt the chief city of the Gaṅgas, polluted the water of the Kâvêrî by throwing the corpses of the enemy into it, so that Râjêndra-Chôḷa was driven to use the wells in the vicinity, and delayed the setting in of the south wind, because it was stopped by filling the nostrils of the skulls of his enemies slain on the banks of the Kâvêrî. Such was the terror he created that even Yama was afraid to straighten his mustaches. He made the earth tremble with the tramp of his Kambhôja horse, was lord of Gaṇḍagiri, split the great rock Pâṇḍya, burst the hearts of the Tuḷu kings, destroyed the army of Jagaddêva, devoured the fierce elephant Sômêśvara, displayed his valour before

[1] The Kâḍuviṭṭi tank is mentioned in **Ak. 102** *b*.

[2] **Cn. 209** contains a notice of the capture of Talakâḍu. It says that terrified at hearing the sound of Haṭṭagâṟa Kête-Nâyaka's glittering shield, taking it for a rumbling of the earth or the rolling of thunder, Adiyama, crossing the river from the south side, fled, and at the same moment Kête-Nâyaka entered the fort of Talakâḍu behind king Vishṇuvarddhana. **Bl. 171** says that he captured Talakâḍu, pursued after the army of the Tigulas, and became the first to the Gaṅga kingdom. On Pâṇḍya flourishing his sword, Hoysalêśa cut him down with his own sword, and left only half a man to look on in the Tigula's army.



HOYSALESVARA TEMPLE, HALEBID, – SOUTH FACE.

Mâṇikya-Dêvi of the Chakrakûṭa throne, brought down the pride of Adiyama, overturned the tree Narasiṁhabrahma, split the skull of king Kala, destroyed the serpent Cheṅgiri, broke down the plantain-stems the spears of Iruṅgôḷa, shook the mountain Cheṅgiri-Perumâḷa, set up Paṭṭi-Perumâḷa, made Talakâḍu his own, took the Koṅgu country, protected Noḷambavâḍi, expanded Nîla-parvvata, extended Kôlâḷa-pura, uprooted Kôvatûr, shook Teriyûr, crossed over Vallûr, unchained Naṅgali-pura, pulled up the door of the Ghats, and made Kâñchî-pura tremble[1]. The boundaries of his kingdom at this time were,—east, the lower Ghat of Naṅgali; south, Koṅgu, Chêram and Anamale; west, the Bârakanûr and other Ghats of Koṅkaṇa; north, Sâvimale. Praises follow of the queen Šântala who is said to have been born in Balipura. The inscription records the consecration of the great temple at Vêlâpura[2] or Bêlûr where the king was living, dedicated to Vijaya-Nârâyaṇa under the name of Chenna-Kêšava, who is described with an immense number of epithets. **Bl. 16** repeats much of the same and says that Sântala-Dêvi with the approval of king Vishṇu assumed the crown (*paṭṭamam dhariyisidaḷ*). Its date (not mentioned) may be the same or earlier, and it is not complete.

Bl. 147, dated 1121, contains much of the same matter, but states that the king was in the residence of Dôrasamudra (the modern Halebid), and that Kêtamalla (apparently a merchant) erected there a Šiva temple named after the patron of his family Vishṇuvarddhana-Poysalêšvara. This stone is at Ghaṭṭadahaḷḷi, close to Halebid on the east, and might possibly refer to the great Hoysalêšvara temple. This question will be considered farther on in the section treating of the temple. **Cn. 260** *b* of the same date represents the Dêva (or king), the paṭṭa-mahâdêvi Šântala-Dêvi and the five ministers (*pañcha pradhânarum*) as being present at the making of the grant, and we shall find other instances in which the king and the five ministers (whoever they were) form the final court of appeal for the decision of important questions. **Hn. 102**, dated 1123, gives the Peddore (or Kṛishṇâ river) as the king's northern boundary. Being at the time on the bank of the goddess Kâvêrî, he heard of the death at Kellavatti in Nirggunda-nâḍ of his younger brother Udayâditya, and so converted the village into a rent-free agrahâra of 18 shares for the Brahmans who had been dependent on him. (**Hn. 173** may possibly be a

[1] Of these references Jagaddêva was a Šântara king, Somêšvara was the Châḷukya king, Adiyama was the Chôḷa governor of Talakâḍu, Narasiṁhavarmma was a Pallava chief there, Kala was a king in Nîlagiri, Cheṅgiri was perhaps the hill fort of Šeñji (Gingee), Iruṅgôla was the chief of Niḍugal in Pavagada taluq, Talakâḍu is in the south of Mysore district, Koṅgu was in Coimbatore and Salem districts, Noḷambavâḍi was the Chitaldroog district, Nîla-parvvata was Nîlagiri, Kôlâḷa-pura was Kolar, Kôvatûr was Coimbatore, Teriyur was in the north-east of Tumkur district, Vallûr in Pavagada taluq or in the Cuddapah district, Naṅgali is in the east of Kolar district, Kâñchî is Conjeveram.

[2] This ceremony is also recorded in **Bl. 71** of the same date,—*Hêmalambi-saṁvatsarada Chaitra-šuddha-pañchami*, but while **Bl. 58** (on stone) gives the week day as *Vaḍḍavâra* (Saturday), **Bl. 71** (on copper plates) gives it as *Âdivâra* (Sunday).

grant made by this Udayâditya. It is not dated.) **Hn. 116**, also dated 1123, compares Vishṇuvarddhaṇa's conquest of Talakâḍu to making a clearing in the forest, fencing it round by piling up the bodies of hostile kings, burning it, ploughing it with the hoofs of his horsemen, forming seed-beds watered with the stream of his valour, and sowing them with his lasting fame. His northern boundary is given as the Heddore and Sâvimale, so the latter, which has not been identified, was probably near the Kṛishṇâ [1]. He now made a grant to his queen Šântala-Dêvi, (the daughter of Mârasiṅga and Mâchikabbe), of the village of Šântigrâma (now called Grâma, east of Hassan), and gave the villages belonging to it to 220 Brahmans. **Cn. 149**, dated 1125, says that the king was ruling all the lands as far as to the shore of the southern ocean, and was in Talavana-pura. A humorous description is given of the effect of the king's southern exploits. Adiyama (it says) ran as if in a race, and learning the pace Nṛisiṁhavarmma ran, while Cheṅgiri having multiplied upon that pace, the proud Koṅgas learnt it from Cheṅgiri, and seeing the celebrated Koṅgas, Pâṇḍya also ran,—who would not run before king Vishṇu? He had a Jaina temple made for Šrîpâla-traividya-dêva, and presented him with the village of Šalya as an endowment. Srîpâla's spiritual descent is traced with mention of Jaina teachers from Mahâvîra onwards. He is called the *shaṭ-tarkka-Shaṇmukha*, and inherited the titles *vâdîbha-siṁha, vâdi-kôḷâhaḷa* and *târkkika-chakravartti*. In **Kd. 69** (Vol. VI) Šrîpâla is described as a commentator on prose and poetry, and it there says that at the courts of the Chôḷa and other kings he had defeated many and put them down. In **Ak. 41**, dated 1130, and **Ak. 45**, dated 1132, we have a chief appointed to the government of Kaḷikaṭṭi, who is described as a worshipper of the feet of Noḷamba-Dêva. (Compare **Cn. 129** and **Kd. 140**, Vol. VI). **Bl. 124**, dated 1133, is an important and interesting inscription giving a well composed account of the king's conquests. His destruction of all his enemies was like the breaking up of the great deep, the coursers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing. In covert language he is credited with the possession of Aṅga, Kuntala, Kâñchî and Madhura [2]. A description follows of his minister Gaṅga-Râja of whom we have so many notices in the Šravaṇa Beḷgoḷa inscriptions. By rebuilding

[1] In **Ak. 172** the boundaries are given as,—west, the Western Ocean; east, Kâñchî-pura; south, the Sandalwood mountains; north, the Peddoṛe. See also **Bl. 119**.

[2] **Cn. 179** says that he broke the bones of the Mâlava Chêra Kêraḷa Noḷamba Kadamba Kaḷiṅga Vaṅga Baṅgâḷa Varâḷa Chôḷa Khasa Barbbara Oḍḍaha and other kings and brought them into submission to himself. **Ak. 23** says he was to Chôḷa a scarecrow, to Mâlava a cut-throat, to Chêra a devouring epidemic, to Varâḷa a rutting elephant to trample on him, to Kach an arrow in his liver, to Nêpâḷa a whip for his back. **Bl. 193** says that while still a youth, like a keen soldier, he broke and trampled on the Maleya-mahârâja and roasted Jagadêva; he penetrated into Taḷakâḍ, destroyed Koṅgu, and made a breach of Naṅgali, subdued Sâdali, reduced Bûdali to ashes, smote Pâriyûr, uprooted Chêrama, took possession of Kâñchî-pura, put to flight Pâṇḍya, went clean through Uchchaṅgi, and made the mud standing in Sindu run out; he burnt Belliṭige, as if burning black bricks, reduced Annigere to little bricks, ground down Ballare, set fire to Râjavûr, broke the legs of Hânuṅgal, besides crushing Banavase, Halasige, Huligere and Beluvala.

myriads of ruined Jaina temples and bestowing unbounded donations he made the Gaṅgavâḍi Ninety-six Thousand to shine like Kopaṇa (a great ancient Jain city, now Kopal in the south-west of the Nizam's Dominions)[1]. On Gaṅga-Râja's death his son Boppa (whose gurus were Šubhachandra and Prabhâchandra) erected a Jina temple of rare beauty to his memory in Dôrasamudra, naming it the Drôhagharaṭṭa Jinâlaya after one of his father's titles, and having it consecrated by Nayakîrtti. The priests then took the consecrated food to Vishṇuvarddhana at Baṅkâpura. He had just defeated and slain Masaṇa[2], who fell upon him with an immense army, and captured the whole of his empire. The queen Lakshmî-mahâdêvi had also just borne him a son. He therefore received the priests with great favour, attributed both the victory and the birth of his son to the favour of their god, and accordingly, besides granting them endowments, gave to the god the name Vijaya-Pâršva and to his son the name Vijaya-Nârasiṁha. **Bl. 93**, which describes the king as ruling all the territory to the south of the Kṛishṇavêṇi river, also refers to the same events, and says—"Immediately after the moment when he (Narasiṁha) issued from his mother's womb, his father in one watch subdued and slew the enemy who was falling upon him, and returning victorious, with affection gave him the name Pratâpa-Narasiṁha, and crowned him from the time he was born. Thus from the day of his birth he had a diadem on his brow". **Cn. 248**, dated 1134, gives a further account of the conquests by which Gaṅga-Râja enlarged the kingdom. He seized Talakâḍu, took possession of Koṅgu, drove off Baṅki, overthrew Cheṅgiri, and sent Narasiṅga to the abode of Yama. His nephew Êcha erected Jina temples in Beḷgoḷa like those in Kopaṇa, while his eldest son Boppa subdued the Koṅgas and brought various countries into subjection to his master. **Ak. 30**, also dated 1134, gives Râmêšvara as the southern boundary of the kingdom. **Hn. 119** also says—east, south, and west, three oceans being the boundaries of the land he ruled, on the north he made the Perddore his boundary. His own country he gave to Brahmans and the gods, and himself ruled over the foreign countries won by his sword. **Bl. 86** says there was no great gift which he had not bestowed; no kings who had not fled terrified by his arrows; no point of the compass where pillars of victory inscribed with his name had not been erected; no quarter of the world which had not been filled with joy at his great fame. In **Hn. 89**, dated 1135, we have a repetition of Vishṇuvarddhana's conquests, as already given in inscriptions noticed above. The fresh information of interest regarding him here obtained is his marriage with a Šântala-Dêvi, the beautiful daughter of a chief named Kêteya-Nâyaka and his wife Jakkiyabbe. The issue of this marriage was a lovely daughter, named Chikka-Šântale. But both mother and

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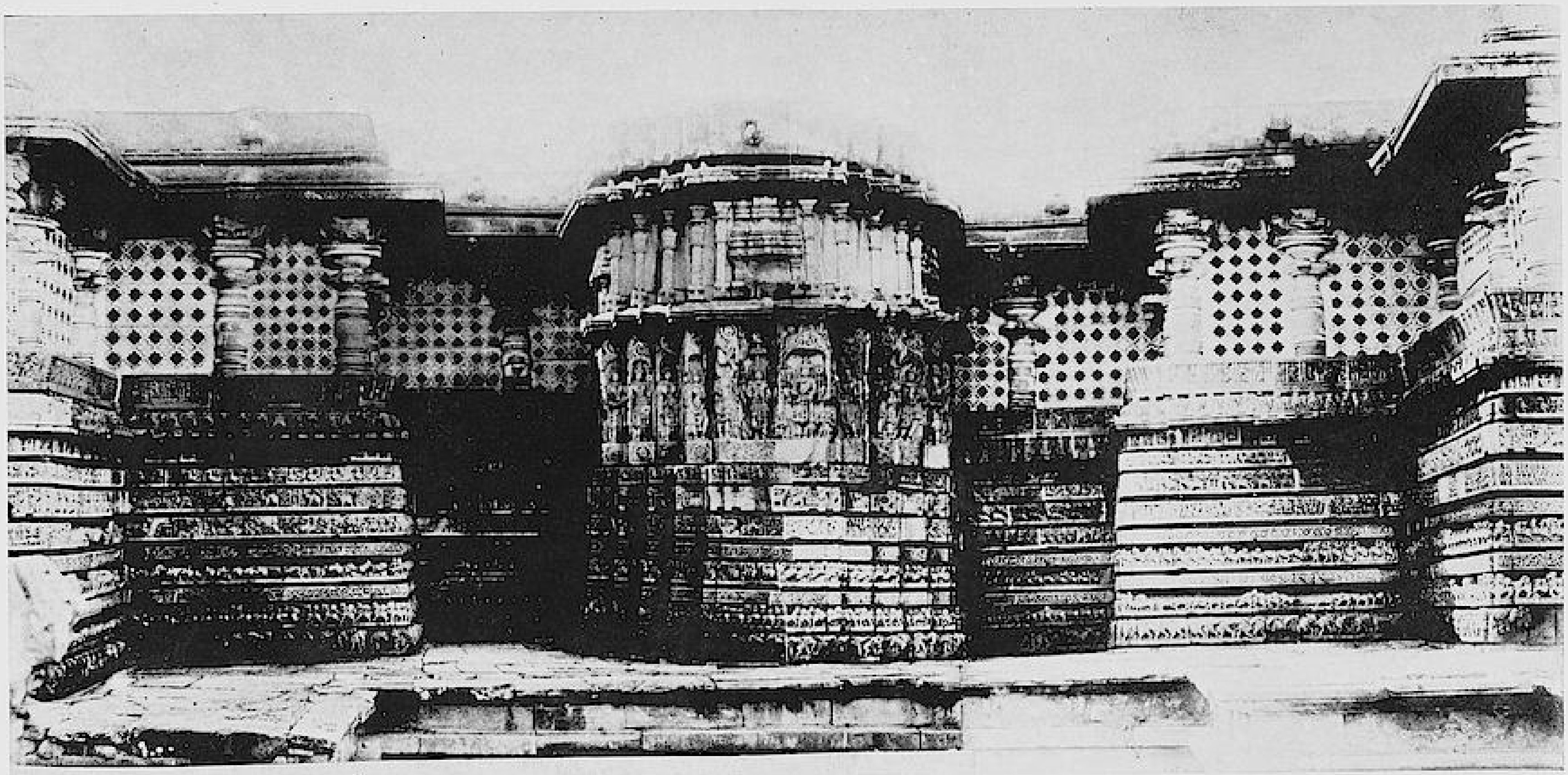
1) Perhaps the Kong-kin-na-pu-lo of Hiuen Tsiang.

2) Who this was is not clear, probably the general in command of some imperial forces.

daughter soon died, and Jakkiyabbe erected Šiva temples in their memory. The original queen Šântala-Dêvi, we know from **SB. 53** (Vol. II), died in 1131 at Šivagaṅga. The king must then have married Lakshmî-Dêvî, by whom he had his son Narasiṁha in 1133, as we have seen above. The marriage now described with another Šântala-Dêvi must have taken place soon after, as both she and her child died in 1135. From **Cn. 186** it may be gathered that Lakshmî and Šântala were queens at the same time. **Bl. 17**, dated 1136, contains details additional to what we know of the king's victorious career. It says that—"On his deserting his queens, forsaking his kingdom and dying in the country near Cheṅgiri, Vishṇuvarddhana took possession of the company of Narasiṅga's[1] wives, put down Aṅgara, trampled on Siṅgalika, and turning in the direction of the Ganges, slew the kings of the northern countries. Having succeeded in this expedition to the north, his elephant trampled down the army of the Pâṇḍya king, ashamed of so easy a victory, having defeated Chôḷa and Gauḷa in terrible great wars. Pursuing Pâṇḍya, he seized Noḷambavâḍi, capturing Uchchaṅgi in a moment. After that, marching to Teluṅga, he captured Indra .... together with his elephants, the wealth he had gained by victory and the wealth inherited from his family. Next, destroying root and branch Masaṇa, who was a torment to the country, he wrote down the Banavase Twelve Thousand in his *kaḍita* (or account book). When he played at tossing up the Sahya mountains, Nîlagiri and ...., of what account are the others? What wonder that he took Pânuṅgal in half a second with a flip of his finger, and killing with only a glance.. nâtha who was taking Kisukal, he pursued after Jayakêši and gained possession of the Palasige Twelve Thousand and the ... Five Hundred". Every country, hill-fort or king that was famous he sought out and subdued. Why (says **Hn. 53**) should there be a separate *Bhârata* story? Is not the history of king Vishṇu enough?[2] After describing him as the destruction of Chôḷa, Chêra, Pâṇḍya, Pallava, Narasiṁhavarmmâ, Kalapâla and other kings, and putter to flight of the Vaṅga, Aṅga, Kaliṅga, and Siṁhala kings, saying that Kâñchî-pura resounded with his orders, the southern Madhurâ-pura was squeezed in his hand, and Jananâthapura destroyed by his general,—he is said to be ruling the Gaṅgavâḍi, Noḷambavâḍi and Banavase provinces. Here follow the exploits of a young general named Vishṇu or Biṭṭi-yaṇṇa, and Immaḍi-daṇḍanâyaka. He seems to have been a special object of the king's favour, and received his education from Šrîpâla before mentioned. His father was an old minister of the time of Eṟeyaṅga. The king treated him like a son and perhaps had some idea of adopting him, (having then no son of his own), as he himself had his *upanayana* performed, and after seven or

[1] No doubt the Narasiṅgavarmmâ or Narasiṅgabrahma so often mentioned in connection with this king.

[2] See note to Mj. 18, p. 4 above.



HOYSALESVARA TEMPLE, HALEBID, - EAST FACE.

eight years of age[1], when he had become proficient in the use of arms, obtained for him a virgin-jewel as a bride and himself took part in the marriage ceremonies. At the age of ten or eleven[1] the boy having become as sharp as *kuša* grass and perfect in the four tests of character, the king invested him with the title of *mahâ-prachaṇḍa-daṇḍanâyaka* and made him *sarvvâdhikâri*. He justified his patron's confidence by gaining important victories in the south with extraordinary rapidity, in half a month it says, especially burning Râya-râyapura, and brought back troops of elephants together with much spoil. Then comes the spiritual descent of his guru Šrîpâla[2], (who is highly praised, his commentaries and mastery of logic being specially mentioned), to whom he made a grant for a Jaina basadi. We hear no more of this young man after this period. In **Ak. 32**, dated 1136, we find the senior crowned queen was Bammala-Dêvi. She was of the Pallava family (see **Ng. 3**, Vol. IV). **Bl. 117** also of 1136, contains a reference to the Kâlâmukha sect, who were of the Parvvatâvaḷi. But the main part of the inscription is taken up with the praises of the jeweller citizens young and old (*maṇigâṟa-bâla-vṛiddha-nakharaṅgaḷ*) of the three capitals (*bîḍu*) Dôrasamudra, Beluhûr and Vishṇusamudra. These were Haḷebîḍ, Bêḷûr and perhaps Keresante (see **Kd. 88** to **93**, Vol. VI). Among other epithets they claim to be bees at the lotus feet of Mâṇikya-bhaṭṭa and others the fifty-one Sarvvajñas, born in the race of Niṭṭiri-vîra; attainers of Vîra-Baḷañcha perfection; as if obtainers of a boon from Vâraṇâgaḷa-Gaṇêsya-dêva who had uprooted daily rites; obtainers of a boon from the goddess Šâradâ of Kâšmîr; emigrants from Ahichhatra; and so on. They granted certain dues for their god Mâṇikêšvara. **Ak. 144** of 1137, describes Baṅkâ-pura on one side and Talavanapura on the other as the capitals of the king-dom, and Vishṇuvarddhana, it is said, performed the *tulâ-purusha*. **Bl. 202** says that the king crossed over the Tuṅgabhadrâ and laid siege to the fort of Hânuṅgal at the end of 1138. **Hn. 114** of 1139, when the king was at Dôra-samudra, contains some account of a fight with the army of Jagadêva. In **Cn. 199** and **200**, of the same year, the king was at Baṅkâpura and made a grant for the temple erected by the Chaṅgâḷva king's *purâṇika*. **Bl. 236** is a curious inscription in which the tailors of Dôrasamudra unite to grant certain dues for the god Kusumêšvara of the palace. **Ak. 58** mentions Bammala-Dêvi's riding-school. In **Ak. 18**, dated 1140, the king was in his capital of Baṅkâpura, and a list is given of the provinces he ruled. He died in 1141 at Baṅkâpura (see **Cm. 96**, Vol. VI). **Ak. 110** of 1142, and even **Hn. 65**, so late as 1149, claim to be of his reign, but this must be a mistake. The former

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[1] There must be exaggeration in making him so young at these times.

[2] In the course of this the following valuable information is given:—Vimalachandra was *guru* to the Pallava king; Šrîvijaya, to the Gaṅga king Bûtuga; Vâdirâja, to the emperor Jayasiṁha-Dêva; Ajitasêna, to Ereyaṅga-Dêva.

is of interest on account of its mentioning that the Brahmans of Koḍaṅganûr[1] had received that village by a grant from the famous Janamêjaya[2], but Vishṇuvarddhana promised to give them a much better village and settled them at Kellaṅgere. They were of the Bali-vaṁśa, and in **Ak. 117** are said to be 200 ornaments of *Sôma*-drinkers.

Narasiṁha was born, as we have seen above, in 1133 and was crowned from the day of his birth. He succeeded his father in 1141. The boundaries of his kingdom in 1143 are given in **Ak. 55** as,—east, Naṅgali; south, Vikramêśvaram; west, Âḷvara-khêḍa; north, the Herddore. This southern limit I cannot identify, unless it be a mistake for Râmêśvara, given as the southern boundary in his father's time. The inscription relates to a chief named Gôyi-Dêva, lord of Huliyeṟa-pura (? Huliyar), who is described as a sword in the king's good right hand. He rescued Śrîdêvi, the senior queen of Sthira-gambhîra-Noḷamba, from her captors and thus got the name of Vîra-talaprahâri. He also for a display of bravery in the Châḷukya king Âhavamalla's camp (or capital, *kaṭaka*) received the title Doḍḍaṅka-badiva. His grandson Bhîma slew Sitagaragaṇḍa in king Vishṇu's camp (or capital, *bîḍu*) and was awarded that as his own title. Much praise is given to a guru Lôkâchâryya as an advanced grammarian and astrologer. **Hn. 69** of 1155, contains an account of the general Bôkimayya or Bôkana. Chôḷa, Mâḷava, Kaḷiṅga and Gurjjara dared not encounter this Biṭṭi-Dêva's Garuḍa. He brought the Tuḷu country, the Chaṅga king's territory, Bayalnâḍ, the Koṅga king's dominion, the Chôḷa country and other celebrated places into subjection to his king, as far as the western ocean. In **Ak. 141** of 1159, we have again the spiritual descent of Śrîpâla. He was the disciple of Mallishêna-Maladhâri, well known as the gaṇadhara of the Kali age, of whose death we have a record in **SB. 54** (Vol. II). Śrîpâla is praised as emperor of logicians, able by the rules of the six systems of logic to break down the argument on any topic, and as proficient in both prose and poetry. **Bl. 193** of 1161, tells us that hearing a Kadamba army was at Baṅkâpura preparing to attack him, the king crushed the force and won all its spoil. He was as if Nala, Nâbhâga, Ambarîsha, Pṛithu, Hariśchandra, Chandragupta, Râma, Arjuna, Puru, Sagara, Dushyanta, the most celebrated kings in the world had all united into one. He acquired the praise bestowed on all the great men of old mentioned in the *Bhârata* and *Râmâyaṇa*. His senior queen is said to be Châgale, whom we have not met with before, the queen who was the mother of Ballâḷa being always named as Êchala-Dêvi. But the present inscription implies that he had 384 women of good birth as wives or concubines. He is also said to be a conjunction of Kâḷasêna, Gauḷa-

[1] Koḍaganûr in Davangere taluq, Chitaldroog District.

[2] From this it may perhaps be inferred that the Janamêjaya grants of the Shimoga District are not later than this date.

Dêva, Vîrabiri, Gaḍuñcha, Pañchamaṭṭiga, Bhîma, Sômila, Kunnula, Boppula, Taḷaprahâri and other heroes. Who most of these were is not known. He was moreover a submarine fire to the ocean the Tuḷuva army, and an elephant to the lotus garden the Pâṇḍya-kula. In **Ak. 142** of 1162, we have mention of another queen, Gujjala-Dêvi. **Ak. 172** of 1163, repeats most of the praises already given above. **Cn. 210** of 1165, mentions the birth of Kumâra-Ballâḷa-Dêva, but whether this was the date of the occurrence is not clear. Narasiṁha's inscriptions continue to 1173, at which time he is described in **Bl. 114** as a royal swan sporting in the lake of the Ândhra women, a sun to the lotus faces of the Siṁhala women, a golden zone to the waists of the Karṇṇâṭa women, an ornament stamped with musk on the cheeks of the Lâṭa women, the saffron paste on the goblets the breasts of the Chôḷa women, a moon to the waterlilies the eyes of the Gaula women, the wave on the ... of the beauty of Baṅgâḷa girls, a bee to the lotuses the faces of the Mâḷavis. He seems to have died in this year, being only 40 years of age.

His son Ballâḷa II was anointed to the throne on the 22nd of July 1173 (**Hn. 71** and **119**, **Bl. 118**, **Ak. 71**); but before this we see him in 1168 (**Cn. 191**) described as ruling along with the Mahadêvi[1]; and in **Ak. 1** is an account of his *guru* Vâsupûjya, the disciple of Srîpâla, already mentioned above, whose descent is given in some detail. **Bl. 86** says that Ballâḷa, leaving his father, passed over Male, and the minister Tantrapâla-Hemmâḍi, making the Koṅgâḷva, Chaṅgâḷva and other chiefs of Male to visit him, caused the diadem of empire to be bound on him. **Ak. 71** is the first that contains a description of Arasiyakere, which was a royal city (*râjadhâni*) and treasury town (*baṇḍâra-vâḍa*) named Jayaṅgoṇḍa-Ballâḷapura. Its praises recur in several inscriptions (**Ak. 79, 90, 77, 88, 90**) showing that it was a populous and prosperous place, with a large Brahman population as well as a number of Koyilâl[2]. **Hn. 58** says that when Ballâḷa's drum sounded, Lâḷa lost his gaiety, Gurjjara was consumed with a fever through fear, Gauḷa was as if pierced with a spear, Pallava was reduced to meagre wealth, and Chôḷa had his crown reduced to powder. **Ak. 138** says that when he mounted his horse for an expedition of victory, Kaḷiṅga went off to live in the woods, Tuḷuva fled, Koṅkaṇa hastily made ready for the sacred desert, Gurjjara and Mâḷava gained the thickets of the Vindhyas, Chôḷika spent his days on the sea-shore[3]. The king is described (**Cn. 146**) as protecting the region of the South, and is frequently styled the emperor of the South. Reference to Châḷukya supremacy completely disappears. **Cn. 229** is the first that mentions the queen Bammala-

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[1] Or this might be a name; she is called here Mahadêviy-arasi, and in **Cn. 184** piriy-arasi Mahadêviy-arasi's son is mentioned.

[2] Probably the class who climb cocoa-nut and areca palms and cut the fruit.

[3] This inscription, of date 1174, among other matters mentions the appointment of a master to teach boys Karṇṇâṭa.

Dêvi, but **Ak. 62** says she was a terror to co-wives and plucked up the families of the hill-chiefs by the root. This inscription mentions a number of munis who were upholders of the Lâkuḷâgama-samaya[1], delighting in reverence to the Ekkôṭi munîndras, and adherents of the Kâlâmukhas. **Cn. 254** gives a farther account of her. **Hn. 54** introduces the piriy-arasi Kêtala-Dêvi. **Cn. 209** of 1178, is the first that mentions his capture of the Uchchaṅgi hill so often afterwards referred to. Its extent was such as to enclose the three worlds, while its summit soared into the sky higher than the king of birds,—yet he took it without effort through Pâṇḍya's terror, as if playing at tossing up pebbles. **Bl. 137, 175, Ak. 178,** say that Chôḷa laid siege to it for twelve years without success and abandoned it as hopeless. On hearing which, Ballâḷa attacked it and mounting on it but one cubit was sufficient to bring it into his possession. From this event he acquired the name Giridurgga-malla, and as it was a Saturday (*Sanivâra*) when the conquest was effected (*siddhisidudu*) he also took the title Šanivâra-siddhi[2]. **Bl. 72** says that Uchchaṅgi had a moat like Pâtâla, was as broad as the eight cardinal points and as high as the sky, and was thus famed in the three worlds. Yet he captured it. But when Pâṇḍya threw himself on his mercy, he had favour on him and restored him his kingdom. **Bl. 175** also says that when a crore of warriors attacked him, he fell upon them by himself in the battle of Ummadûr, and like a boy at play, with his sword created a sea of blood. **Cn. 220** says that the flames of his valour charred black the Chôḷika territory, turned to ashes the Nolambavâḍi and Banavâsi countries, made Gutti as if buried, and covered up with smoke Pânuṅgal and the mountainous Âḷvara-khêḍa. **Cn. 150** refers to his learned minister Chandramauḷi and his beautiful wife. **Ak. 88** commences with a very singular invocation of "the Brahmeya who wanders at night". **Ak. 22** contains an interesting account of some merchants of Brahman descent, one of whom imported horses, elephants and pearls in ships by sea and sold them to kings, and another who transported goods from the east to the west and from the north to the south and *vice versâ*. **Ak. 48** describes how the *jagatis* made Kalikaṭṭe into a city, on Arasiyakere being assigned to others. The inscription was composed by the poet Šântinâtha. **Ak. 57** is an example of the way in which each successive king is mentioned as if presently ruling, which is often met with among the Hoysala inscriptions. With **Ak. 93** of 1189 we first meet with the queen Umâ-Dêvi. In **Ak. 85** she is represented as ruling the kingdom, and in **Ak. 40** appears again in 1209. **Ag. 79** shows the minister Mâchimayya in 1189 ruling Koṅga-nâḍ, which from **Ag. 81** appears to have consisted of two Two-thousands. The final verses of the inscription include one which prays that the Vibhîshaṇa reign may continue

[1] An account of Lâkuḷa will be found in Vol. VII in connection with Balgâmi, where he was settled.
[2] But these titles belonged to the Kaḷachurya king Bijjana before this.

as long as Yama, the moon and sun and earth remain, and as long as the story of Râma is in the world. The meaning of which *ślôka*, it says, is as follows, but no meaning is given. **Cn. 179** of 1190, says that Ballâḷa was a lion to the elephant the Mâḷava king, the uprooter of the Gurjjara king's kingdom, putter down of the pride of the Ândhra king, a thunderbolt to the rock the Âhira king, a *raṇa-bhairava* to the Varâḷa king. In order still farther to sow seeds for the growth of his glory, he prepared the ground by conquest, and from Soṟaṭûr as far as Beḷvoḷa manured it with the bodies of the myriads of brave warriors of the Sêvuṇa army, thus making it fit to be turned up by the ploughshares of the cultivators. The fortified places he rapidly took were—Virâṭa-râja's city, Kuṟugôḍu, the Mâtaṅga hill, Dhorevâḍi, Gutti, Guttavoḷalu, Uddhare, Kâlaḍi, Bandaṇikke, Ballare, Soṟaṭûr, Erambarage, Hâluve, Mânuve and Lokkigoṇḍi, all of which are in the Bombay country or the north-west of the Mysore. The composer of this inscription was Jannayya. **Bl. 204** and **Ak. 5**, both of 1194, describe the attacks on Kuṟugôḍ and Lokkiguṇḍi. The latter was defended by Jaituga (the Yâdava king), and seemed invulnerable, with high ramparts and lofty bastions on which were mounted astonishing flag-staves. **Bl. 112** says that Ballâḷa was as powerful as Nṛiga, Nala, Nahusha, Yudhishṭhira, Sagara, Bhagîratha, Dilîpa, Purukutsa, Âyuh, Gaganachara, Bharata, Râma and others ....ya in which ? Vikkeya was, Hânugal in which Kôvaṇa was, Lokkiguṇḍi in which Pokkili-Saivunas[1] were firmly established, the great Pâṇḍya's hill, considered impossible to capture,—these like letters written on water, the wind of Poysaḷa's march blew away. **Ak. 118** also of 1194, shews the king had taken up his residence in Bâguḷi. Through the excellent management of the general Madhuha or Madhusûdana the kingdom was in a state of great prosperity. The treasury was filled with wealth; the city with elephants, horses, women and jewels; the agrahâras and puras with learned Brahmans; and all the land with wealth of cows, increase of grain, and crowds of population. The composition of this inscription was revised by the great poet Trivikrama, who is also mentioned in others. **Ak. 104** of 1196, shows the king living at Erambarage (Yelburga in the Nizam's dominions). On the east he had shaken Kâñchî, on the west he had made the ocean roar, while the great Chêra country rose up and fled, and the whole of the Pâṇḍya king's country took refuge in forests, entering even those with fear. **Ak. 23** of 1197, repeats this. Next year, according to **Bl. 77**, he was living in Kukkanûr-koppa. Moistening his sword with the blood of his enemy the Pâṇḍya king, he whetted it on the grindstone the head of Billama, and sheathed it in the mouth of Jaitugi. The following year he was living at Huligeṟe (**Ak. 103**). The priest of the temple in this inscription was a son of Nâgarâsi-paṇḍita, described as a

[1] This designation seems to be of special interest in connection with Shikarpur 154 (see *Ind. Ant.* XIX, 144).

promoter of the Lâkuḷâgama-samaya. **Hn. 139** of 1200, shows the king in residence at Vijayasamudra. This in **Cn. 172** is called the *râjadhâni* or royal city, and is said to be on the bank of the Tuṅgabhadra. It is evidently the same as the Vijayapur of **Cn. 244**, which is said to be Hallavûr. He was residing in the same place in 1205, 1209, 1210 and 1211 (**Cn. 181, Ak. 40, Cn. 172, 244, Ak. 137**). I find a 'Hulloor' in the maps, on the Tuṅgabhadra in Râṇi-Bennûr taluq, and this may be the place. **Bl. 72** of about 1200, states that the king had latticed windows of stone and other accessories made for the Belur temple. **Cn. 151** of about the same date, records the death of Śrîpâla-yôgîndra. **Cn. 205** brings to our acquaintance the senior queen Chôḷa-mahâdêvi, regarding whom we have a touching story. She was ruling Kembâḷa, when it was reported to her that some wicked persons at Bêvûr had used hard words about her. She thereupon ordered it to be attacked and Kêta-malla was killed in the assault. Feeling compunction for this, she sent two of her chief men to the family, saying,—"We have caused pain to our children; go and encourage them with our words, and in the presence of the sixty families of Kembâḷa console Kêta-malla's son and make to him the grant of a rent-free estate." **Cn. 265** contains a curious account of an architect or builder named Stôtakâchâri, and his son who was a priest. **Ak. 40** of 1209, speaks of Umâ-dêvi's kingdom and says that her minister was Kumâra-Paṇḍitayya, and **Cn. 172** of the same date, says that he was the son of Ballâḷa and Umâ-dêvi. But **Cn. 243** of 1210, states that Narasiṁha was the Yuvarâja, and praises the beauty and virtues of his sister Sôvala-dêvi. According to numerous inscriptions Narasiṁha's mother was Padmala-Dêvi (see **Bl. 115**). **Cn. 244** gives a long account of the minister Kêšava or Kêširâja, and states that his ancestors were all ministers to the Hoysala kings,—Râma, to Vinayâditya; his son Śrîdhara, to Eṟeyaṅga; his sons Mallidêva, Dâmarâja and Kêšavarâja, to Vishṇu-varddhana; Malla's sons Mâdhava, Beṭṭarasa and Dâma, to Nârasiṁha; among Beṭṭurâja's sons was Kêširâja. **Hn. 31** shows the king in 1211 moved to Râya..paṭṭaṇa. **Bl. 136** in 1217 speaks of the queen Kêtala-Dêvi and her kingdom. But **Bl. 115** shows that the king also had a junior queen called Abhinava-Kêtala-dêvi. **Hn. 61** shows the king encamped at Niḍugal-durga[1] in Sîre-nâḍ in 1218. An account is given of a great officer of the king's who was a râja by right in the Kâšmîra country. **Cn. 211***a* of probably the same year, places the king at Nallûr-koppa. **Ak. 77** of 1220, contains an account of how Rêcharasa, the eminent councillor of the Kaḷachurya-kula, placed himself under Ballâḷa's protection, and hearing of the steadfastness of the thousand families of Jains in Arasiyakeṟe, he set up there the Sahasrakûṭa-chaityâlaya and endowed it, with the sanction of the king. Arasiyakeṟe is styled the southern Ayyâvaḷe. Its Brahmans were learned in the vêdas, the

[1] Now in Pâvagaḍa taluq.

guards brave, the traders wealthy, the fourth caste of unshaken speech, the women beautiful, the labourers submissive, the temples ornaments to the world, the tanks deep and wide, the woods full of fruit, and the gardens full of flowers. **Cn. 211** *b* states that Ballâḷa-Dêva being of full age, established Narasiṁha in the kingdom and went to heaven. This was in 1220, as **Cn. 172** *b* states that Narasiṁha was crowned on the 18th of April in that year. Ballâḷa was thus at least 55 years of age at his death and had reigned 47 years.

Coincident with his death, it appears, was the self-sacrifice of the prince Lakshma, recorded on a pillar near the Hoysalêšvara temple at Haḷebiḍ, bearing at its base the interesting inscription **Bl. 112**. Kuvara-Lakshma was Ballâḷa's minister and general, cherished by him as his son. "Between servant and king there was no difference; the glory and marks of royalty were equal in both." "His wealth and his life Kuvara-Lakshma devoted for the gifts and victories of vîra-Ballâḷa-Dêva, and conquered the world for him as far as the southern ocean." "Of the sixty-four branches of learning there was not one of which he was ignorant: of only two things was he ignorant,—how to say no to supplicants, and how to suffer defeat." He had received the decorations of the *toḍar* and the *peṉḍe* (jewelled anklets). His wife was Suggala-Dêvi, who also wore a *toḍar* on her left foot as a sign of devotion to her husband. He had a company of a thousand warriors, vowed to live and die with him. He set up this *vîra-šâsana*, on which, as evidence that Garuḍa alone was his equal in fidelity to his master, images of himself and of Garuḍa were equally engraved thereon. "While all the world was praising him as the founder of the greatness and increase of king Ballâḷa and the cause of his prosperity,—the daṇḍêša Lakshma, together with his wife, mounted up on the splendid stone pillar, covered with the poetical *vîra-šâsana*, proclaiming his devotion to his master: and on the pillar they became united with Lakshmî and with Garuḍa." The sculptures on the pillar point unmistakably to suicide, being all figures of men with swords cutting off their own arms and legs, and even their own heads[1].

The next king Narasiṁha II was crowned on the 18th of April 1220 (**Cn. 172** *b*), and in the same year, farther said to be the first year of his reign (**Bl. 115**), he and his mother Padmala-Dêvi granted endowments for the temple of Kêdârêšvara at Dôrasamudra or Haḷebiḍ, which had been erected by his father Ballâḷa-Dêva and his father's junior wife Abhinava-Kêtala-Dêvi. From **Bl. 113** it appears that an attack by a Bijjaṇa was repulsed in the same year. The king's usual titles are as given in **Cn. 197** of 1223, namely,—uprooter of the Magara kingdom, displacer of Pâṇḍya, establisher of the Chôḷa kingdom. He is said to be, by his victorious expedition to the east, in the enjoyment of a wealth of elephants, horses, jewels and articles never before acquired. His minister was Amita, whose son was Ballâḷa, and this father and son were the

[1] This is no doubt also the explanation of **Kp. 9** and **10** of later dates (see Vol. IV).

king's chief supporters[1]. **Cn. 203** says: why describe his forcible capture of Adiyama, Chêra, Pâṇḍya, Makara (or Magara), and the powerful Kâḍavas? Rather describe how he lifted up Chôḷa, brought under his orders all the land as far as Sêtu, and pursuing after the Tri-Kaliṅga kings, penetrated their train of elephants. His queen Kâlala-Dêvi had by this time (1223) borne his son Sôyi or Sômêšvara-Dêva, to whom the king's sister Sôvala-Dêvi was like a mother (see **Ak. 123**). His chief accountant was Višvanâtha, a Brahman of Lokkaguṇḍi in Beḷvoḷa, whose eldest brother Îšvara-dêva claims to have taught the king letters and accounts and made him proficient in arts, while Višvanâtha himself was so clever that he could write the letters with both hands, and perform a hundred *avadhânas* (or mnemonic feats) so that the learned who examined him nodded their heads (in approval). He obtained a copper šâsana for an agrahâra from the king when the latter was marching against Magara, and in the royal camp pitched at the *koppa* of Chûḍavâḍi was holding a festival on adding to his necklace the emerald which came from Munivarâditya. **Bl. 151** of 1227, says that he had protected Chôḷa, captured Magara's elephants and wealth and uprooted him, and reduced the Pâṇḍya and Pallava kings to the condition of servants. **Ak. 81** is a memorial of a woman who performed *sahagamana*, owing to the Mahâdêvi having put her husband to death. **Cn. 204** tells us that in 1228 the king was ruling the Gaṅgavâḍi, Noḷambavâḍi, Banavase and Kaḍambalike provinces, with Naṅgali on the east, Koṅgu on the south, Âḷva-khêḍa on the west, and the Heddoṟe on the north, as his boundaries. He now had a son named Eṟeyaṅga by Gaurala-Dêvi, the daughter of one of his body-guards. **Hn. 84** of about 1230, says that on his expedition to the north the Tuṅgabhadrâ was filled to the banks with streams of blood, owing to his slaughter of Vikramapâla, Pâvusa and others, and the bloodshed of the Sêvuna army. **Bl. 74** says that his sword, which he had soiled with the brains of Vikramapâla and Pâvusa, he cleansed with the hot blood of Makara, and setting up Chôḷa, who was covered up by the dust from the feet of hosts of enemies, he acquired fame as the establisher of Chôḷa and the destroyer of Pâṇḍya. **Bl. 238** is a Sanskrit couplet inscribed on the Hoysalêšvara temple at Haḷebîḍ, the author of which describes himself as the poet Vaijaṇṇa. I have assumed that he may be the Vêdârtha Vaijanâtha-bhaṭṭa mentioned in **Ak. 123**. This inscription describes the king as encamped in 1234 at Ravitadâna-kuppa, while on a victorious expedition over Pâṇḍya. His sword being Vâsugi, and his arm Mandara, by violently churning the ocean the army of the hostile Magara, Narasiṁha obtained jewels of elephants and jewels of horses. When this uprooter of the Magara king and establisher of the Chôḷa

[1] This inscription contains a description of the ocean, followed by an account of Jambu-dvîpa, Mêru, Bharata-varsha, the Kuntala-dêša and the Hoysala-nâḍ. One verse on the ocean (l. 40-42) is quoted in *Kâvyasâra* as from Guṇavarmma's *Šûdraka*.



HOYSALESVARA TEMPLE, HALEBID.—NORTH FACE.

king came forth, the sea roared out with the sounds of great fish, sharks and alligators, saying to the Pâṇḍya kings,—give up all, and live in peace as his servants. **Ak. 82** of the same date says he was a wild-fire to the forest of the Chakrakûṭa fort, thunder to the goose the pride of Kâḍava-Râya, Indra to the mountain the pride of the Pâṇḍya champion, establisher of the Chôḷa kingdom. The Poysaḷa country is described as having from *yôjana* to *yôjana* towns surrounded with gardens, tanks filled with lotus, and groves for travellers to rest in. A very interesting account is given of a merchant from Kêraḷa, named Dâmôdara-Seṭṭi, who was greatly honoured in the Poysaḷa kingdom. He was a native of Kolemûka to the west of which is the Pêrêru river, and was an expert in the examination of goods and animals.

Sôma-Dêva is first met with in **Ak. 123**, dated 1237. He is said to have uprooted Râjêndra-Chôḷa in battle, but gave him protection when he claimed refuge. But in this year he was engaged in a victorious expedition over Kâḍava-Râya, and encamped at the *koppa* of Maṅgala. The inscription was composed by Viśvanâtha whose accomplishments have been stated above, and was engraved by the royal draughtsman (*râya-sûtradhâri*). **Ag. 12** describes the king in 1248 as a lion to the elephant Kaḷiṅga, a wild-fire to the forest the Sêvuṇa king, Agastya to the ocean Mâḷava, uprooter of the Magara kingdom, setter up of the Chôḷa kingdom, a right hand in saving the Pâṇḍya-kula. **Cn. 238** of the following year, says that from his elephants continually piercing the clouds, they poured forth their floods and filled the Tâmbraparṇṇi river; while the numbers of pearls scattered in it from the temples of his enemies' elephants were washed down to the ocean and filled it with astonishment. His general Brahma forced the enemies, by destroying their groves, towns and chhatras, to take refuge in Lulâya-Lakshmanagara, under the scanty shade of trees the branches of which had been broken off by buffaloes. **Ak. 108** of 1255, says that the king, surrounded by Brahmans satisfied with the *hiraṇya-garbha, tulâ-purusha* and many other great gifts, the destroyer of the Magara and Kâḍava kingdoms, the saviour of the Chôḷa and Pâṇḍya kingdoms, with the rank of universal emperor (*sârvvabhauma*) was in the residence of Kaṇṇanûr. This has been identified (by Dr. Hultzsch) with a place near Śrîraṅgam, and is also called in some inscriptions Vikramapura. We have here a farther account of the Maleyâḷa merchants from Kulamûka in Kêraḷa previously mentioned. The first to be named is Kuñje-Seṭṭi of Paḍiyûr. When Ballâḷa was marching to attack Uchchaṅgi, it appears that he did not approve of it, and forced the army to retire by the discharge of his arrows as if it had been rubbed out. The king was so struck with admiration at his bravery that he sent for him and bound on him the crown of a *subhaṭa* or good warrior. His son-in-law was Arasiri Koṇḍanambi, who had *satras* erected in Harihara, Sêtu, Pâṇḍuraṅga, and Vâraṇâsi, and made gifts in all the famous bathing places.

His younger brother was Dâmôdara, a great devotee of Vishṇu and most profuse donor of gifts. But he had another younger brother, Kuñjanambi, who was an expert in testing all manner of gems. He made himself agreeable to both the Hoysala emperor in the south and Ballaha himself in the north[1], and gained great credit as a truthful negotiator by effecting an alliance between the two kings. He at once supplied all the wants of the Mâḷava, Kaḷiṅga, Chôḷa and Pâṇḍya kings, so that no Seṭṭi was equal to Kuñjanambi throughout the Hoysala kingdom. His son-in-law, from making gifts from a cart-load (*bhaṇḍi*) of money, was called Bhaṇḍinambi. His son-in-law Kaṇḍa-naṃbi, had a son Kuñja, who died young as a Jaṅgama, and in his name his father, besides charitable works in other places, erected the Kuñjêšvara temple, making his daughter the Gaṇa-kumâri Chandavve the proprietress. And the râja-guru Rudrašakti-dêva, the 120 temple priests, with all the Jîyas and *mahâ-Gaṇaṅgaḷu*, acknowledged her authority by binding on her a crown or *vibhûti-paṭṭa* and giving her the rank of Gaṇa-kumâri, (daughter or princess of the gaṇas, the hosts or followers of Siva; the Jaṅgamas)[2].

Bl. 73 of 1254, is a grant by Narasiṁha III, but signed Sômêšvara. **Bl. 125**, however, later in the same year, shows that Narasiṁha was then on the throne. He paid a visit to the Vijaya-Pâršva *basadi* at Haḷebîḍu and read the genealogy of his line in the former šâsana granted to it (no doubt **Bl. 124**). He was the son of Sômêšvara by Bijjala-Râṇi (**Bl. 92**) and to this basadi he made grants on the occasion of his *upanayana* (or initiation by binding on the sacred thread), which took place on the 25th of February 1255. This ceremony, in the case of Kshatriyas[3], is performed between the ages of 11 and 22. According to **Kd. 100** (Vol. VI) the date of his birth seems to have been the 11th of August 1240. He was now therefore in his fifteenth year. **Cn. 269** says that he was known as *sâhitya-sarvvajña* (omniscient in literature). Also that being steady as a boy, on his being of age (or else in the desire that he should be firmly established from boyhood)[4], with the king Sôma's approval he assumed the splendid crown for the protection of the Hoysala kingdom. We know from other records that a partition of the kingdom took place at Sômêšvara's death, whether arranged by him or by the respective claimants to the throne. The result was that while Nârasiṁha retained possession of the ancestral kingdom, with its capital of Dôrasamudra, the Tamil provinces and the Kolar district fell to the share of his half-brother Râmanâtha (the son of Dêvala-mahâdêvi), who, from **Cn. 231** it may be inferred, had Kaṇṇanûr as his capital. But, as might be expected, the two sometimes came into collision.

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[1] Probably the Sêvuṇa or Yâdava king Kandhara is meant.

[2] Some of these Maleyâḷa merchants are again mentioned in later reigns, **Ak. 109, Bl. 89**.

[3] **Bl. 17** says that Vishṇuvarddhana was of the Kshatriya-kula.

[4] *Šaišavade susthirateyaṁ bayisikeyoḷu.*

Accordingly, in **Cn. 206**, we find Nârasiṁha in . . rtivûru, engaged in fighting with Râmanâtha. Also in **Bl. 74** we are pointedly informed that the king was residing in his own Hoysaḷa country, in the proper capital Dôrasamudra, which his father had stored with the riches of the kingdom. **Cn. 269** farther informs us that on Nârasiṁha's coming to the throne, having no fear of his arm, the great Sêvuṇa king Mahadêva-Râṇe came and made war on him, but being unable to endure, left his cavalry force and fled in terror in a single night, saying 'Flight is best (*palâyanam kuśalam*). Nârasiṁha's chief minister was Perumâle, who in sight of both armies had the *javanike* (curtain or tent) of Ratnapâla carried away, and with his sword offered up his head to the Lakshmi of victory, whence he received the title of Javanike Nârâyaṇa. The grant in this inscription was made for the Aindra-parvva (festival). In **Bl. 98** we have a shrine of the goddess Nimbajâ set up in the Hoysalêśvara temple in 1261, and a grant made for it in 1270 (**Bl. 92**). From **Ag. 21** it appears that the king made the grant of a village in Koṅgu-nâḍ for so distant a god as Viśvêśvara of Benares. **Bl. 150** informs us that he had a son named Malli-Dêva. **Bl. 164** and **165** contain records of a formidable invasion in 1276, which was repelled. In the name of the Sêvuṇa king Râma-Dêva, his general Sâḷuva-Tikkama, assisted by Jeyi-Dêva and Harapâla, and strengthened by the army of Iruṅgôḷa (the chief of Niḍugal in Pavagada taluq), suddenly came and encamped at Belavâḍi, which is to the north of Haḷebîḍu, saying "I will take Dôrasamudra in only one minute", and laid siege to the fort. But under the leadership of Chikka-Kêta, who was apparently a son of the king, and with the heroic example of a chief named Aṅka (perhaps his son), a tremendous battle took place on the 25th of April 1276, resulting in a great victory over the enemy, who were driven back in confusion beyond Dummi, the hill on the Shimoga and Chitaldroog frontier. The badge (of honour) on Sâḷuva's face (or forehead) was damaged, and he fled saying "I am disgusted", while Haripâla was stricken with fear and Jeyi-Dêva beat his mouth. From **Ak. 149** it appears that Râmanâtha made an attack on Siṅgeya-daṇṇâyaka in Mannaṇa-kôyil and killed him. Two years later we find in **Bl. 187** Gajapati and Râmanâtha united, falling upon Nârasiṁha in a battle at Soleûr, when some compromise seems to have been effected. Two years later again (**Hn. 47**) there was another fight with Râmanâtha. And finally in 1290 (**Cn. 232**) Râmanâtha raised an army and came to fight. In **Bl. 166** we are informed that Chikka-Kêteya incurred the king's anger and was arrested, while his ? superintendent of mines (*âkara-maṇḍalika*) was dismissed from his treasury, and Aṅkeya (see above), who was master of the clothing of all the army, was also attacked. **Bl. 90** speaks of a grant in 1281 for the *ôkali* sprinkling of the god Hoysaṇêśvara. In **Ak. 151** we find the king marching in 1285 against the Niḍugal fort, and by destroying Bâgeyakeṟe, breaking its pride. **Ak. 8** to **14**

contain some interesting accounts of a physician named Vaidya Dêvapiḷḷe, who like Dhanvantari was celebrated for his new art of medicine (*nûtana-vaidya-kalâ*). **Ak. 13** implies that there was a prince named Sômêśvara in 1288.

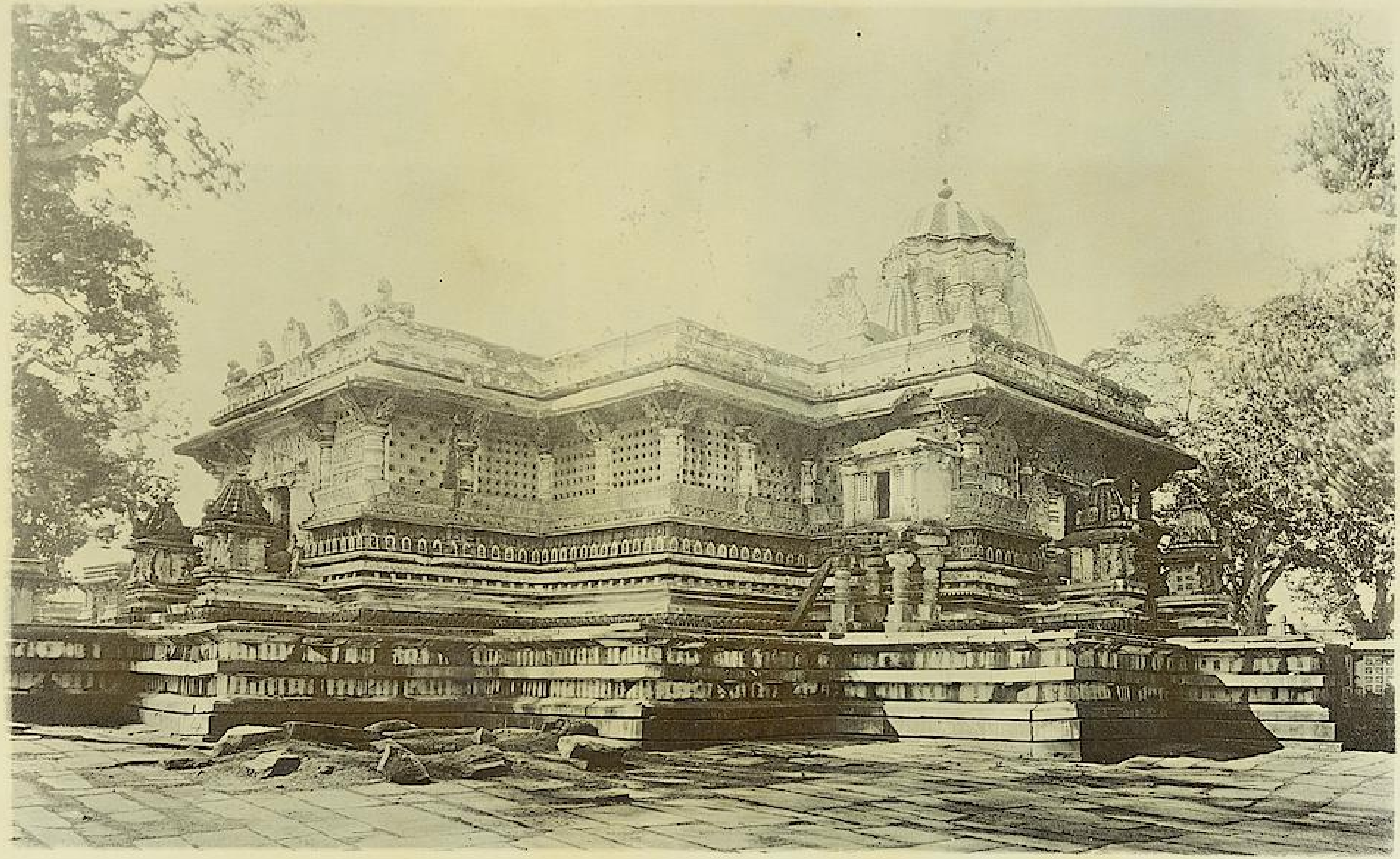
The first inscription of Ballâḷa III in this volume is **Bl. 18** of 1292. **Cn. 36** (Vol. VI) shows that he was crowned on the 1st of February 1292. There are not many records of his reign, but we know that he went away to live in Unnâmale (Tiruvannâmale in South Arcot), and the Hoysala dominions were again united under him. **Bl. 24** informs us that the wood-work of the dome in the Bêlûr temple was rotten and fallen, and the ministers had it repaired in 1298. **Hn. 51** and **52** contain the first notice of the Mussalman invasions which overthrew the kingdom. The Turukas are represented as marching against Dôrasamudra in 1310. **Ak. 66** shows the king residing in Virûpâksha-paṭṭaṇa in 1330. It is not clear what place this was, but it was in the Mysore country, and perhaps somewhere near Kaṇikaṭṭe. **Ak. 31** records another attack of the Turukas in 1331. The last Hoysala inscription here is **Ak. 183** of 1338, in which we find the king directing the officer in command of his army at Bârakûr to remain at his post, which he promises to do, and receives a grant in approval.

Vijayanagar.

The Vijayanagar inscriptions begin with **Ak. 159**, dated 1343, which opens with an ultra-hyperbolic verse in praise of Śiva. Were Śâradâ, it says, to take for all time the earth as a leaf on which to write them, a twig from the tree of the gods as a pen, and the ocean as a cup of black ink, even so she would not exhaust the sum of thy virtues, Îśa.

HN. 7 states that Saṅgama, the founder of the line, had by his union with Śâradâ (**Bl. 3**) five sons,—Harihara, Kampa, Bukka, Mârapa and Muddapa. The eldest son, who was the first king, is called in **Cn. 256** Haryapa, and it says that he appointed his younger brother Bukka-Râja as yuva-râja. In **Ag. 68** Bukkaṇṇa seems to be called his son and he himself ? Hukkaṇṇa. His original name, according to tradition, was Hakka. **Hn. 19** says that Bukka's eldest son was Tippa-Râja, who ? captured Uchchaṅgi, and had a wife Siṅgara-Dêvi.

Bukka-Râja on coming to the throne, **Cn. 256** says, eclipsed all past and future kings. When he was reigning, the earth brought forth abundantly, all troubles ceased, the people were happy, and wealth increased. Having conquered all the world, he built the splendid city of Vijayanagari, where, with the Tuṅgabhadrâ as his footstool and Hêmakûṭa as his throne, he was seated like Virûpâksha for the protection of the earth. His minister was Muddappa, to whom he committed the burden of the kingdom and remained at ease like Vâsudêva. Though he had many wives, his favourite one was



CHENNA KESAVA TEMPLE, BELUR

Honnâyi. His exploits are thus described in **HN. 7**:—When his sword began to dance about on the battle-field, the faces of the Turushkas shrivelled up, Koṅkaṇa Saṅkapârya was filled with fear, the Ândhras ran into caves, the Gurjaras lost the use of their limbs, the Kâmbhôjas' courage was broken, the Kaḷiṅgas suffered defeat.

His successor was Harihara II, his son by Gaurâmbika (**HN. 7**). He was very liberal in bestowing the sixteen great gifts, and is credited (**Bl. 75**) with victory over Chôḷa, Kêraḷa and Pâṇḍya, while **Bl. 148** says he protected the terrified Saurâshṭras, Aṅgas, Kaḷiṅgas, Vaṅgas and Yavanas. Among the final verses of this inscription is one saying,—A work of merit done even by an enemy one should strive to maintain: the enemy indeed may remain an enemy, but a work of merit is an enemy to no one. Mudda continued as minister under Harihara also, and **Bl. 75** contains an account of how the Sâlu-Mûle-Banaja merchants, with various sects dependent on them, and all the Holiyas of Vijayanagari and 26 other towns (named) where fairs were established, resolved to pay him certain dues in return for his protection. Having assembled, they placed the diamond *vaisaṇige* at the feet of the god Virûpâksha, and sitting down, entered into an agreement as to the dues they would pay, detailed at great length, on drugs, piece goods, grains, animals (among which are various kinds of horses, also prostitutes or female slaves). They at the same time conferred on him the *prithvî-seṭṭitana* or mayoralty of the earth. A final verse says,—If a thousand horse-sacrifices and truth be placed in the scales, truth will greatly outweigh the thousand horse-sacrifices. **Bl. 52** informs us that the king in 1381 ordered the roof stones of the central chamber of the Bêlûr temple to be repaired. They had probably cracked, and the minister Kampaṇṇa had four pillars, with capitals, erected to support them. **Bl. 63** states that in 1387, the lord Malagarasa, of the Kâšmîra-vaṁša, had the broken *kalaša* on the tower repaired and gilded. **Bl. 3**, dated 1397, opens with an interesting and liberal-minded invocation of the god Kêšava, identifying him with the chief object of worship in every sect orthodox or heterodox. He whom the Šaivas worship as Šiva, the Vêdântins as Brahma, the Bauddhas as Buddha, the Naiyâyikas as Kartta, the Jainas as Arha, the Mîmâṁsakas as Karmma,—that god Kêšava ever grant your desires. The attributions which follow seem clearly to indicate a contact with Christian teaching. The Kêšava of Vêlâpuri, it is said, gives sight to the blind, raises up the poor to royal dignity, causes the lame to be the swiftest of the swift, makes the dumb eloquent, and the barren to be filled with offspring. The king was residing in the new great royal city Vijayanagara, and his general was Guṇḍa, whose exploits are thus described: Into the flames of his valour the Yavana, Turushka and Ândhra hostile kings fell like moths. Aṅga, Kaliṅga, Gûrjjara, Pâñchala, Saindhava, Ândhra, Chôḷa, Koṅkaṇa and ? Kauṭaka, all

tried to escape when he was placed at the head of the army. Having conquered the Kêraḷas, Tauḷavas, Ândhras and ? Kuṭakas, he seized their wealth and gave it to his king. Dragging the elephant-like Saipa, Patheya and other proud Turushkas along by their hair in battle, he tied them up in his stables like monkeys; and besides them, seized by the throat the two great tigers known as Jyêshṭha and Kanishṭha. He set up pillars of victory in the interior of all the 56 countries (named), and restored the grants which the Hoysana king Vishṇuvarddhana-Biṭṭi-Dêva had made for this his family-god. He also rebuilt with seven storeys the *gôpura* over the entrance, which Gaṅga-Sâlâr, the Turushka of Kallubarage, had come and burnt, and set up a golden *kalaša* at its summit.

Hn. 133 brings us to Dêva-Râya, who, it says, was crowned on the 7th of November 1406. In **Hn. 18** he is called Bukka (II). **Hn. 16** is a record of Mallikârjuna, and **Bl. 135**, of Virûpâksha.

In **Hn. 6** we have the genealogy of the second dynasty. Its origin is traced to Timma, renowned among the Tuḷuva kings. From him sprang Îšvara, whose wife was Bukkamâ, and their son was Narasa. Quickly damming the Kâvêri when in full flood, he crossed over and seized the enemy alive, took possession of the kingdom and of the city Šrîraṅgapaṭṭaṇa, and erected a pillar of victory. Having conquered Chêra, Chôḷa and Pâṇḍya, together with the lord of Madhurâ, the fierce Turushka, the Gajapati king and others,—he imposed his commands upon all the famous kings from the Ganges to Laṅka, and from the rising to the setting sun. In Râmêšvara and other chief sacred places he made the sixteen and other great gifts.

From Tippâji and Nâgalâ-Dêvi were born to him Nṛisiṁha and Kṛishṇa-Râya. These two ruled successively, and a list is given of the great gifts they had made and of the places in which they were bestowed. The inscription, like many others of the same high-flown style, was composed by Sabhâpati. **Hn. 13** informs us that Kṛishṇa-Râya marched against Gajapati in 1516 and set up a pillar of victory on the bank of the Kṛishṇavêṇî. The inscription records the grant of an agrahâra by a chief named Dhanañjaya, but concludes with an extraordinary and unusual verse, whose only connection is that it contains the name Dhanañjaya. But my friend the late Pandit Râjagôpâlâchârya of Chik-Ballapur informed me that the original of the verse is different, and is given in the *Bhôja-prabandha* as follows, among some relating to Ašôka:—

kutra tvaṁ chalitôsi Nârada vada kshôṇyâṁ kiṁ asty adbhutam
Šambhô'bhûn marutâṁ rumâsya vijaya-prasthâna-dhûlî-bharaiḥ ।
nîtÂšôka-vipanna-nâtha-virahôdbhûtaiḥ punaḥ pûrṇatâṁ
jalpô mûrchhalati bhûtalê jana-kṛitas tad-vairi-kântâšṛibhiḥ ॥

Where hast thou been wandering Nârada ? say, what is there wonderful in the earth ? Šambhu, the ocean was turned to dry land by the dust from his

victorious march; but it was again filled up, the people in the earth say, by the tears of the wives of his enemies, caused by their separation from their husbands bereft through Aśôka.

This is followed by another, as follows, which seems ironical:—

kim chitram trijagatau Nârada-munê Vishṇô śṛiṇu jñâpayê
svargê Śakra-sadô'sti nṛitya-rahitam vahniḥ kshudhaṁ vâñchhati ।
gôpâyaty Alakâpatir nija-nidhîn vêvêkti bhâshyâm Phaṇî
jñânê dâtṛi-guṇê su-karmaṇi raṇêshv êkô'sty Aśôkô nṛipaḥ ॥

What wonder is there in the three worlds, Nârada-muni? Vishṇu, listen, I will tell. In śvarga Indra's assembly is without dancing, fire has lost its appetite, Kubêra is guarding his own treasure, Phaṇî (also a name of Patañjali) is expounding the Bhâshya,—in wisdom, generosity, good deeds and wars, Aśôka is the only king.

HN. 19 gives these kings' names as Narasiṁhavarmmâ and Kṛishṇavarmmâ. **Cn. 167** gives an account of Basavâ-dîkshita, who had been guru to both the kings Îśvara and Narasa, and performer of the *vâjapêya* and other great sacrifices for both Narasiṁha and Kṛishṇa-Râja.

With **Cn. 187** we come to Achyuta-Râya. It is **Bl. 197** in his reign that gives us the name of Aṅgaḍi, which I have identified with the Hoysala birth-place Sosevûr. **Hn. 7** gives us the same important information as was obtained in **Ng. 58** (Vol. IV) regarding the succession after Achyuta-Râya. On the death of the latter, his son Veṅkaṭa-Râya came to the throne, but soon died. Then it was that Sadâśiva-Râya, the son of Raṅga and Timmâmbâ, was anointed to the throne by Râma-Râja, his sister's husband, and the chief ministers[1]. He brought into subjection the whole land from Sêtu to Himâdri, and ruled for a long time. The Kâmbhôja, Bhôja, Kaḷiṅga, Karahâṭa and other kings acted as servants in his female apartments. The inscription concludes with the genealogy of Râma-Râja. He was descended from Nanda of the Lunar line, through king Chalikka and Bijjalêndra. Then came Sômi-Dêva, who captured seven hill-forts. His grandson, master of Aravîṭi-pura, was the king Pinnama, whose son was the king Aravîṭi-Bukka, whose wife was Ballâmbikâ. Their son was Râma-Râja, who by his wife Lakkâmbikâ, had a son Śrî-Raṅga-Râja. His wife was Tirumalâmbikâ, and their son was Râma-Râja, whose younger brothers were Tirumala-Râja and Veṅkaṭâdri-Râja.

The remaining Vijayanagara inscriptions belong to Śrî-Raṅga-Râya, (**Bl. 1**, dated 1578), Veṅkaṭapati-Râya (**Bl. 145**, dated 1607), and five of Śrî-Raṅga-Râya II (**Bl. 80**, dated 1659, **196, 81, 122**, and **Hn. 40**, dated 1663). In the first he is said to be the son of Gôpâla-Râja and grandson of Aravîṭi Râma-Râja-Raṅga-Râja. In the second he is said to be the son of Gôpâla-Râja, but grandson of Narasapa-Râja and great-grandson of Aravîṭi Râma-Râja-Veṅka-

[1] Sadâśiva was thus the nephew of Achyuta-Râya, though called his son in **Hn. 15** and **2**.

ṭâdri-Râja. He was seated then on the jewel throne in Ghanagiri (Penugoṇḍa). In **Bl. 81** and **122** of 1660, he was on the throne in Vêlâpuri or Bêlûr, and his descent is given as just above stated. **Hn. 40** winds up with a verse saying that,—chariots and armies maintained by property taken from Brahmans will in time of war crumble away like a bridge built of sand.

Jâvagal.

Among the inscriptions are a few relating to some of the minor chieftains of the District. Thus we have the rulers of Jâvagal (Arsikere taluq) in **Ak. 2** under date 1515. They claim to be of the Lunar race, and descended from Channa. His son was Timma, whose son was Nañjêndra, also called Râyaṇa. His son was the Bhairava who was ruling the Yâmaśilâ (the Sanskrit equivalent of Jâvagal) country at the date mentioned, when he caused the great tank of Bayirasamudra to be made.

Durgga.

Next we have the ruler of Durgga, the modern Mahârâjandurga (Hassan taluq) in 1595 (**Ak. 60**). His name was Raṅgappa-Nâyaka. But in Vol. VI the line goes back to 1371 (**Mg. 87**) when Bôdha-mahâdêva was on the throne, possibly the donor of Coorg inscriptions No. 8 and 9 (Vol. I). According to tradition the line came to an end with a king who was a cannibal ? and who threw himself over a precipice on the Droog from remorse at finding he had killed his son by mistake.

Nuggihalli.

Next we have the chiefs of Nuggihaḷḷi (Channarâyapaṭṇa taluq). There are three of their inscriptions. The first is **Hn. 98** of ? 1513, when Virûpa-Râja-mahâ-arasa's son Mala-Râja made a grant. **Hn. 117** of 1573, informs us that they were of the Pûḍûr-vaṁśa, and gives their titles, one of which was 'champion over thirteen kings'. The genealogy here goes back to Tirumala-Râja, son-in-law of Prauḍha-Dêva-mahârâya of Vijayanagara. He had a son Râyoḍêr, whose son was Induśêkhara-Râja, whose son was Basava-Râjaya-Dêva-mahâ-arasu. **Cn. 255** gives us in 1627 the names of Sâli-Nâyaka and his son Immaḍi-Bhairappa-Nâyaka.

Bêlûr.

This province has been called Balam in Vol. VI, and Major Montgomery, in an official report of 62 years ago, says,—"This tract of country (Maharajdroog) formed a part of the old province of Bullum, so called from a village of that name (now Munjerabad). The word is said to be derived from the Canarese 'Bala' or strong, and to have been given in commemoration of the great bodily

strength and activity of the villagers." I have not met with any support of this statement in the numerous inscriptions that have come under notice. On the contrary, it is called the Bêlûr kingdom (see **Bl. 128, Mj. 35**). Moreover in a work called *Kavi-kaṇṭhahâra* (a metrical vocabulary of rare Kannaḍa words) by Sûryâṅka, a minister of Veṅkaṭâdri-Nâyaka, he makes no mention of such a name. He says that in the Hoysala country, which was a hand-mirror (or reflection) of Kâśmîr, was situated the kingdom of Vêlânagari, that is Bêlûr. This name I have accordingly adopted. One or two short-lived lines of chiefs ruled at first. But there are no less than about 70 inscriptions relating to the latest Bêlûr family of chiefs in the present volume, which enable us to make up a fairly correct list of the succession, though very great difficulty is occasioned by the continual repetition of the same names in successive generations. **HN. 6** gives the first steps, while **HN. 1** and **4**, **Bl. 12** and **212**, **Ag. 22** and some others help us on. The following is as near as I have succeeded in combining the names and dates. Eṛa-Kṛishṇappa-Nâyaka is represented in most of the inscriptions as the head of the family, who was enfeoffed by Kṛishṇa-Râya of Vijayanagar. He was the Haḍapada, or bearer of the king's betel-bag.

Date A. D.		
	Râma-Dâsa	
	Giriyappa-Nâyaka	
	Timmappa-Nâyaka	
	Baiyappa-Nâyaka, Pôtappa-Nâyaka	
1524-1566	Eṛa-Kṛishṇappa-Nâyaka	Vîraiya, 1538
1566-1584	Veṅkaṭâdri-Nâyaka	
1588-1625	Kṛishṇappa-Nâyaka	Chikka-Nâyaka
1626-1648	Veṅkaṭâdri-Nâyaka	Lakshmappa-Nâyaka, 1588-1605
1648-1654	Kṛishṇappa-Nâyaka	Tirumalaiya, 1640
1655-1670	Veṅkaṭâdri-Nâyaka	Lakshmappa-Nâyaka
1685-1692	Kṛishṇappa-Nâyaka	Narasiṁha-Nâyaka
1708-1751	Veṅkaṭâdri-Nâyaka	Kṛishṇappa-Nâyaka, 1711-1712
1755-1794	Kṛishṇappa-Nâyaka	
1799	Veṅkaṭâdri-Nâyaka	

Their principal titles were—boon lord of Maṇinâgapura[1], Šindhu-Gôvinda, dhavalâṅka-Bhîma. There is nothing of special importance in the inscriptions. **Bl. 128** of 1638, calls Veṅkaṭâdri the destroyer of the Turaka army, and eighth emperor of the Kali age. Some zealous official had stamped a *linga* on the pillars of the Pâršvanâtha basadi at Haḷebîḍ. This was erased and an agreement come to between the Liṅgâyits and Jains, by which the latter undertook to present ashes and betel-leaf to the mahâ-mahattus of the former sect, if left unmolested to pursue their own worship and ceremonies. In **Ag. 22** of 1665, we are informed that Lakshma had a lofty building erected in Kâši for Pašupati, and caused the *vâjapêya* and other sacrifices to be performed. His son Narasiṁha had valuable ornaments made for the gods Janârdana and Lakshmî, and performed their marriage ceremony, together with the offering of sacrifices by Brahmans. He also made some tanks and established an agrahâra. **Bl 64** informs us that Veṅkaṭa had the tower of the Kêšava temple at Bêlûr built in 1736, and mounted a kalaša upon it. **Mj. 34** to **36** mention the Aigûr-šîme, which was the last possession left to the chiefs after they had lost Bêlûr itself and the rest of the territory that had belonged to it. A further account of the line is contained in Vol. VI.

Mysore.

Of the Mysore kings there are over 30 inscriptions, some of which are of special interest. The earliest relate to the reign of Kaṇṭhîrava-Narasa-Râja. **Ag. 64**, dated 1647, traces his descent from the Sôma-vaṁša or Lunar race. Vishṇu, who became incarnate in that line as Kṛishṇa, created a city filled with all wealth, an asylum for all men, which received the celebrated name of Mahishi, and placing it to the south of the Kâvêrî, he established there members of his own family to make known his human form. They did service to the guardian goddess of Mahishâpura and made her the family deity of their line of kings. Châma-Râja and Beṭṭa-Châma-Râja successively arose in that line, when, by the favour of Nṛisiṁha, Narahari was born as a son to the latter in the form of Kaṇṭhîrava-Nârasiṁha, at an auspicious conjunction, and with universal signs of prosperity. His being the first of the Mysore kings who struck coins in his own name is referred to in the following manner:—"Seeing that from love of money the people had forgotten Vishṇu, the wise king Kaṇṭhîrava made on that money Narahari (referring to the image on the coin) and saved the people, like a physician who gives medicine in milk". He is also said to have made a special study of the rules in the vêda and smṛiti, and as a consequence revived the performance of the *êkâdaši-vrata* in

[1] I have not found any clue to the identification of this place. In a Râshṭrakûṭa grant of A. D. 912 there is a chief named Maṇinâga, in Gujarat (*Ep. Ind.*, III, 57), but this seems too remote in time to have any connection, though it may perhaps indicate the locality.

honour of Lakshmi-Nṛihari, like Ambarîsha and other kings of old. In his court he was served by twice eight fair ones, holding châmaras in their hands, and honoured with the emblems in gold of the fish, conch, discus and *makara*.

In **Cn. 158, 160** and **165**, which are probably all of the same date, 1648, we are told that the Chennarâyapaṭṭaṇa-šîme was given by the king to Doḍaiya, the son of Channavîraya-gauḍa, prabhu of Kânakâraṇahaḷḷi in Tuṅgaṇi-nâḍ of the Chennapaṭṭaṇa-šîme. This must be the modern Kâṅkânhaḷḷi in the south of the Bangalore District. On receiving it, however, we are told that (besides various temples, tanks etc.) he built the stone fort "in the royal business (*râja-kâryadalli*) of the Pâṭsâha of Vijayapura" (**158** and **165**), "in the service (*kâryadalli*) of the Turuka-râja" (**160**). The reference is evidently to the Adil Shâhi king of Bijapur. We know that an invasion by the Bijapur forces under Ran-dulha Khân took place, in which all the north and east of the present Mysore country were overrun. In 1638 Seringapatam itself was besieged, but the enemy was repulsed with great slaughter by Kaṇṭhîrava-Narasa-Râja. Eventually, by 1644, the province of Carnatic Bijapur Balaghat was formed, composed of the Bangalore, Hoskote, Kolar, Dod-Ballapur and Sîra districts, and bestowed as a jâgîr on Shâhji (father of the celebrated Šivâji), who was second in command under Ran-dulha Khân. From an inscription in the Shikarpur taluq we shall find that a fort was erected there by the Bijapur Sultan Muhammad Adil Shâh in 1632, marking the limit of the conquests in that direction. The building of this fort at Channarâyapaṭṭaṇa in 1648 must therefore have been in accordance with some agreement or treaty with Bijapur, though I am not aware that *râja-kârya* has this meaning. It more properly signifies that the fort was built for the Bijapur Pâdshâh, but the Mysore Râja was evidently in possession of the place. Hence some mutual understanding must be assumed, entered into for the greater security of both dominions. Basavaiya, the son of Doḍaiya, succeeded him in the time of Dêva-Râja-Woḍeyar, and was in power from 1663 (**Cn. 156**) to 1670 (**Cn. 155**).

Ag. 2 and **3** bring us to the reign of Chikka-Dêva-Râja in 1677. In these inscriptions we have a false accusation brought against the shânbhog of Arkalgud by his deputy, from which the former was ordered to clear himself by the ordeal of plunging his hand into boiling ghî, in the presence of the god Arkkêšvara. This he successfully performed, and was confirmed in his office. The details are curious.

In **Hn. 118** and **132** we have sales of villages in 1762, in the reign of Kṛishṇa-Râja-Woḍeyar, the sum paid in each case being ten times the annual rental or revenue, with all tolls and taxes, which are specified.

Bl. 65 shows us that in 1774, when Châma-Râja was king, and the most excellent Bahâdur, the Navâb Haidar-Ali was ruling, Nañjarâja had the unfortunate tower of the Bêlûr temple again built, and fixed a *kalaša* upon it.

Mj. 25 is of the date 1794 and records the grant of an *inâm* by Tîpu-Sultân.

Finally, **Ag. 62** of 1811 is of singular interest. It is a stone inscription set up at the Kṛishṇarâjkaṭṭe dam on the Kâvêrî, and contains nothing whatever but a succession list of the Mysore Râjas (*Mahisûra-nagarada dhoregaḷa vaṁśâvaḷigaḷa vivara*). This was the year in which the Dewan Pûrṇaiya's administration ended and Mummaḍi-Kṛishṇa-Râya-Woḍeyar assumed the reins of government. The date being Chaitra śuddha 1, the inscription belongs, I believe, to the former period. But the reason for setting up this record here in this manner does not appear. The following is the list, which may be compared with those given in Vols. III and IV. The relationship of the kings to one another is not specified.

Râja-Woḍeyar[1]	Puṭṭa-Dêva-Râja-Woḍeyar
Beṭṭa-Châmarasa-Woḍeyar	Nañja-Râja-Woḍeyar
Châma-Râja-Woḍeyar	Beṭṭa-Châmarasa-Woḍeyar
Immaḍi-Râja-Woḍeyar	Châma-Râja-Woḍeyar
Kaṇṭhîrava-Narasiṁha-Râja-Woḍeyar	Chikka-Arasu
Dêva-Râja-Woḍeyar	Kaṇṭhîrava-Arasu
Chikka-Dêva-Râja-Woḍeyar	Kṛishṇa-Râja-Woḍeyar
Kaṇṭhîrava-Narasiṁha-Râja-Woḍeyar	....
Kṛishṇa-Râja-Woḍeyar	Châma-Râja-Woḍeyar
Immaḍi-Kṛishṇa-Râja-Woḍeyar	Kṛishṇa-Râja-Woḍeyar

Architecture.

The finest examples of Châḷukyan architecture are found in this District, in the Bêlûr and Haḷebîḍ temples. The former was erected in 1117 (**Bl. 58** and **71**) by the Hoysala king Vishṇuvarddhana on his renouncing the Jain faith for that of Vishṇu, and was dedicated to Vijaya-Nârâyaṇa under the name of Chenna-Kêśava. He is said to have erected six Nârâyaṇa temples on the same occasion, such as the Kîrtti-Nârâyaṇa at Talakâḍ and others. The pierced stone windows, which form one of the most beautiful features of the Bêlûr temple, may be of a later date, about 1200 (see **Bl. 72**) and due to Ballâḷa II. Within the temple is a carved pillar called the Narasiṁha pillar which is thought highly of by the Hindus for its sculpture. Apparently it used formerly to revolve. Around the outer walls of the temple, under the deep overhanging cornice, are pierced medallions of dancing girls in a variety of attitudes. One has a fruit in her hand on which rests a fly, perfectly sculptured in every part. These are good specimens of Hindu art. The names of the artists who executed them are given under each (**Bl. 33** to **51, 69**). The following is an alphabetical list of them, which will be useful for reference: —

[1] I give Woḍeyar in the Kannaḍa recognised form, and not Vaḍayar as in the inscription.

Châvana, son of Dâsôja	Kumâra Mâchâri
Chikka Hampa	Mayina
Dâsôja of Balligrâma	Malliyaṇa
Kaliyuga Viśvakarmma of Lokkiguṇḍi	Nâgôja of Gadugu
Keñcha Malliyaṇṇa	Padari Mallôja
Kêśava Dêva	Poissaṇanar Bîra

The tower of the temple was always considered incongruous, but this cannot have been the original erection. For we find from **Bl. 24** that in 1298 the wood work had rotted and fallen, and was repaired, pillars being erected to support it. The temple suffered injury at the time of the Muhammadan invasion in 1310, and was shut up till the time of Harihara II of Vijayanágara. In 1387 the broken *kalaśa* on the top was restored (**Bl. 63**). In 1397 the *gôpura* over the gateway, which had been burnt by the Musalman army of Kalburga under Gaṅga-Sâlâr, was re-built with seven storeys (**Bl. 3**). The central tower of the temple was also rebuilt in 1736 (**Bl. 64**). It had again to be rebuilt however in 1774, in the time of Haidar Ali (**Bl. 65**). With so many vicissitudes it is not to be wondered at that the style of the tower was not in keeping with the style of architecture. It has been a frequent source of trouble since, and been rebuilt, but has now disappeared altogether. The temple is in charge of the priests.

The Haḷebîḍ temples are the Hoysalêśvara and the Kêdârêśvara[1]. The date of the former is not accurately known. Mr. Fergusson says that it was left unfinished, being interrupted by the Muhammadan conquest after the works had been in progress for 86 years, but no authority is given for this statement. It is said in **Bl. 147** that Kêtamalla erected a Śiva temple in Dôrasamudra in 1121 and named it after the patron of his family, Vishṇuvarddhana-Poysalêśvara. But as no description of the temple is given it cannot be identified with the celebrated structure under notice, which was more likely a national monument. That it was not later than the time of Vishṇuvarddhana is proved by an inscription over the southern door (**Bl. 239**), which says that the sculpture there was executed by Kâlidâsi for Nârasiṁha-Dêva's sculptor Kêdârôja, and therefore in about 1141. There is also an inscription at the back of the larger Nandi pavilion that Dêvôja made the western doorway, and we have already seen that he was one of the sculptors at Bêlûr, and must even then have been of considerable age, for he had a son Châvana who was also a sculptor at the same place. The Prauḍha-Râya pillar (**Bl. 93**) contains an account of Nârasiṁha's birth, but as this was brought in by the Vijayanagara king whose name it bears to prop up a cracked stone beam, it may not have been any part of the present building. The temple is a double one and from the votive inscriptions on the inner walls (**Bl. 99 to 111**) dating from about

[1] This is erroneously called Kaitêśvara in some works.

1220 to 1300, it would appear that the two gods were then known as Hoysalêšvara and Pañchikêšvara. **Bl. 98** informs us that a shrine of the goddess Nimbajâ was set up in the temple in 1261. The sculptors who executed the marvellous statues and figures on the outer walls of this temple, especially on the western side, have not given their names, except here and there. The following are the only ones, in alphabetical order:

Ballaṇṇa	Harisha of Tânagundûr	Mâchaṇṇa
Bôchana	Kâlidâsi	Mâṇibalaki
Chauga	Kêdârôja	Masa, son of Kanimôja
Dêvôja	Kêtana	Rêvôja
Harisha of Oḍeyagiri	Mâbalaki	

None of these names corresponds with those at Bêlûr, except Dêvôja, but Oḍeyagiri Harisha seems to say that Bêlûr did not agree with him (*Bêlûr âgadêlû*). The temple is conserved by Government.

The Kêdârêšvara temple was built by Ballâḷa II and his junior wife Abhinava-Kêtala-Dêvi at the close of his reign, about 1219. There can be little doubt that the idea was suggested by the celebrated Dakshiṇa Kêdârêšvara temple at Belgâmi, and an inscription at Bandalike, close by, implies that this queen belonged to that part of the country. The temple was endowed in 1220 by Nârasiṁha II and his mother Padmala-Dêvi, immediately after the death of his father (**Bl. 115**). A banyan tree which had rooted itself in the *vimâna* about 50 years ago was culpably allowed to grow unchecked till too late. The sculptured images on the outer wall were thrust out by the tree and portions of the building were dismantled, with some intention, not fulfilled, of erecting it elsewhere. Many of the images were placed in the Bangalore Museum, and recently many more in the Hoysalêšvara grounds. Plans have been prepared for conserving what remains of the structure, at present a heap of ruins. The only name of a sculptor found in connection with it is Rêvôja.

No notice of these temples can be complete without quotation of the views of Mr. Fergusson, the great authority on architecture. "There are many buildings in India" he says[1], "which are unsurpassed for delicacy of detail by any in the world, but the temples of Bêlûr and Haḷebîḍ surpass even these for freedom of handling and richness of fancy."

The illustrations given in the present volume will serve to show the extent and arrangement of the temples, though a separate volume of views could alone do justice to them. Of that at Bêlûr, Mr. Fergusson says, "It is not, however, either to its dimensions or the disposition of its plan that this temple owes its pre-eminence among others of its class, but to the marvellous elaboration and beauty of its details...The richness and variety of pattern displayed in the

[1] This and the other quotations are from *Architecture of Dharwar and Mysore*, and *History of Indian and Eastern Architecture.*

windows of the porch are astonishing. They are twenty-eight in number, and all are different. . . The pierced slabs themselves, however, are hardly so remarkable as the richly carved base on which they rest, and the deep cornice which overshadows and protects them. The amount of labour, indeed, which each facet of this porch displays is such as, I believe, never was bestowed on any surface of equal extent in any building in the world; and though the design is not of the highest order of art, it is elegant and appropriate, and never offends against good taste."

Of the Hoysalêšvara temple at Haḷebîḍ, he says, "The great temple at Haḷebîḍ, had it been completed, is one of the buildings on which the advocate of Hindu architecture would desire to take his stand. . . The general arrangements of the temple are that it is a double temple. If it were cut into halves each part would be complete, with a pillared porch of the same type as that at Bêlûr, an antarâla or intermediate porch, and a sanctuary containing a liṅgam, the emblem of Siva. Besides this, each half has in front of it a detached pillared porch as a shrine for the bull Nandi. Such double temples are by no means uncommon in India, but the two sanctuaries usually face each other and have the porch between them. . . There is no doubt but that it was intended to raise two pyramidal spires over the sanctuaries, four smaller ones in front of these, and two more, one over each of the two central pavilions. Thus completed[1], the temple, if carried out with the richness of detail exhibited in the Kêdârêšvara, would have made up a whole which it would be difficult to rival anywhere.

The material out of which this temple is erected is an indurated potstone of volcanic origin, found in the neighbourhood. This stone is said to be soft when first quarried, and easily cut in that state, though hardening on exposure to the atmosphere. Even this, however, will not diminish our admiration of the amount of labour bestowed on the temple; for, from the number of parts still unfinished, it is evident that like most others of its class it was built in block and carved long after the stone had become hard. As we now see it the stone is of a pleasing creamy colour and so close-grained as to take a polish like marble. The pillars of the great Nandi pavilion, which look as if they had been turned in a lathe, are so polished as to exhibit what the natives call a double reflection—in other words to reflect light from each other. The enduring qualities of the stone seem to be unrivalled, for though neglected and exposed to all the vicissitudes of a tropical climate for more than six centuries, the minutest details are as clear and sharp as the day they were finished.

[1] A picture is given in his book of a restored view of the temple as Mr. Fergusson conceives it would have been, if complete. The chief thing requiring correction is the finial ornament of the towers, resembling a lantern. This should really be a kalaśa or sacrificial vase, bound round with a cloth knotted towards the four cardinal points, which, filled with holy water, is used at the consecration of temples.

The building stands on a terrace, ranging from five to six feet in height, and paved with large slabs. On this stands a frieze of elephants, following all the sinuosities of the plan and extending to some 710 feet in length, and containing not less than 2000 elephants, most of them with riders and trappings, sculptured as only an oriental can represent the wisest of brutes. Above these is a frieze of šârdûlas or conventional tigers, the emblems of the Hoysalas who built the temple. Then comes a scroll of infinite beauty and variety of design; over this a frieze of horsemen and another scroll, over which is a bass-relief of scenes from the Râmâyaṇa, representing the conquest of Ceylon and all the varied incidents of that epic[1]. This, like the other, is about 700 feet long. (The frieze of the Parthenon is less than 550 feet.) Then come celestial beasts and celestial birds, and all along the east front a frieze of groups from human life, and then a cornice, with a rail, divided into panels, each containing two figures. Over this are windows of pierced slabs, like those of Bêlûr, though not so rich or varied. In the centre, in place of the windows, is first a scroll, and then a frieze of gods and heavenly apsaras, dancing girls and other objects of Hindu mythology. This frieze, which is about five feet six inches in height, is continued all round the western front of the building, and extends to some 400 feet in length. Šiva, with his consort Pârvati seated on his knee, is repeated at least fourteen times; Vishṇu in his nine avatârs even oftener. Brahma occurs three or four times, and every great god of the Hindu pantheon finds his place. Some of these are carved with a minute elaboration of detail which can only be reproduced by photography, and may probably be considered as one of the most marvellous exhibitions of human labour to be found even in the patient East.

It must not, however, be considered that it is only for patient industry that this building is remarkable. The mode in which the eastern face is broken up by the larger masses, so as to give height and play of light and shade, is a better way of accomplishing what the Gothic architects attempted by their transepts and projections. This, however, is surpassed by the western front, where the variety of outline, and the arrangement and subordination of the various facets in which it is disposed, must be considered as a masterpiece of design in its class. If the frieze of gods were spread along a plain surface, it would lose more than half its effect, while the vertical angles, without interfering with the continuity of the frieze, give height and strength to the whole composition. The disposition of the horizontal lines is equally effective. Here again the artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, far surpass anything in Gothic art. The

[1] I may mention, as anticipating scientific discoveries at that period, that in one place a leader is represented as looking through a tube like a telescope: in another are cars with wheels on springs.

effects are just what mediæval architects were often aiming at, but which they never attained so perfectly as was done at Haḷebîḍ....

If it were possible to illustrate the Haḷebîḍ temple to such an extent as to render its peculiarities familiar, there would be few things more interesting or more instructive than to institute a comparison between it and the Parthenon at Athens. Not that the two buildings are at all alike one another; on the contrary, they form the two opposite poles—the alpha and omega of architectural design; but they are the best examples of their class, and between these two extremes lies the whole range of the art. The Parthenon is the best example we know of pure, refined, intellectual power applied to the production of architectural design. Every part and every effect is calculated with mathematical exactness, and executed with a mechanical precision that was never equalled. All the curves are hyperbolas, parabolas, or other developments of the highest mathematical forms,—every optical defect is foreseen and provided for, and every part has a relation to every other part in so recondite a proportion that we feel inclined to call it fanciful, because we can hardly rise to its appreciation. The sculpture is exquisitely designed to aid the perfection of the masonry—severe and godlike, but with no condescension to the lower feelings of humanity. The Haḷebîḍ temple is the opposite of all this. It is regular, but with a studied variety of outline in plan, and even greater variety in detail. All the pillars of the Parthenon are identical, while no two facets of the Indian temple are the same; every convolution of every scroll is different. No two canopies in the whole building are alike, and every part exhibits a joyous exuberance of fancy scorning every mechanical restraint. All that is wild in human faith or warm in human feeling is found portrayed on these walls; but of pure intellect there is little—less than there is of human feeling in the Parthenon.

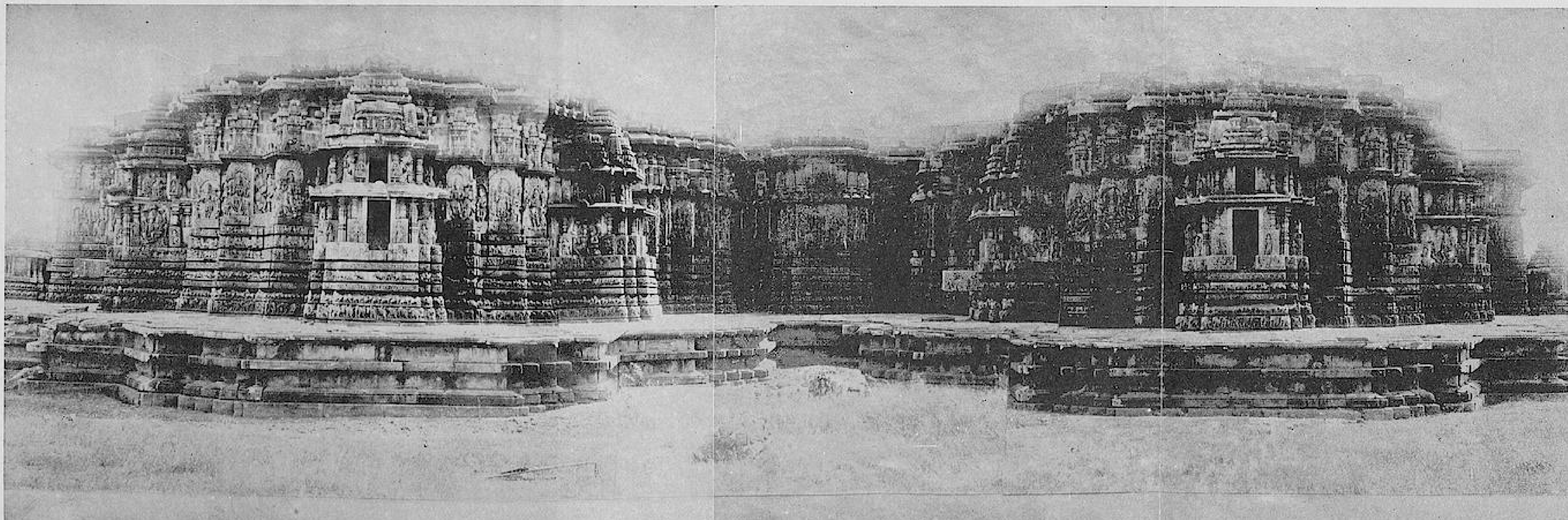
The great value of the study of these Indian examples is that it widens so immensely our basis for architectural criticism. It is only by becoming familiar with forms so utterly dissimilar from those we have hitherto been conversant with, that we perceive how narrow is the purview that is content with one form or one passing fashion. By rising to this wider range we shall perceive that architecture is as many-sided as human nature itself, and learn how few feelings and how few aspirations of the human heart and brain there are that cannot be expressed by its means. On the other hand, it is only by taking this wide survey that we appreciate how worthless any product of architectural art becomes which does not honestly represent the thoughts and feelings of those who built it, or the height of their loftiest aspirations."

The Kêdârêśvara temple Mr. Fergusson considered to be "one of the most exquisite specimens of Châlukyan architecture in existence, and one of the most typical...If it were possible to illustrate this little temple in anything

like completeness, there is probably nothing in India which would convey a better idea of what its architects were capable of accomplishing. . . By a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury and Wells, or the great French churches at Amiens, Rheims and Chartres, of course without any communication. But it is worthy of remark that the great architectural age in India should have been the 13th century, which witnessed such a wonderful development of a kindred style (meaning the Gothic) in Europe."

After the glories of the foregoing, mention of other buildings will appear tame. The temples at Arsikere must have been fine structures. The Sahasra-kûṭa or Elkôṭe Jinâlaya was erected in 1220 (**Ak. 77**), by Rêcharasa, described as the eminent councillor of the Kalachuryyas, who had taken refuge with the Hoysala king Ballâḷa. The circular porch of the Šivâlaya presents some peculiarities of construction which Mr. Fergusson has remarked upon. This structure has been conserved by making the roof very thick, giving it any thing but a pleasing appearance. The ruined temples of Bûchêšvara at Koramangala, dated 1160 (**Hn. 72**) and of Chenna-Kêšava at Hire-Kadlur, both in Hassan taluq, must have been remarkable buildings. There is an image of Vishṇu reposing on the serpent in the latter which is wonderfully carved.

The Jain bastis at Bastihaḷḷi, a suburb of Haḷebîḍ, are deserving of notice, though externally plain buildings. The turned and polished pillars in the Pâršvanâtha basti yield double reflections. This basti was erected in 1133 (**Bl. 124**), and the Šântinâtha basti in 1192 (**Bl. 129**). The memorial stones to gurus at the latter are specially interesting. The guru, with his name written over him, is represented as seated on one side of a small table like a camp stool, called *thavana-kôlu*, giving instruction to his disciple seated on the other side. See **Bl. 131** to **134**.



HOYSALESVARA TEMPLE, HALEBID.- WEST FACE.

Classified List of the Inscriptions, arranged in chronological order.

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
		Kadambas.			
? c 420	Kṛishṇavarmmâ	Bl. 121	? c 1030	...	Mj. 45
? c 420	„	„ 245	c 1030	Nîti-mahârâja	„ 51
? c 1000	...	Hn. 38	1030	„	„ 57
? c 1000	Kadambarasa	Mj. 28	1034	„	„ 50
1025	...	Hn. 45	1035	„	„ 55
1026	Nîti-mahârâja	Mj. 53	1075	Dayasiṁha	„ 18
1026	„	„ 54			
		Gaṅgas.			
c 750	Śrîpurusha	Ak. 176	920	Ereyappa	Ag. 61
c 770	„	Cn. 208	c 941	Koṅguṇivarmmâ	Hn. 185
? c 890	Satyavâkya	Ak. 99	c 945	Satyavâkya and Ereyappa	Ag. 70
896	„	Hn. 28			
c 900	Nîtimârgga	Ag. 24	c 945	Ereyappa	Cn. 251
910	...	Hn. 33	? 952	Bûtuga	Bl. 123
? 910	Nîtimârgga	„ 99	c 955	Permmanaḍi	HN. 14
? 912	„	Ag. 26	? c 970	Satyavâkya	Ak. 164
c 915	„	„ 5	c 970	Nolambakulântaka	Mj. 67
c 915	...	„ 11	971	„	Cn. 262
c 915	Nîtimârgga	„ 27	971	Mârasiṅgha-Dêva	„ 267
c 915	Satyavâkya	„ 35	? c 974	Satyavâkya	Hn. 175
		Koṅgâḷvas.			
? c 1020	Baḍiva	Ag. 63	1079	Râjêndra-Prithuvi	Ag. 99
1022	Râjêndra-Chôḷa-Prithuvi	Mj. 43	1091	„	„ 94
			? 1094	„	„ 95
? 1026	„	Ag. 75	? 1100	„	Mj. 59
1026	„	„ 76	c 1100	Adaṭarâditya	HN. 16
1066	Râjêndra-Prithuvi	„ 93	c 1100	„	Ag. 102
		Nâḍâḷvas.			
? 1141	Mâyi-Nâḍâḷuva	HN. 17	...	...	...
		Chaṅgâḷvas.			
1090	Mâdeyarasa	Ag. 65	? 1139	Chaṅgâḷva	Cn. 200
1104	Chaṅgâḷva-Dêva	Hn. 162	1155	„	Hn. 69
1119	...	Cn. 272	1250	„	Bl. 88
1124	Chaṅgâḷva-Dêva	Bl. 178	1252	Sôma-Dêva and Boppa-Dêva	Ag. 53
1139	„	Cn. 199			
			1579	Vîra-râja	„ 44

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
		Châḷukyas.			
? c 700	. . .	Hn. 26	c 1130	Tribhuvanamalla	Cn. 198
1073	Tribhuvanamalla	Bl. 200	1134	„	„ 248
1079	„	Cn. 145	1134	Âhavamalla	Ak. 30
? c 1080	Jayasiṅgha	Hn. 34	1138	Tribhuvanamalla	„ 124
c 1090	Tribhuvanamalla	Ak. 43	1139	„	Hn. 114
c 1090	„	„ 87	1139	„	Ak. 105
1094	„	Cn. 148	? 1142	„	„ 110
1101	„	Bl. 199	1152	Jagadêkamalla	„ 52
? 1106	„	Cn. 169	1154	Tribhuvanamalla	Cn. 228
? 1113	Sôvi-Dêva	„ 260	1158	. . .	„ 246
1117	Tribhuvanamalla	Bl. 116	1161	Tribhuvanamalla	Ak. 117
c 1120	„	Cn. 227	1174	„	Cn. 229
		Hoysalas.			
1022	Nṛipa-Kâma	Mj. 43	1117	Biṭṭi-Dêva	Hn. 11
1026	„	Ag. 76	1117	Vishṇuvarddhana	Bl. 58
? 1027	„	Mj. 44	1117	„	„ 71
? c 1060	Vinayâditya	Bl. 235	1117	Vîra-Gaṅga	„ 116
? c 1060	Êchala-Dêvi	Ag. 98	1117	Vishṇuvarddhana	Ak. 56
c 1060	Vinayâditya	Ak. 186	1119	. . .	Cn. 272
1073	Tribhuvanamalla	Bl. 200	? c 1120	Vishṇuvarddhana	Hn. 112
1079	(Nârasiṁha)	Cn. 145	? c 1120	„	Bl. 9
1083	Tribhuvanamalla	Ak. 194	c 1120	„	„ 16
1084	Vinayâditya	„ 6	c 1120	„	Cn. 212
c 1084	. . .	„ 7	c 1120	Râja-mârttaṇḍa	„ 227
1088	(Nârasiṁha)	Cn. 189	1120	Tribhuvanamalla	Hn. 12
c 1090	Poysaḷa	Ak. 187	? c 1120	Udeyâditya	„ 173
? c 1090	Tribhuvanamalla	„ 87	c 1120	Biṭṭi-Dêva	Bl. 40
1094	Ereyaṅga	Cn. 148	c 1120	„	„ 50
1095	Hoysaḷa	Hn. 107	c 1120	. . .	„ 60
1098	Beneyâditya	Cn. 207	c 1120	Vishṇuvarddhana	„ 130
1098	Binayâyta	Ak. 179	c 1120	Tribhuvanamalla	„ 230
? 1100	Ereyaṅga	„ 102a	c 1120	(Nârasiṁha)	Ak. 54
? c 1100	. . .	Mj. 41	c 1120	Vîra-Gaṅga	Mj. 60
1101	Tribhuvanamalla	Bl. 141	? c 1120	. . .	Bl. 240
1101	Ballâḷa I	„ 199	1121	Vishṇuvarddhana	„ 147
? 1101	Vishṇuvarddhana	Ak. 34	1121	„	Cn. 260
1104	Ballâḷa I	Hn. 161	1123	„	Hn. 102
? 1104	„	„ 162	1123	„	„ 116
1106	Tribhuvanamalla	Cn. 169	1124	„	Bl. 178
? 1113	Vîra-Gaṅga Vishṇu	Hn. 149	1124	Vîra-Gaṅga	„ 228
c 1115	Biṭṭi-Dêva	„ 134	c 1125	„	Ak. 53

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1125	Vishṇuvarddhana	Cn. 149	c 1150	Nârasiṁha I	Ak. 125
c 1125	„	Hn. 78	? c 1150	„	„ 140
c 1125	Vîra-Gaṅga	„ 92	c 1150	„	Bl. 15
c 1125	Biṭṭi-Dêva	„ 124	c 1150	„	„ 32
? 1130	Vishṇuvarddhana	„ 85	1152	„	Ak. 52
1130	Vîra-Gaṅga	Ak. 41	? 1154	„	Bl. 168
1132	Biṭṭi-Dêva	„ 45	1154	„	Cn. 228
1132	Vishṇuvarddhana	Cn. 271	1154	„	Ak. 146
1133	„	Bl. 124	1154	(Ballaḷa)	„ 157
? 1133	„	„ 93	1155	Nârasiṁha I	Hn. 57
c 1134	„	Cn. 198	1155	„	„ 69
1134	„	„ 248	? 1156	. . .	„ 151
1134	Vîra-Gaṅga	Ak. 30	1157	Nârasiṁha I	Ak. 135
1135	Vishṇuvarddhana	Hn. 89	? 1158	„	Bl. 162
1135	„	„ 90	? 1158	„	Ak. 42
1135	„	Bl. 170	1158	„	„ 145
1136	„	„ 17	1158	„	Cn. 246
1136	„	Ak. 32	1158	(Ballâḷa)	Ak. 154
1136	„	Bl. 117	1159	Nârasiṁha I	„ 119
1136	Vîra-Gaṅga	„ 222	1159	„	„ 141
1137	Vishṇuvarddhana	Ak. 144	1160	„	Hn. 72
1138	„	„ 124	c 1160	„	Bl. 171
1138	„	Bl. 202	1161	„	„ 193
1139	„	Hn. 114	1161	„	„ 194
1139	„	Ak. 105	? c 1161	„	„ 195
1139	Vîra-Gaṅga	Cn. 199	1161	„	Ak. 117
? 1139	„	„ 200	1162	„	Bl. 176
1139	Vishṇuvarddhana	Bl. 236	1162	„	Ak. 142
1139	(Nârasiṁha)	Ak. 17	1163	„	„ 172
1140	Vîra-Gaṅga	„ 58	1165	„	Cn. 210
1140	Vishṇuvarddhana	„ 18	? 1166	„	Hn. 179
1141	Nârasiṁha I	Bl. 219	1167	„	Bl. 177
c 1141	„	„ 220	c 1168	„	Hn. 76
c 1141	„	„ 229	1168	(Ballâḷa)	Cn. 191
c 1141	„	„ 239	1169	„	Ak. 1
? c 1141	. . .	„ 241	1170	Nârasiṁha I	Hn. 53
? 1142	(Vishṇuvarddhana)	Ak. 110	? c 1170	„	„ 66
1143	Nârasiṁha I	„ 55	1171	„	„ 153
1143	„	Cn. 186	? 1173	„	„ 154
? 1145	„	Hn. 37	1173	„	Bl. 25
1146	„	„ 109	1173	„	„ *114
1147	„	„ 108	1173	Ballâḷa II	Hn. 71
1147	„	„ 130	1173	„	„ 119
1149	(Vishṇuvarddhana)	„ 65	1173	„	Bl. 118
c 1150	Nârasiṁha I	Ak. 44	1173	„	Ak. 71

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1174	Ballâḷa II	Hn. 29	1189	Ballâḷa II	Ag. 79
? 1174	„	„ 58	1189	„	„ 81
? 1174	„	„ 67	? 1190	„	Ak. 85
1174	„	Bl. 59	1190	„	Cn. 179
1174	„	Ak. 69	1190	„	„ 249
1174	„	„ 112	1191	„	Bl. 188
1174	„	„ 138	1191	„	Ak. 35
1174	„	Cn. 146	1192	„	Bl. 129
1174	„	„ 229	1194	„	„ 204
c 1175	„	Bl. 2	1194	„	Ak. 5
? 1176	„	Hn. 54	1194	„	„ 118
1177	„	Bl. 86	1194	„	„ 193
1177	„	Ak. 62	1195	„	Bl. 206
1178	„	Hn. 55	1195	„	Ak. 150
1178	„	Bl. 83	1196	„	„ 16
1178	„	Cn. 209	1196	„	„ 104
? 1178	„	„ 220	1196	„	„ 178
1178	„	„ 221	? 1197	„	„ 4
? 1178	...	Hn. 56	1197	„	„ 23
? c 1180	Ballâḷa II	„ 70	? 1197	...	Hn. 143
1180	„	Bl. 20	1198	Ballâḷa II	Bl. 77
c 1180	„	Ak. 129	1199	„	Ak. 103
? c 1180	...	Hn. 60	? 1200	„	Hn. 139
c 1180	Ballâḷa II	„ 168	c 1200	„	„ 142
c 1180	„	„ 169	c 1200	...	Bl. 19
1181	„	Cn. 161	c 1200	Ballâḷa II	„ 72
1182	„	„ 150	1200	„	„ 140
1183	„	Bl. 137	1200	„	Ak. 38
1183	„	Ak. 89	c 1200	„	Cn. 151
1183	„	„ 102b	c 1200	„	„ 205
1184	„	„ 79	c 1200	„	Hn. 183
1184	„	„ 88	1205	„	Cn. 181
1184	„	Cn. 254	1206	„	„ 265
c 1185	„	Bl. 119	1207	(Nârasimha)	Ak. 106
1185	„	Ak. 61	1208	Ballâḷa II	Bl. 171b
1185	„	„ 129	1209	„	Hn. 144
? 1186	...	Hn. 97	1209	„	Ak. 40
1186	Ballâḷa II	Bl. 175	1209	„	„ 59
1186	„	Ak. 39	1209	„	Cn. 172
? 1186	„	Cn. 263	1209	„	„ 184
1188	„	Ak. 22	1210	„	„ 243
1189	„	„ 48	1210	„	„ 244
1189	„	„ 57	1210	„	„ 245
1189	„	„ 90	? c 1210	...	Ak. 136
1189	„	„ 93	? 1211	Ballâḷa II	Bl. 192

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
? 1211	Ballâḷa II	Ak. 137	1233	Nârasiṁha II	Hn. 10
1211	"	Hn. 31	1234	"	Ak. 82
1212	"	" 30	1234	"	" 123
1212	"	" 42	1235	(Umâ-Dêvi)	Bl. 182
1212	"	" 43	1235	Nârasiṁha II	Cn. 221
1213	"	Ak. 46	1236	...	Bl. 152
1213	"	Cn. 261	1237	Nârasiṁha II	Ak. 123
? 1215	"	Ak. 180	1237	Sômêśvara	Cn. 219
1217	"	Bl. 136	1243	"	Hn. 100
1217	"	" 224	1245	"	Cn. 221
1218	"	Hn. 61	1248	(Ballâḷa)	Bl. 138
? 1218	"	Cn. 211	1248	Sômêśvara	Ag. 12
? c 1220	"	Bl. 112	1249	"	Cn. 238
1220	"	Ak. 77	1250	"	" 221
1220	Nârasiṁha II	Bl. 85	1250	"	Ag. 55
? 1220	"	Cn. 211b	1251	"	" 55
1220	"	" 172	1252	"	Cn. 180
1220	"	Bl. 115	1252	"	" 242
1220	"	" 113	1253	"	" 236
1220	"	Ak. 70	1253	"	" 237
1221	"	Hn. 106	1254	Nârasiṁha III	Bl. 73
? 1221	"	Bl. 154	1254	"	" 125
1222	"	Hn. 148	1255	"	" 126
1222	"	Ak. 84	1255	Sômêśvara	Ak. 108
1223	"	" 86	1255	Nârasiṁha III	Ag. 38
1223	"	Cn. 197	1256	Sômêśvara	Ak. 166
1223	"	" 203	1258	Nârasiṁha III	" 109
1224	"	Ak. 68	1258	"	Bl. 160
c 1225	"	" 81	? c 1260	"	Cn. 206
c 1225	"	Cn. 252	1261	"	Bl. 74
1226	"	" 253	1261	"	" 98
1227	"	Ak. 50	1261	"	Ag. 42
? 1227	"	" 152	? c 1265	"	Bl. 87
1227	"	Bl. 151	1266	"	Hn. 101
? 1227	...	" 182	1270	"	Bl. 92
1227	Nârasiṁha II	Hn. 146	1270	Râmanâtha	Cn. 231
1228	"	Cn. 204	? 1271	Nârasiṁha III	Hn. 91
? 1229	"	Ag. 6	? 1274	"	Ag. 21
? c 1230	"	Hn. 122	1274	"	Bl. 150
1230	"	" 84	? 1274	"	" 169
? 1230	...	Ak. 78	1275	"	" 186
? c 1230	...	Bl. 238	1275	"	Ag. 54
1231	Nârasiṁha II	Cn. 170	1276	"	Bl. 120
1231	"	Ak. 36	1276	"	" 167
1233	"	Hn. 9	1276	"	" 164

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1276	Nârasiṁha III	Bl. 165	1288	...	Ak. 12
? 1276	„	Hn. 49	1288	...	„ 13
1276	„	Cn. 269	1288	...	„ 14
1277	„	Hn. 48	c 1290	...	Cn. 190
1278	Râmanâtha	Ak. 149	1290	Nârasiṁha III	„ 232
1279	Nârasiṁha III	Bl. 166	1292	Ballâḷa III	Bl. 18
1280	„	„ 89	1293	Nârasiṁha III	Hn. 50
1280	„	„ 155	1297	Ballâḷa III	Ak. 120
1280	...	„ 187	? 1297	...	Bl. 159
c 1280	Nârasiṁha III	Cn. 183	1298	...	„ 24
1280	„	Bl. 104	? 1300	Ballâḷa III	Ak. 114
? c 1280	(Kêtala-Dêvi)	„ 105	1307	„	Bl. 153
1281	...	„ 90	1308	„	„ 163
1281	Nârasiṁha III	Cn. 250	? 1310	„	Hn. 51
1282	„	Hn. 47	? 1310	„	„ 52
? 1284	„	Cn. 233	1314	„	„ 164
1285	„	Ak. 151	1314	„	„ 181
1285	„	Ag. 37	1314	„	„ 182
1285	„	„ 39	1319	„	Ak. 165
1285	„	„ 40	? 1324	...	„ 158
1285	„	Bl. 244	1330	Ballâḷa III	„ 66
1286	„	Ak. 8	1331	„	„ 31
1286	„	„ 9	? 1336	„	„ 67
1287	...	Bl. 91	1338	„	„ 183
1288	...	Ak. 10	1348	„	„ 113
1288	...	„ 11			

Vijayanagar.

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1343	Harihara I	Ak. 159	1399	Harihara II	Cn. 175
? 1357	Bukka-Râja	Ag. 68	? c 1400	„	Bl. 68
1360	„	Hn. 19	? c 1400	...	„ 97
? 1372	...	Mj. 31	c 1400	Harihara II	„ 191
1377	Bukka-Râja	Hn. 77	1404	„	Ag. 52
1378	Harihara II	Cn. 256	1405	„	Bl. 56
1381	„	Hn. 36	1406	Dêva-Râya	Hn. 133
1381	„	Bl. 52	c 1410	„	„ 184
1382	„	„ 75	1414	„	Bl. 14
1385	„	„ 148	1417	Bukka II	Hn. 18
1387	„	„ 63	? c 1420	Dêva-Râya	Mj. 58
1395	„	„ 61	1432	„	Cn. 241
1395	„	„ 62	1458	Mallikârjuna	Hn. 16
1396	„	Hn. 86	? 1461	„	Bl. 94
1396	„	HN. 7	1466	Virûpâksha	„ 135
? 1397	„	Bl. 3	? 1468	„	Ag. 41
? 1398	„	Cn. 195	1478	„	Cn. 153

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
? 1500	Virûpâksha	Cn. 174	1548	Sadâśiva-Râya	Bl. 183
1502	„	Mj. 42	1555	„	„ 5
1512	Krishṇa-Râya	Bl. 79	1559	„	„ 184
1514	„	Ag. 86	1561	„	Hn. 7
1515	„	Hn. 6	1561	...	Ak. 185
1516	„	„ 13	1562	Sadâśiva-Râya	Hn. 15
1517	„	HN. 19	1563	„	„ 2
1518	„	Bl. 57	1578	Śrî-Raṅga-Râya I	Bl. 1
1518	„	HN. 8	1579	...	Ag. 44
1519	„	Cn. 167	c 1580	...	Hn. 21
? 1520	„	Mj. 20	1580	Śrî-Raṅga-Râya I	Bl. 12
1524	„	Hn. 94	1584	„	„ 212
1524	„	Bl. 78	? 1587	...	Mj. 63
1528	„	Hn. 111	1607	Veṅkaṭapati-Râya	Bl. 145
1530	Achyuta-Râya	Cn. 187	1607	...	Ag. 58
1531	„	Hn. 1	1659	Śrî-Raṅga-Râya II	Bl. 80
1532	„	„ 115	1659	„	„ 196
1535	„	Bl. 223	1660	„	„ 81
1535	„	Ak. 126	1660	„	„ 82
1535	„	„ 167	1660	„	„ 122
1537	„	Cn. 193	1662	„	Ag. 83
1539	„	Bl. 197	1663	„	Hn. 40
1540	„	Mj. 47	1664	„	„ 39
1548	Sadâśiva-Râya	Hn. 152	1664	„	Mj. 21
1548	„	Bl. 4			

	Jâvagal			Durgga.	
1515	Bhairava	Ak. 2	1595	Raṅgappa-Nâyaka	Ak. 60

Nuggihalli.

? 1513	Mala-Râja	Hn. 98	1627	Immaḍi-Bhairappa-Nâyaka	Cn. 255
1573	Basava-Râjaya	„ 117		...	..

Bêlûr.

1524	Kṛishṇappa-Nâyaka	Bl. 78	1563	Kṛishṇappa-Nâyaka	HN. 6
c 1530	Bayappa-Nâyaka	Hn. 103	1565	„	Bl. 31
? c 1535	Kṛishṇappa-Nâyaka	„ 35	1566	„	Hn. 22
? 1538	Bayappa-Nâyaka	Mj. 48	1566	Veṅkaṭâdri-Nâyaka	Bl. 7
1548	Kṛishṇappa-Nâyaka	Bl. 4	1568	„	Hn. 172
? 1553	„	Mj. 52	1575	„	„ 176
1557	„	Hn. 64	1577	„	„ 165
1562	„	„ 15	1578	„	Bl. 1
1563	„	„ 2	1580	„	„ 12

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1584	Veṅkaṭâdri-Nâyaka	Bl. 212	1659	Narasiṁha-Nâyaka	Ag. 57
1588	Kṛishṇappa-Nâyaka	„ 30	c 1660	„	HN. 13
1588	Lakshmappa-Nâyaka	HN. 4	1662	Veṅkaṭâdri-Nâyaka	Ag. 83
1605	„	„ 10	? 1664	„	„ 74
1607	Kṛishṇappa-Nâyaka	Bl. 145	1665	Narasiṁha-Nâyaka	„ 22
1621	„	Hn. 171	1670	Veṅkaṭâdri-Nâyaka	Mj. 10
1621	...	Bl. 146	1685	Kṛishṇappa-Nâyaka	Ag. 4
? 1625	Kṛishṇappa-Nâyaka	Ag. 87	1685	„	Mj. 26
1626	Veṅkaṭâdri-Nâyaka	Bl. 22	? 1687	...	Ag. 89
1628	...	Hn. 20	1692	Kṛishṇappa-Nâyaka	HN. 2
? 1633	Veṅkaṭâdri-Nâyaka	„ 167	1692	„	Ag. 100
? 1634	„	Bl. 225	1692	„	„ 101
1638	„	„ 128	? 1704	„	„ 85
? c 1640	„	Hn. 5	? 1708	Veṅkaṭâdri-Nâyaka	Mj. 24
1643	„	Bl. 210	1711	Kṛishṇappa-Nâyaka	„ 33
1643	Kṛishṇappa-Nâyaka	Mj. 30	? c 1712	„	„ 13
1645	„	Hn. 41	1712	„	„ 14
1650	„	Mj. 19	1730	„	„ 34
? 1654	„	„ 9	1736	Veṅkaṭâdri-Nâyaka	Bl. 64
? 1654	Narasiṁha-Nâyaka	HN. 3	? 1736	„	„ 233
? c 1655	Veṅkaṭâdri-Nâyaka	Hn. 113	1751	„	Mj. 22
? 1657	„	Mj. 49	? 1755	Kṛishṇappa-Nâyaka	„ 37
? 1657	„	„ 56	? 1755	„	„ 38
? c 1657	„	Ag. 88	1773	„	„ 35
? 1658.	„	„ 9	1773	„	„ 36
1658	„	„ 10	1774	„	Hn. 17
1659	Narasiṁha-Nâyaka	HN. 1			

Mysore.

Date A.D.	Name of Ruler	Taluq No.	Date A.D.	Name of Ruler	Taluq No.
1642	Kaṇṭhîrava-Narasa-Râja	Cn. 163	1736	Kṛishṇa-Râja-Woḍeyar	Bl. 64
1647	„	Ag. 64	1761	(Vîra-Râya-Woḍeyar)	Ag. 60
? 1648	„	Cn. 158	? 1761	(Nañja-Râja)	„ 84
? 1648	„	„ 160	1762	Kṛishṇa-Râja-Woḍeyar	Hn. 118
1648	„	„ 165	1762	„	„ 132
1650	„	„ 185	1774	Châma-Râja (Haidar Ali)	Bl. 65
1651	„	„ 171	1776	Haidar Ali	Ag. 30
1651	„	„ 202	1792	Ṭîpu Sultân	Mj. 39
1663	Dêva-Râja-Woḍeyar	„ 156	1794	„	„ 25
1665	„	„ 218	? 1806	Kṛishṇa-Raja-Woḍeyar	Ag. 32
1666	„	Hn. 8	1811	„	„ 62
1670	„	Cn. 155	c 1820	„	HN. 5
c 1670	„	„ 168	1820	„	Ag. 51
1673	„	„ 156	1852	„	Mj. 40
1673	„	„ 273			
1677	Chikka-Dêva-Râja	Ag. 2			
1677	„	„ 3			
? 1704	„	Hn. 120			

INSCRIPTIONS IN THE HASSAN DISTRICT.

HASSAN TALUQ.

1

In Hassan, on a stone near the raṅga-maṇṭapa of the Virûpâksha temple.

Šrî šubham astu ।

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî-jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1454 neya Khara-saṁvatsarada Vaišâkha-šu 5 Sô lu šrîman-mahârâjâdhirâja-râja-paramêšvara šrî-Achyuta-Râya-mahârâyaru sukha-râjyaṁ gaiyut irppaṁ ।

Kanda. šrî-Nârasiṁha-tanayaṁ ।
bhû-nâthaṁ vîra-Kṛishṇa-Râyaṅg anujaṁ ।
tân irppaṁ Vidyânaga- ।
rî-nilayaṁ Achyutêndra siṁhâsanaḍoḷu ॥

ant eseva chatus-samudrâdhîšvaranuṁ kâruṇya-vârâsi-sampûrṇṇa-sudhâkara-nuṁ Šiva-pûjâ-Purandaranuṁ Tirumalêšvarana kumâranuṁ Chennapaṇṇa-bhûpâlan opputirppaṁ ।

Anushṭupu. šrî-Mahâdêva-pûjârthaṁ râmaṇîyaka-vaibhavaṁ ।
bhûmîša-Chennapaṇṇêndraṁ svâmi-kârya-dhurandharaṁ ॥

ant eseva Chennapaṇṇaṅg aḷiya-santânaṁ gô-bhû-hiraṇya-kanyâ-dâna-dhârâ-pravâha-hastanuṁ kavi-jana-vâkya-sudhâbhishêkanuṁ Tippa-bhûpâla-puṇya-garbha-sambhavanuṁ Yellappa-bhûpâlan opputirppaṁ ।

Ândra-bhâshâ । Purahara-šûlamu virigina ।
baruvaḍi Ragu-Râmu-chêti-bâṇamu virigina ।
surapati-vajramu virigina ।
tirugad unî mâṭa Tippa-dhîmaṇi-Yellâ ॥

Yellaya-ripu-santânaṁ ।
sallalita-kavîndraralli dâridratvaṁ ।
illemba vachana Tippa- ।
Yella-mahînâthan âḷda dêsadoḷ ellaṁ ॥

šrî-Achyuta-Râyaru Chennapaṇṇaṅgaḷige amarada-nâyakatanake pâlisida Hâsanada šîmey-oḷagaṇa Uddûru-grâmavanû Yellappa-Nâyakaru namma Channapaṇṇaṅgaḷige puṇyav âgabêkendu Hâsanada Virûpâksha-liṅgana šrî-pâda-padmaṅgaḷa sannidhiyalli satrake samarppaṇa mâḍi koṭṭevu ‖ šrî-Achyuta-Râyaru Channapaṇṇaṅgaḷige nâyakatanake pâlisida Hâsanada sîmey-oḷagaṇa Uddûra-grâmakke uṇṭâda sarvârambha ashṭa-bhôga têjas-svâmya-sahita Yellappa-Nâyakaru Hâsanada Virûpâksha-dêvara sthânakke kartarâda Dêvaru-Bhaṭṭara hastakke sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi šrî-Virûpâksha-liṅgâšritan âgabêkendu nîû sahita 12 mandi Brâhmaṇa-bhôjanada satrava prati-dina â-chandrârkka-parampareyâgi naḍasuviriyendu koṭṭeû । šrî-Achyuta-Râya-mahârâyaru Chennapaṇṇaṅgaḷige nâyakatanakke pâlisida Hâsanada sîmeyoḷagaṇa Uddûru-grâmavanu Channapaṇṇagaḷige aḷiya-santânanâda Yellappa-Nâyakaru Channapaṇṇagaḷige puṇya Achyuta-Râyarige sakala-sâmbrâjyav âgabêkendu Hâsanada Virûpâksha-liṅgada satrake samarppaṇava mâḍi koṭṭevu mikka honnuva tiru-nâḷuge hâkuvadû yendu koṭṭa šâsana ‖

sva-dattaṁ para-dattaṁ vâ yô harêta vasundharâṁ ।
shashṭi-varsha-sahasrâṇi vishṭâyâṁ jâyatê krimiḥ ‖

Ellappan (in Tamil characters).

2

On a stone west of the south gate of the same temple.

Virûpâksha. . . . ‖

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ‖
svasti šrîmad-anâdyaṁ šrî-Virûpâkshasya. . . . . . . ।
namâmi sthira-kalpâya šâsanaṁ sthira-šâsanaṁ ‖

svasti šrî-vijayâbhyudaya-Šâlivâhana-šaka-varsha 1485 ya vartamânake saluva Rudhirôdgâri-saṁvatsarada Šrâvaṇa-šu 13 Sômavâra puṇya-kâladali šrîman-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Achyuta-Râya-mahârâyara kumâraru chatus-samudrâdhîšvara Sadâšiva-mahârâyaru Hastinâvati-Vidyânagariyali sukha-santôshadiṁ râjyavan âḷuvalli. . . . . tamma kâryakke karttarâdanthâ Râma-Râj-ayyanavarige pâlisidanthâ sîmeya. . . . . Nâyak-ayyanavara makkaḷu । Krishṇappa-Nâyak-ayyanavarige amara-nâyakatanakke pâlisida Hâsana-sîmey oḷagaṇa. . . . . haḷḷiya-grâmavanu Hâsanada šrî-Virûpâksha-dêvarige Bayyappa-Nâyak-ayyanavara makkaḷu Kṛishṇappa-Nâyak-ayyanavarige anêka-râjyôdaya-puṇyav âgabêkendu. . . . . . . Râchappa-Nâyakara makkaḷu Tammappa-Nâyakara tammandiru Bukkaṇa-Nâyakaru tamage guttegeyâgi harisida Hâsanada sîmey-oḷagaṇa Seṭṭihaḷḷige saluvanthâ chatus-sîmey-oḷagâda gadde beddalu kaṭṭe kâluve aṇe achchukaṭṭu

hola mêre nîruvaḷi ivellaṁ oḷagâgi kâṇike kappa jôḍi bêḍige taḷavâṟike âḷi-vâṟa nyâya-sabheya saṅkhyeya chiluvâna suṅka sôḍige ivu modalu sarvvamânyavâgi Hâsanada šrî-Virûpâksha-dêvarige Bayyappa-Nâyak-ayyanavara makkaḷu Kṛishṇappa-Nâyak-ayyanavarige anêka-râjyâbhyudaya-puṇya-digvijayavâgabêku endu । kandâchârada Kâchappa-Nâyakara makkaḷu Tammappa-Nâyakara tammandiru Bukkaṇa-Nâyakaru šrî-Virûpâksha-dêvara rathôtsahakke Saṭṭihaḷḷiyanu dâna-ṣâsana-pratishṭheyanu mâḍidaru । Virûpâksha-dêvara sthânakke saluva grâmagaḷu Bîranahaḷḷi Âḍuvaḷi Râjaghaṭṭa Maṇḍagênahaḷḷi Guḍḍanahaḷḷi Yelegaṇagilu Haḷḷada-Râmêšvara-dêvara abhishêka-amṛitapaḍige saluva Saraḷanahaḷḷi Vighnêšvara-dêvarige saluva Honnenahaḷḷi Hâsana-nâḍa keṟegaḷa keḷagaṇa gadde beddalu tôṭa tuḍike pûrvada grâmada jôḍi bêḍige kâṇike birâḍa hiṭṭu huggi bîjavari iv-ellavanu Virûpâksha-dêvarige Haḷḷada-Râmêšvara-dêvarige Vighnêšvara-dêvarige sarvvamânyavâgi šâsanavanu pratishṭheyanu mâḍidaru । Virûpâksha-dêvarige bhôga-naivêdyakke mâḍidanthâ puṇyagaḷige Hâsanada sîmeya arasugaḷu prabhugaḷu sênabôvaru gauḍa-prajegaḷu adhikârigaḷu ivar oḷagâgi âvanân obbanu tappi anyâyava mâḍidare Kâsiya-kshêtradalli ....liṅga.......Maṇikaṇikâ..........radali gô-Brâhmara višasanavanu mâḍi mâtṛi-gamanavanu mâḍi guru-vadheyanu mâḍidanthavara............kakke.......mahâ-narakadalli anêka-Brahma-kalpa-pariyantaravâgi naraka-yâtaneyanu anubhavisuvaru î-dharmmakke sahâyavâgi nuḍidanthavaru ašvamêdha-kôṭi sahâlaṅkâra-gô-sahasra-kôṭi-dânavanu mâḍidanthâvara puṇyakke yeyduvaru । avaru putra-pautrâbhivṛiddhiyâgi šatâyu-sampûrṇṇavâgi allindam munde Kailâsadalli Paramêšvarana sêveya mâḍi nitya-tṛiptarâgi iharu ।

Šlôka. dâna-pâlanayôr mmadhyê dânât šrêyo'nupâlanaṁ ।
dânât svargam avâpnôti pâlanâd Îšvaram padaṁ ॥
akarasya kara-grâhê gô-kôṭi-vadhaṁ uchyatê ।
sa-karasya kara-chhêtta svarga-lôkê mahîyatê ॥
nashṭam bîjam bhinna.........râjanyam šaraṇâgataṁ cha ।
gô-Brâhmaṇa.....................grahêshu jîrṇam ॥

....trada Yajuš-šâkheya Hâsanada Nañjappa-upâdhyara putra Nañjappa-upâdhyaru barasida šâsana....chandrârka-siddhir astu ॥ Kâšyapa-gôtrada Hâsanada Lakhaṇa...... ......Kallayyanu hoyda šâsanakke avighnam astu ॥ Bîrana-haḷḷiyalli.....ge gade 5 ḷa Virûpâksha-liṅgana sâkshikavâgi koṭṭadu.

3

At Hassan, on a stone in Kṛishṇappa's chhatraṁ near the Umâmahêšvara temple.

Svasti šrî-vijayâbhyudayaš cha Šaka-varusha 1216 neya Jaya-saṁvatsarada dvitîya-Jyêshṭa-su 10 Â । šrîmad-anâdiy-agrahâraṁ Bûvanahaḷḷiya haḷḷi Gavanayaḷḷiya Kêtayyana makkaḷu Bôkaya-Nâyaka Ajjeya-Nâyakana maga Kêtaya-Nâyakanû â-Gavanahaḷḷiyalu â-Ajjeya-Nâyakanu Bhimêšvara-dêva-liṅga prati-

shṭheyaṁ mâḍisi...â-Bûvanahaḷḷiya šrîmad-ašêsha-mahâjanaṅgaḷanu........ Bhîmêšvara-dêvara amṛita-paḍige â-chandrârkka-târaṁ baraṁ sarvva-bâdhe parihâravâgi â-Gavanahaḷḷiya hiriya keṟeya keḷage â-Bôkeya-Nâyaka Kêtaya Nâyakana terige uḷḷa......tôṭa-sthaḷa gûḍida gadde sallage âṟu â-haḷḷiya hiriya-keṟege mûḍaṇa-sârige Hâdariya.........Kaliyû....uḷḷa beddal oḷage saluva kamba âṟu-nûṟu......ḷḷi yalle yaraḍu...........kaḷa manegaḷanû â ......mahâjanaṅgaḷu dânavâgi dhârâ-pûrvvakaṁ mâḍi kuḷa........du kallugaḷanu neṭsi koṭṭa šâsana ‖ ....gadde beddalu kaḷame nâgaḷa...... ....yaṅge bhâgey ondu ardha â. .....ge bhâge vondu.............. koṇḍu â-Bhîmêšvara-dêvarige...............sthânikar âgi mâḍuvaru....... ....pariharsidavanu Vâraṇâsi-Ku..........dharmma-kshêtraṅgaḷoḷu sâyirakavi.............nalu kaṭsi chatu............................

4

In Hassan, on a stone west of the Jubilee Hall.

Svasti šrîmatu Châḷukya-Vikrama-kâlada 42 neya Hêviḷambi-saṁvatsarada Kârttîka-bahuḷa-saptami-Brihavâradandu Buva-Gâvuṇḍana magaṁ Arasiya-keṟeyal Bamma-Goṇḍaṁ tuṟu hariye tuṟuvaṁ maguḷchi palaraṁ kondu saggastan âda ‖

sura-lôkak eyde Bammana ।
sura-kanneyar ellam uyye sura-dundubhigaḷ ।
....munde pariyalu ।
charitam pugu-tandan irade Sivan-ôlagamaṁ ‖

6

In Hassan, on copper plates in possession of Kittâne Râmappa.

(Nâgarî characters.)

(*I b*) Šrî-Gaṇâdhipatayê namaḥ ।
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ‖
Harêr lîlâ-Varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ ।
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ‖
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṁ ।
yad gajô'py agajôdbhûtaṁ Hariṇâpi cha pûjyatê ‖
asti kshîramayâd dêvair mathyamânân mahâmbudhêḥ ।
navanîtam ivôdbhûtam apanîta-tamô mahaḥ ‖
tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṁ nighnataḥ ।

tasyÂyur Nahushô' sya tasya parushô yuddhê Yayâtiḥ kshitau
khyâtas tasya tu Turvasur Vasu-nibhaš šrî-Dêvayânî-patêḥ ||
tad-vaṁšê Dêvakî-jânir didîpê Timma-bhûpatiḥ |
yašasvî Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê ||
tatô'bhûd Bukkamâ-jânir Îšvara-kshitipâlakaḥ |
atrâsam aguṇa-bhraṁšaṁ mauḷi-ratnam mahîbhujâṁ ||
sarasâd udabhût tasmân Narasâvanipâlakaḥ |
Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ||
Kâvêrîm âšu badhvâ bahuḷa-jala-rayâṁ yô vilaṅghyaiva šatrûn
jîva-grâhaṁ gṛihîtvâ samiti-bhuja-balât tach cha râjyaṁ tadîyaṁ |
kṛitvâ Šrîraṅga-pûrvaṁ tad api nija-vašê paṭṭaṇaṁ yô babhâsê
kîrtti-stambhaṁ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ||
Chêraṁ Chôḷaṁ cha Pâṇḍyaṁ tam api cha Madhurâ-vallabhaṁ mâna-bhûshaṁ
vîryôdagraṁ Turushkaṁ Gajapati-nṛipatiṁ châpi jitvâ tad-anyân |
â-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhṛit-taṭântaṁ nitântaṁ
khyâta-kshôṇîpatînâṁ srajam iva širasâṁ šâsanaṁ yô vyatânît ||
vividha-sukṛitôddâmê Râmêšvara-pramukhê muhur
mudita-hṛidaya-sthânê sthânê vyadhatta yathâvidhi |
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaša
tri-bhuvana-janôdgîtaṁ sphîtaṁ yašaḥ punaruktayan ||
Tippâjî-Nâgalâ-dêvyôḥ Kausalyâ-šrî-Sumitrayôḥ |
dêvyôr iva Nṛisiṁhêndrât tasmât Paṅtirathâd iva ||
vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |
jâtau vîra-Nṛisiṁhêndra-Kṛishṇa-Râya-mahîpatî ||
vîra-šrî-Nârasiṁhas sa Vijayanagarê ratna-siṁhâsanasthaḥ
kîrttyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṁ athânyân |
â-Sêtôr â-Sumêrôr avanisura-nutas svairam â-chôdayâdrêr
â-pâšchâtyâchalântâd akhila-hṛidayam âvarjya râjyaṁ šašâsa ||
nânâ-dânâny akarshit Kanakasadasi yaš šrî-Virûpâksha-dêva-
sthânê šrî-Kâḷahastîšitur api nagarê Vêṅkaṭâdrau cha Kâñchyâṁ |
Šrîšailê Šôṇašailê mahati Hariharê'hôbalê Saṅgamê cha
Šrîraṅgê Kumbhaghôṇê hata-tamasi mahâ-Nanditîrthê Nivṛittau ||
Gôkarṇê Râmasêtau jagati tad-itarêshv apy ašêshêshu puṇya-
sthânêshv â-(II *a*)rabdha-nânâvidha-bahula-mahâ-dâna-vâri-pravâhaiḥ |
yasyôdañchat-turaṅga-prakara-khura-rajaš-šushyad-ambôdhi-magna-
kshmâbhṛit-paksha-chhidôdyattara-kuliša-dharôtkaṇṭhitâ kuṇṭhitâbhût ||
brahmâṇḍaṁ višva-chakraṁ ghaṭam udita-mahâbhûtakaṁ ratna-dhênuṁ
saptâmbhôdhîṁš cha kalpa-kshitiruha-latikê kâñchanîṁ kâmadhênuṁ |
svarṇa-kshmâṁ yô hiraṇyâšva-ratham api tulâ-pûrushaṁ gô-sahasraṁ
hêmâšvaṁ hêma-garbhaṁ kanaka-kari-rathaṁ pañcha-lâṅgaly atânît ||
prâjyaṁ prašâsya nirvighnaṁ râjyam dyâm iva šâsituṁ |

tasmin guṇêna vikhyâtê kshitêr indrê divaṁ gatê ||
tatô'py avârya-vîryaš šrî-Kṛishṇa-Râya-mahîpatiḥ |
bibhartti maṇi-kêyûra-nirvišêshaṁ mahîṁ bhujê ||
kîrttyâ yasya samantataḥ prasṛitayâ višvaṁ ruchaikyaṁ vrajêd
ity âšaṅkya purâ Purârir abhavat phâlêkshaṇaḥ prâyašaḥ |
Padmâkshô'pi chatur-bhujô'jani chatur-vaktrô'bhavat Padmabhûḥ
Kâḷî khaḍgam adhâd Ramâ cha kamalaṁ vîṇâṁ cha Vâṇî karê ||
šatrûṇâṁ vâsam êtê dadata iti rushâ kin nu saptâmburâšîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-pâḷikâbhiḥ |
saṁšôshya svairam êtat-pratinidhi-jaladhi-šrêṇikâm yô vidhattê
brahmâṇḍa-svarṇa-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthaš šriyam iha suchiraṁ bhuñjatâm ity avêtya
prâyaḥ pratyûha-hêtôs stapana-ratha-gatêr âlayaṁ daivatânâṁ |
tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâṁs tatra tatra
stambhâñ jâta-pratishṭhân vyatanuta bhuvi yô bhûbhṛid abhraṅkashâgrân ||
Kâñchî-Šrîšaila-Šôṇâchala-Kanakasabhâ-Vêṅkaṭâdri-pramukhyêshv
âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyašê šrêyasê yaḥ |
dêva-sthânêshu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-
dânâny êvôpadânair api samam akhilair âgamôktâni tâni ||
rôshakṛita-prati-pârthiva-daṇḍaš Šêsha-bhuja-kshiti-rakshaṇa-šauṇḍaḥ |
bhâshege-tappuva-râyara-gaṇḍas tôshakṛid arthishu yô raṇa-chaṇḍaḥ ||
râjâdhirâja ity uktô yô râja-paramêšvaraḥ |
mûru-râyara-gaṇḍâkhyas para-râya-bhayaṅkaraḥ |
Hindu-râya-suratrâṇa dushṭa-šârdûla-mardanaḥ |
gajaugha-gaṇḍa-bhêruṇḍa ity-âdi-birudâṅkitaḥ ||
âlôkaya mahârâya jaya jîvêti vâdibhiḥ |
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhis sêvatê cha yaḥ ||
stuty-audâryas sudhîbhis sa Vijayanagarê ratna-siṁhâsanasthaḥ
kshmâpâlân Kṛishṇa-Râya-kshitipatir adharîkṛitya nîtyâ Nṛigâdîn |
â-pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd
â-Sêtôr arthi-sârtha-šriyam iha bahulîkṛitya kîrttyâ samindhê ||
Šâlivâhana-nirṇṇîta-Šakâbdê sa chatuš-šataiḥ |
sapta-triṁšat-samâyuktais saṅkhyâtê dašabhiš šataiḥ ||
Yuvâkhya-vatsarê mâsi Šrâvaṇê Budhavâsarê |
Sômôparâga-(II *b*)samayê puṇyâyâṁ Pûrṇṇimâ-tithau ||
Šrî-parvatê Šiva-sthânê Mallikârjuna-sannidhau |
nânâ-šâkhâbhidâ-gôtra-sûtrêbhyaš šâstra-vittayâ ||
vikhyâtêbhyô dvijâtibhyô vêdavidbhyô višêshataḥ |
prâptaṁ Hvaisaṇa-râjyântarbhâvaṁ Hâsana-sîmagaṁ ||
Hêrâne-nâmaka-grâmât prâchîm âšâṁ upâšritaṁ |
pašchimaṁ Môsalê-grâmâd adhikâṁ khyâtim âšritât ||

tat-tan-nâmadharais svîyaiḥ pañchabhir grâmakair yutaṁ ।
dêvyâs Tirumalâkhyâyâḥ puram ity âtmanâ kṛitaṁ ॥
prati-nâma-samâyâtaṁ Kittânê-grâmam uttamaṁ ।
sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha samantataḥ ॥
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ।
akshiṇy-âgâmi-saṁyuktaṁ gaṇa-bhôgyaṁ sa-bhûruhaṁ ॥
vâpî-kûpa-taṭâkaiś cha kachchhênâpi samanvitaṁ ।
putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târakaṁ ॥
dânasyâdhamanasyâpi vikrayasyâpi chôchitaṁ ।
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ॥
vividhair vibudhaiś śrauta-pathikair adhikair girâ ।
Kṛishṇa-Dêva-mahârâyô mânanîyô manasvinâṁ ॥
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ।
vikhyâtê grâma-varyê'sminn-ashṭâviṁśati-vṛittikê ॥
vṛittimantô vilikhyantê vêda-vêdânta-pâragâḥ ।

(37 lines following contain names and description of shareholders.)

tad idam avanî-vanîpaka-vinuta-dharâyasya Kṛishṇa-Râyasya ।
śâsanam uru-kavi-vaibhava-nivaha-nidânasya bhûri-dânasya ॥
Kṛishṇa-Dêva-mahârâya-śâsanêna Sabhâpatiḥ ।
abhâṇîn mṛidu-sandarbham tad idaṁ tâmra-śâsanaṁ ॥
tvashṭâ śrî-Mallaṇâchâryô Vîraṇâchârya-nandanaḥ ।
â-kalpam aśnutê'traikâṁ vṛittiṁ śâsana-lêkhakaḥ ॥
dâna-pâlanayor madhyê dânât srêyô'nupâlanaṁ ।
dânât svargam avâpnôti pâlanâd Achyutam padaṁ ॥
sva-dattâd dvi-guṇam puṇyam para-dattânupâlanaṁ ।
para-dattâpahâreṇa sva-dattaṁ nishphalam bhavêt ॥
sâmânyôyaṁ dharma-sêtur nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ ।
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ॥
śri-Virûpâksha (in Kannaḍa characters.)

7

In Hassan, on copper plates in possession of Hariyappa.

(Nâgarî characters.)

(*Ib.*) Śrî-Gaṇâdhipatayê namaḥ ॥

(23 lines following correspond with those in No. 6.)

jâtau vîra-Nṛisiṁhêndra-Kṛishṇa-Râya-mahîpatî ॥
Raṅga-kshitîndrÂchyuta-Dêva-Râyau rakshâ-dhurîṇâv iva Râma-Kṛishṇau ।
Jîbâmbikâyâ Narasa-kshitîndrâd ubhâv abhûtâm uragêndra-sârau ॥
vîras-śrî-Nârasiṁhas (24 lines following, to tôyair amêyaiḥ ॥ correspond with those in No. 6.)
stuty-audâryas sudhîbhis sa Vijayanagarê ratna-siṁhâsanasthaḥ

(*II b*) kshmâpâlân Kṛishṇa-Râya-kshitipatir adharîkṛitya kîrtyâ Nṛigâdîn ı
â-pûrvâdrêr athâstakshitidhara-kaṭakâd â cha Hêmâchalântâd
â-Sêtôr arthi-sârtha-šriyam iha bahulîkṛitya kîrtyâ babhâsê ॥
kritavati sura-lôkê Kṛishṇa-Râyê nijâṁšaṁ tad-anu tad-anujanmâ puṇya-karmÂchyutêndraḥ ı
akhilam avani-lôkaṁ svâṁšam êtyâri-jêtâ vilasati Hari-chêtâ vidvad-ishṭa-pradâtâ ॥
ambhôdêna nipîyamâna-salilô'gastyêna pîtôjjhitas
taptô Râghava-sâyakâgni-šikhayâ santapyamânas sadâ ı
ambhasthair baḍabâmukânala-šikhâ-jâlair višushkô dhruvaṁ
yad-dânâmbu-ghanâmbur ambudhir ayaṁ pûrṇas samudyôtatê ॥
samajani narapâlas satya-dharmma-pratishṭhô Vijayanagara-râjat-ratna-siṁhâsanasthaḥ ı
Nṛiga-Naḷa-Nahushâdîn nîchayan râja-nîtyâ nirupama-bhuja-vîryaudârya-bhûr Achyutêndraḥ ॥
kshiti-pratishṭhâpita-kîrti-dêhê prâptê padaṁ Vaishṇavam Achyutêndrê ı
adhyâsya bhadrâsanam asya sûnur vîrô babhau Vêṅkaṭa-Dêva-Râyaḥ ॥
prašâsya râjyaṁ prasavâstra-rûpê vidvan-nidhau Vêṅkaṭa-Râya-bhûpê ı
abhâgadhêyâd achirât prajânâm Âkhaṇḍalâvâsam athâdhirûḍhê ॥
Timmâmbâ-vara-garbha-mauktika-maṇî Raṅga-kshitîndrâtmajaḥ
kshatrâlaṅkaraṇêna pâlita-mahâ-Karṇâṭa-râjyâ-šriyâ ı
šaury-audârya-dayâvatâ sva-bhaginî-bhartrâ jagat-trâyinâ
Râma-kshmâpatinâpy amâtya-tilakaiḥ kliptâbhishêka-kramaḥ ॥
šrî-Vidyânagarî-lalâmani mahâ-sâmrâjya-siṁhâsanê
santânadrur iva sphuran Suragirau saṁhṛitya vidvêshiṇaḥ ı
â-Šêtôr api châ-Himâdri rachyan râjñô nijâjñâkarân
sarvâṁ pâlayatê Sadâšiva-mahârâyaš chirâya kshamâṁ ॥
vikhyâta-vikrânti-nayasya yasya paṭṭâbhishêkê niyataṁ prajânâṁ ı
ânanda-bâshpair abhishichyamânâ dêvî-padaṁ dharshayatê dharitrî ॥
gôtrôddhâra .. kuvalayâ-pîḍâpahârôddhuraṁ
satyâyatta-matiṁ samasta-sumanas-stômâvanaikâyanaṁ ı
sañ-(III *a*)jâta-smṛiti-rûruchiṁ sa-vijayaṁ san-nandaka-šrî-bharaṁ
yaṁ šaṁsanti yašô-dayâñchita-guṇaṁ Kṛishṇâvatâraṁ budhâḥ ॥
vikhyâtaṁ bahu-bhôga-sṛiṅga-vibhavair uddâma-dâmôddhuraṁ
dharmêṇa smṛiti-mâtratôpi bhuvanê dakshaṁ prajâ-rakshaṇê ı
prâptâ yasya [bhujaṁ] bhujaṅga-mahibhṛid-dig-danti-kûrmôpamaṁ
pâtivratya-patâkikêta-dharaṇî jânantu sarvê janâḥ ॥
yat-sênâ-dhûḷi-pâlî Šaka-mašaka-samuchchâṭanê dhûma-rêkhâ
rômâḷî kîrti-vadhvâ iva bhuvanaṁ idaṁ sarvam antar-vahantyâḥ ı
vêṇî nâṇîyašîva prakaṭita-vihṛitêr vîra-lakshmyâ raṇâgrê
šântyai jîmûta-paṅtiḥ kila šakala-khala-stôma-dâvânalânâṁ ॥

tuṅgâm êva dayâṁ padâmbuja-yugaṁ šôṇaṁ cha kṛishṇâm tanuṁ
raktânîla-šikhâṁ trivêṇim anaghâṁ vîkshâṁ giraṁ narmadâṁ ı
tirthânîti samâvahaty avayavaiš Šêshâdri-vâsî vibhuḥ
prâyô yasya višêsha-bhakti-muditaḥ paṭṭâbhishêka-šriyê ıı
ôshadhipaty-upamâyita-gaṇḍas tôshaṇa-rûpa-jitâsama-kâṇḍaḥ ı
bhâshege-tappuva-râyara-gaṇḍaḥ pôshaṇa-nirbhara-bhû-nava-khaṇḍaḥ ıı
râjâdhirâja-birudô Râjarâja-samâṁhatiḥ ı
svârâjamâna. . .šrî šrî-râja-paramêšvaraḥ ıı
mûru-râyara-gaṇḍâṅkô Mêru-laṅghi-yašô-bharaḥ ı
šaraṇâgata-mandâraḥ para-râya-bhayaṅkaraḥ ıı
karadâkhila-bhûpâlaḥ para-dâra-sahôdaraḥ ı
Hindu-râya-suratrâṇa indu-vaṁša-šikhâmaṇiḥ ıı
gajaugha-gaṇḍa-bhêruṇḍô Hari-bhakti-sudhânidhiḥ ı
vardhamânâpadâna-šrîr ardha-nârî-Naṭêšvaraḥ ıı
ity-âdi-birudair vandi-tatyâ nityam abhishṭutaḥ ı
Kâmbhôja-Bhôja-Kâḷiṅga-Karahâṭâdi-pârthivaiḥ ıı
sauvidalla-padaṁ prâptais sandaršita-nṛipôpadaḥ ı
sô'yaṁ nîti-višâradas sura-taru-spardhâḷu-višrâṇanaḥ
sarvôrvîša-natas Sadâšiva-mahârâya-kshamâ-nâyakaḥ ı
bâhâv aṅgada-nirvišêsham akhiḷâṁ sarvaṁsahâm udvahan
vidvat-trâṇa-parâyaṇô vijayatê vîra-pratâpônnataḥ ıı
guṇa-vasv-amburâsîndu-gaṇitê Šaka-vatsarê ı
šrî-Durmaty-âhvayê varshê mâsi Kârti[III *b*]ka-nâmani ıı
šukla-pakshê cha puṇyâyâṁ utthâna-dvâdašî-tithau ı
Tuṅgabhadrâ-nadî-tîrê Viṭhalêšvara-sannidhau ıı
Âtrêya-gôtra-dîpâya var-Âšlâyaṇa-sûtriṇê ı
Ṛik-šâkhâdhyâyinê Vishṇu-dhyâyinê guṇa-šâlinê ıı
vaidya-šâstra-payôrâsi-pârîṇâya mahasvinê ı
Padmanâbha-padâmbhôja-bhramarâyita-chêtasê ıı
sarva-dharma-rahasyârtha-sâra-vijñâna-šâlinê ı
pautrâya Hôbalâbhikhya-paṇḍitêndrasya dhîmatê ıı
bhûshṇavê Tippaṇâkhyasya paṇḍitasya tanûbhuvê ı
Narasâ-paṇḍitêndrâya nânâ-šâstrârtha-vêdinê ıı
khyâta-Hoysaṇa-râjyasthaṁ Sîge-nâḍau cha višrutaṁ ı
vara-Hâsana-sîmântarvartitâṁ samupâšritaṁ ıı
grâmât Sômanahaḷy-akhyât prâchîm âšâm upâšritaṁ ı
Muttatti-nâmakâd grâmâd âgnêyîm âšritaṁ dišaṁ ıı
grâmâch-Chikkamihaḷy-akhyâd dakshiṇasyâṁ diši sthitaṁ ı
nairutaṁ Kaḍalûrôš cha Kôṭehâḷôš cha pašchimaṁ ıı
Mahâdêvarahaḷy-âkhya-grâmât Kâlapi-višṛitât ı
vâyavyaṁ šrî-Niḍiviḍipura-kshêtra-varâd api ıı

grâmakât šrî Koṇḍuguṇa-nâmakâd api chôttaraṁ |
Muddalâpura-nâmnôpi grâmâd îšânyatâm itaṁ ||
šrîmat-Kṛishṇâpuram iti pratinâma-samâšritaṁ |
Kabbaḷḷi nâmakaṁ grâmaṁ gṛihârâmôpašôbhitaṁ ||
sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ||
akshiṇy-âgâmi-saṁyuktaṁ êka-bhôgyaṁ sa-bhûruhaṁ |
vâpî-kûpa-taṭâkaiš cha kachchhârâmaiš cha saṁyutaṁ ||
putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târakaṁ |
dânâdhamana-vikrîti-yôgyaṁ vinimayôchitaṁ ||
Sîtâṁšôr vaṁša-ratnaṁ samajani nṛipatir Nanda-nâmâtha jajñê
tat-santatyâṁ cha Likka-kshitipatir abhavat tat-kulê Bijjaḷêndraḥ |
tad-vaṁšaṁ Sômi-Dêvô'lam akṛita vimatât sapta-durgâṇi hṛitvâ
pautras tasyÂraviṭîpura-patir abhavat Pinnama-kshôṇipâlaḥ ||
bhû-kalpašâkhî prathitÂravîṭi-Bukka-kshamâpô'bhavad asya sûnuḥ |
Baḷḷâmbikâ tasya babhûva patnî Purandarasyêva Pulôma-kanyâ ||
asmâd ašêsha-bhuvanâvana-Vârijâkshât
(IV *a*) šṛiṅgâra-râjavad ajâyata Râma-Râjaḥ |
Lakshmî-samâna-charitâ lalanâ-matallî
Lakkâmbikâ Ratir ivâjani tasya dêvî ||
tasyâdhikais samabhavat tanayas tapôbhiš
šrî-Raṅga-Râja-nṛipatiš Šaši-vaṁša-dîpaḥ |
âsañ jvalatsu bhuja-dhâmasu yasya chitraṁ
nêtrâṇi vairi-sudṛišâm cha nirañjanâni ||
satîṁ Tirumalâmbikâṁ charita-lîlayârundhatî-
prathâm api titikshayâ vasumatî-yašô rundhatîṁ |
Himâṁšur iva Rôhiṇîṁ hṛidaya-hâriṇîṁ sad-guṇair
amôdata sadharmiṇîm ayam avâpya vîrâgraṇîḥ ||
svairaṁ sudṛig-bharaṇa-jâta-ruchis su-vṛittas
svâlôka-dûrita-tamâs tanayas tadîyaḥ |
atrâsa-vṛittir avadâta-guṇânuvartî
šrî-Râma-Râja-narapâla-maṇis samindhê ||
yasmin prašâsati mahîṁ jagadêka-vîrê
bhaṅgô nadîshu....cha pakshapâtaḥ |
vallîshu pallava-ruchir vanitâ-ratêshu
nîvî-vimôchanam abhûn niyataṁ prajânâṁ ||
yasya pratâpa-tapanô Yadunâtha-mûrtêr
âpâdayaty ari-kulâni samâkulâni |
sâmanta-bhûpa-sudṛišâṁ kara-paṅkajâni
šêvâ-jushâṁ muhur ahô mukuḷî-karôti ||
vitaraṇa-paripâṭîṁ yasya Vidyâdharîṇâṁ

nakhara-mukhara-vîṇâ-nâda-gîtân nišamya ।
anukalam ayam âvâlâmbu-bimbâ-padêšâd
amara-nagara-šâkhî lajjayâ majjatîva ॥
Bharata-mahita-bhûmâ Bhânujasyânujanmâ
vara-Tirumala-Râjas sâhitî-Bhôja-Râjaḥ ।
nidhir akhila-kalânâṁ agrajanmôrubhaktir
vinaya-naya-samêtô vairi-gandharva-jêtâ ॥
yasyânujaš šrî-vara-Veṅkaṭâdri-
Râjaḥ kshitau Lakshmaṇa-châru-mûrttiḥ ।
jyâ-ghôsha-dûrîkṛita-mêgha-nâdaḥ
kurvan su-mitrâšraya-harsham indhê ॥
sumatêr asya dhîrasya Sutrâma-sama-têjasaḥ ।
Sôma-vaṁšâvataṁsasya sûry-âlambakarâṁhatêḥ ॥
Aḍappa-Bayyapa-kshmâpa-tapaḥ-pariṇatâtmanâ ।
Kṛishṇappa-Nâyakêndrêṇa Kṛishṇa-bhaktâgrayâyinâ ॥
vijñâpitasya vinayâd vimata-dhvânta-bhâsvataḥ ।
višvâtišâyi-vîryasya višva-rakshâ-vidhâyinaḥ ॥
prâjya-Karṇâṭa-râjya-šrî-sthâpanâchârya-visṛitêḥ ।
ant-embavara-gaṇḍasya prâjya-bhôga-(Bhôja)-mahîbhujaḥ ॥
Âtrêya-gôtrâlaṅkâra-maṇêr Manu-naya-sthitêḥ ।
ant-embavara-gaṇḍasya Hari-bhakti-sudhânidhêḥ ॥
Nahushôpamasya nânâ-varṇa-šrî-mâdulîka-gaṇḍasya ।
yê birudu-râya-râhuta-vêsyaika-bhu(IV *b*)jaṅga-birudu-bharitasya ॥
vikhyâta-birudu-manneya-vibhâva-lîlasya vijaya-šîlasya ।
višvambharâ-bhṛiti-sphuṭa-višruta-dharaṇî-varâha-birudasya ॥
vinayaudârya-gâmbhîrya-vikramâvâsa-vêšmanaḥ ।
vîra-šrî-Râma-Râjasya vijñaptim anupâlayan ॥
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ।
vividhair vibudhaiš šrauta-pathikair adhikair girâṁ ॥
Sadâšiva-mahârâyô mânanîyô manasvinâṁ ।
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ॥
Kabaḷiya vaḷeyada vivara **(23 lines following contain details of boundaries.)**
(IV *a*) sarasa-Sadâšiva-Râya-kshitipati-varyasya kîrtti-dhuryasya ।
šâsanam idaṁ šarâsana-Dâšarathêr amita-hêma-dâna-ratêḥ ॥
mṛidu-padam iti tâmra-šâsanârthaṁ mahita-Sadâšiva-Râya-šâsanêna ।
abhaṇad anuguṇaṁ vachô-mahimnâ sarasatarêṇa Sabhâpati-Svayambhûḥ ॥
Sadâšiva-mahârâya-šâsanâd Vîraṇâtmajaḥ ।
tvashṭâ šrî-Vîraṇâchâryô vyalikhat tâmra-šâsanaṁ ॥
dâna-pâlanayôr madhyê dânât šrêyo'nupâlanaṁ ।
dânât svargam avâpnôti pâlanâd Achyutaṁ padam ॥
sva-dattâd dvi-guṇaṁ puṇyam para-dattânupâlanaṁ ।

para-dattâpahârêṇa sva-dattaṁ nishphalaṁ bhavêt ॥
sva-dattâṁ para-dattâṁ vâ yô harêti vasundharâṁ ।
shashṭi-varsha-sahasrâṇi vishṭâyâṁ jayatê krimiḥ ॥
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṁ ।
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ॥
sâmânyô'yaṁ dharma-sêtur nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ ।
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ॥

šri-Virûpâksha (in Kannaḍa characters.)

8

At Gavunahaḷḷi (Hassan hobli), on the wall of the Châmuṇḍêšvari temple.

Mahâbala Châmuṇḍi šubham astu svasti šrî-vijayâbhyudaya-Sâlivâhana-šaka-varusha 1588 ne sanda vartamânavâda Parâbhava-saṁvatsarada Âshâḍha-su 8 lu Châmuṇḍêšvari-ammanavarige Maisûra Dêva-Râja-Oḍêravaru Gavunahaḷḷi-grâmava sarvamânyavâgi koṭṭaru šrî maṅgaḷam ahâ šrî.

9

At Kabbinahaḷḷi (same hobli), on a vîrakal near the Îšvara temple.

Vijaya-saṁvatsarada Jêshṭha-suddha 1 Bṛihaspati-vâradandu svasti siri-mahâ-maṇḍalêsvara Nârasiṁhara kâladalu šrîmanu mahâ-sâmantarum appa Kabbinakeṟeya Hiriya-Tammana maga Mâdeyanu atiy âge Yaḍappana kâḷegadali kâdi sura-lôkakke prâptanâda.

11

In the same place.

Saka-varisha sâsirada nâlvattaneya Viḷambi-saṁvatsarada Mâgha-suddha 10 Sômavâradandu svasti šrîman-mahâ-maṇḍalêšvara Tribhuvana-malla Biṭṭi-Dêvara kâladalu Kanna-mahârâja Kabbinakeṟeyân iṟidandu Êcha-Gâvuṇḍa aḷiya-Mañja-Gâvuṇḍa kâdi sura-lôka-prâptarâdallige avara maga Malla-Gâvuṇḍana maga Mâra-Gâvuṇḍa Mâvaṇa Êchaṇa int î-mûvaruṁ Vîra-Ballâḷu-Dêvara kâladalu Hêmaḷambi-saṁvatsarada Mâgha-sudda-dašami Sômavâra-dandu pâ..

13

At Biṭṭugoṇḍahaḷḷi (same hobli), on a stone at yemme-guṇḍi north-east of the village.

Šrî-Gaṇâdhipatayê namaḥ ।
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî-jayâbhyudaya-šaka-varusha 1438 Dhâtu-saṁvatsarada Âshâḍha-bahuḷa-amâvâseyalû Karkâṭaka-saṅkrânti-puṇya-kâladalu Kṛishṇavêṇî-tîradali šrî-vîra-pratâpa Kṛishṇa-Râya-mahârâyaru Gajapatiya mêle daṇḍa-yâtreya mâḍi jaya-stambhavan ettisi bahâga avara dâḷavâyigaḷu Âtrêya-gôtrada Sôma-vaṁšada aḷiya-Timmarasa-Oḍeyara makkaḷu ।
âkalpaṁ Virupâmbikâ-parivṛiḍhaš šrî-Timma-Râjâtmajô ।
jîyât šrî-bhuvanaika-vîra-virudô Râya-kshamâ-vallabhaḥ ।
yat-khaḍgôbhaya-pâršvayôḥ pravisarat-kîrti-pratâpa-prabhâ- ।
samparkâd ripavaḥ prayânti nitarâṁ niššrêyasam šâšvataṁ ॥
yint î-birudâvaḷiyanuḷḷa Râya-Voḍeyara komâra Dhanañjaya-Râya-Voḍeyaru koṭṭa aghrârada kramav entendare nâvu namma amarada paḍeya nâyakatanake saluva Hâsanada sthaḷada Biṭṭugoṇḍanahaḷḷige pratinâmadhêyavâda Dhanañja-ya-grâmada chatus-sîmeya vivara Channapaṭṭaṇada gaddeyindaṁ paḍuva Kôganakaṭada sîme-kallindaṁ baḍaga Hullehaḷḷiya sîmeya nelliya-marada mûḍa Hâsanada gaddeya nêṟila-sosiyindaṁ Chaḷiyahaḷḷadindaṁ teṅka yint î-chatus-sîmeya tat-tat-sthânada Vâmana-mudreya kall-oḷagâgidda nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyav emba ashṭa-bhôga-têjas-svâmyavanû Âšvalâyana-sûtrada Višvâmitra-gôtrada Jann-Upâdyara makkaḷu Tippaṇa-Jôyisara makkaḷu Channa-Dîkshitarige Âtrêya-gôtrada Timma-Râjagaḷa Râyaṇa-Râjagaḷa Dhanañjaya-Râjagaḷu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakadi nimma kula-pârampareyâgi sukhadali anubhavisuviri endu koṭṭa aghrâra.

(In Nâgarî characters.)

kutra tvaṁ chalitô'si Nârada Hara kshôṇyâṁ kim asty adbhutaṁ ।
. . tâ-nâtha-Dhanañjayêndra-vijaya-prasthâna-dhûḷi-bharaiḥ ।
nêtâšôka-vipakshayôr anugataṁ Mainâka-paksha-chhidô- ।
bhîtâ naiva kathaṁ nu sambhṛita-jalâs tad-vairi-kântâšrubhiḥ ॥ šrî
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṁ ।
na bhôjyâ na kara-grâhya vipra-dattâ vasundharâ ॥

(In Kannaḍa characters.)

yî-dharmakke aḷupidavanu gômâṁsa surâ-pânava sêvisidavanu naḍasidavara padava širasâ vahisuvevu šrî.

15

At Pura (same hobli), on a stone to the south of the dhvaja-stambha of the Râmêšvara temple.

Šrî-Gaṇâdhipatayê namaḥ. . . . . šrî
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥
sva-dattâd dvi-guṇam puṇyaṁ para-dattânupâlanaṁ ।
para-dattâpahârêṇa sva-dattaṁ nishphalaṁ bhavêt ॥

svasti šrîmad-anâdy-anta-Râmêšvara........ ।
.......su-sthira-kalpâya šâsanaṁ Šarvva-šâsanaṁ ॥
svasti šrî-jayâbhyudaya-Šâlivâhana-šaka-varsha 1483 neya varttamânake saluva Dundubhi-samvatsarada Bhâdrapada-šuddha 13 yu Guruvâra-Pushya-nakshatra ....šrîman-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara šrî-prauḍa-pratâpa Achyuta-Râya-mahârâyara makkaḷu Sadâšiva-Râya-mahârâyaru Hastinâvatî-Vidyânagariyali sukha-santôshadalli râjyav âḷuva samânantaradalli avara kâryakke karttarâda Râma-Râja-ayyanavarige pâli...Bayyappa-Nâyak-ayyana makkaḷu Kṛishṇappa-Nâyak-ayyana..nâyakatanakke pâlisida Hâsanada sîmeyoḷa...ya Râmêšvara...yappa-Nâyak-ayyanavara makkaḷu..ppa-Nâyak-ayyanavarige anêkâbhyudaya-puṇyav âgabêken..savappa-Nâyak-ayyanavara makkaḷu Timmappa-Nâyakaravara tamma Virûpâksha-Nâyakaru tamage vattigey-âgi pâlisida Hâsanada sîmeya Niḍiviḍiya-grâmakke saluvantha kâluvaḷiya vivara Niḍiviḍiya grâ 1du Pura-grâ 1du Chiṭṭanahaḷi grâ 1du Chîlanahaḷi grâ 1du antu grâ..kke saluvanthâ kâṇike kappa jôḍi bêḍige suṅka kaḷa ma.. (on the back) ....yanu sarvamânyavâgi Niḍiviḍiya-purada.........gi Baiyappa-Nâyakara makkaḷu Kṛishṇappa-Nâyakaru....râjyâbhyudaya-putra-pautrâbhi............................Râmêšvara......pratishṭheya...â-Râmêšvara-dêvarige mâḍidantha puṇya-šâsanakke........................ ....apêksheyanu mâḍidanthâvaru Kâši-kshêtradalli Višva-nâthana sannidhiyali Maṇikarṇikâ....gô-brâhmara višasanava mâḍi mâtṛi-gamanavanu mâḍi guru-vadheya mâḍidantha mahâ-pâtakaṅgaḷa mâḍidantha avara.................kôṭi-Brahma-kalpa-pariyanta.............Bukaṇa-Nâyakaru mâḍida dharmakke sahâyav âdavaru ašvamêdha-kôṭi sâlaṅkâra-gô-sahasra-kôṭi-dânavanu mâḍidanthâvara puṇyakke yaiyduvaru avaru putra-pautrâbhivṛiddhiyâgi šatâyusha-sampûrṇarâgi baduki allinda mêle Kailâsadalli Paramêšvarana sêveyanu mâḍi nitya-tṛiptarâgi yiharu šrî ॥ (3 lines following contain usual final verses.)

16

At Lakshmîsâgara (same hobli), on a stone north of the village entrance.

Šrî-Gaṇâ-Šâradâ-gu.....tî ॥ ....
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Sambhavê ॥
........ya-Šâlivâhana-ša.....Bahudhânya-saṁvatsara............vâradalu šrîman-mahârâ ....svara mûru-râyara-gaṇḍa Kuntaṇa-kântâra šrî-...kshatira-putra râya-bhaṇḍâri-Nârâyaṇa Mallikârjuna-mahârâyaru tamma pradhâna Timmaṇa-daṇḍâdhîšvarage nirûpisi tamma râja-dhanatvakke saluva Svati-grâmada sîmey oḷagâda Lakshmîsâgarada chatus-sîmey oḷagâgi â-Svati-grâmad adhipatiyâda Dêvap-Oḍeyara kaiyali grâma kuḷa-kaṭṭidu pâlisidaru

âd adan â-Malla-Râjana maga baṭṭara Nukarajage tyaga-châtravâgi pâlisidanu yidake âvava aḷupidavarige Vâraṇâsi â-Gaṅgeya taḍiyali yêḷu-nûru-kapile tamma tande tâyiyanu kondavaru......... ....

17

At Javanahaḷḷi (same hobli), on a copper plate in possession of Viraktamaṭha-svâmi.

Svasti šrî-vijayâbhyudaya-Šâlivâhana-šaka-varusha 1697 ne vartamânakke saluva Jaya-saṁvatsarada Jêshṭha-šu 3 lu šrîmatu Bêlûra Veṅkaṭâdri-Nâyakara Kṛishṇapa-Nâyakaru Hâla-Vaḍêrige dharmavâgi appaṇe koṭṭa bhû-šâsana-kramav entendaḍe । Hettige-nâḍa Hettûra mande-vaḷitavâda Kirakahaḷḷi Godyu-vaḷi-nâḍa Marattûra mande-vaḷitavâda Bâchihaḷḷi yî-ubhaya-grâmagaḷa madhyadalli yiruva agachi-gadde-mâniyalli maṭhâ kaṭṭisi maṭhada dharmakke yî-bhûmi nelavari chatur-dikkigû šilâ-pratishṭhe-(on the back) yannu mâḍisi appaṇe pâlisi yidhe yî-bhûmiyannu šishya-pâramparevallu anubhavisikoṇḍu maṭhada dharmavannû naḍasikoṇḍu sukhadalli yiruvadâgi ॥ šrî-Kṛishṇa ॥

18

At Satyamaṅgala (same hobli).

Srî-Gaṇâdhipatayê namaḥ ।
namas tuṅga-širas-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

(In Nâgari characters.)

svasti šrî-vijayâbhyudaya-Šâlivâhana-šaka 1338 ke sanda vartamâna..Durmu-khi-saṁvatsarada Pushya.....udaya-puṇya-kâladalu........šrîma....râja ...râja........šri-Bukka-mahâ..........gara Maṅgalada.....Virûpâ... ....satyav emba-grâmavanu dhârâpûrva................

19

At Pâḷya (Pâḷya hobli), on a stone on the south side in the precincts of the Lakshmi-Janârdana temple.

(7 lines illegible.)

.........râyara-gaṇḍaṁ । virachisida.....dharma-sâsana........Nâgaṇa-niḷayaṁ । ad entendaḍe । .. ..Îšvarâṅkage vanîpa-nidhiy enis irvvaṟa ......manam olid ava barasidantê jagake.. ...Tippâṁ.....šva-nṛipâḷana aṅgane Siṅgara-Dêvi......su-charitraṁ........yaru valabina Uchchaṅgiya gô...........satvadi Rudra-saṅkheya dhîrara dêva gôpa..........Tippa-Râjanaṁ ॥ ....kavitâ.............nṛipâlaṁ nirupa-

man udâri..........ripu-maṇḍaḷa..........1283 neya Šârvvari-saṁvatsarada Âšvîja-su 13 Sô.. ...šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḍa...... ..râya-suratrâṇa pûrbba-paschima-samudrâdhipati šrîmat-Bukka-Râj-Odeyara hiriya komâran entappan endoḍe । šrîmatu khantikâṟa-râyara gaṇḍa........ ......chakravartti ....yi jagadiṭṭi gôpâḷa..............yara su-putra kula-dîpaka Tippaṇṇa-Voḍeyaru Še. gana-Pâḷayada šrî-Janârdana-dêvara šrî-kâryya naḍasuvadakkâgi â-pûjâ........hoṟagâgi.........ya keḷagaṇa tôṭada gadde ant ishṭaṟa chatus-sîmeyoḷagaṇa gadde bedda......navâgi......koṭṭa ......sarvva-bâda-parihâra.....Janârddana-dêvarige.......î-maryyâdeya â-Janârddana-dêvara šrî-kâryya â-chandrârkka-sthâyiyâgi..........naḍasuvadakkâgi â-pûjârigaḷge........Voḍeyaru barasi koṭṭa........šilâ-šâsanake maṅgaḷam ahâ šrî šrî Tippaṇṇa-Vodeyaru barasi....ṭṭu naḍsidda šilâ-šâsanakke maṅgaḷam ahâ šrî šrî.... ॥ î-dharmakke kaṇṭakar â..........

20

In the same precincts, on a stone on the north side.

Vibhava-saṁvatsarada Šrâvaṇa-šu 11 lû šrî-Janârdana-svâmige Eṟa-Timmayanu Kṛishṇaṁ-Nâyakaru tanna kayali gadyâṇam 40 varaha kâṇike maḍisi koṇḍu koṭṭa Pâḷeda teṅka-bâgina baḷigaṇa kambâ-gârgallake bâḷuva hola 2 ruḷe prati..........

21

At the same place.

(7 lines illegible.)

mahâ-maṇḍalêšvara Tirumala-Râja-mahâ-arasugaḷa maiduna šrîman-mahâ-maṇḍalêšvara šrî-Hasata-Râja-mahâ-arasugaḷu Bemeralûra Kempa Siṅgamaru Kântada.....Pâḷyayada šri-Janârdana-dêvarige Pradyumna-Voḍeyara maṭha-davaru ishṭatagâlâgi Pâḷyadinda âcheyali maṇṇu kha 3 gaddeya Gôpînâta-Voḍeya.........Hosahaḷḷiya-agrâravaṁ dâre eradu yishṭanû šrî-Janârdana-dêvara êkânta-davanake šelavagi samarppisidevu

dâna-pâlanayôr mmadhyê dânât šrêyô'nupâlanaṁ ।
dânât svargam avâpnôti pâlanâd Achyutaṁ padaṁ ॥

Ramâpati-Râja-Voḍeyaru Chigaḷûra Sarabôja.....ya haḷḷi................

22

At the same place.

..........Bukkappa । šrî ।
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti śrî-jayâbhyudaya-Śâlivâhana-śaka-varusha 1488 ne vartamânake saluva Kshaya-saṁvatsarada Kârttika-śuddha 15 lu chandra-grahaṇa-puṇya-kâladalu Bukkappa-Nâyakaru Kṛishṇappa-Nâyakarige puṇyav âgali yendu Gôṇibîḍu-sîmeya 18 aghrâra muntâda sarvamânyagaḷalli tekomba taḷavârike bêḍige vartanegaḷû solage biṭṭi saha mânyavâgi Îśvarârpaṇa mâḍi koṭṭa śilâ-śâsana (usual final phrases).

23

At Sindhuvaḷḷi (same hobli), on a stone at the village gate.

Dhâtu-saṁ ǀ Pušya-šu 5 Â â-Banada-nâḍavaru Dêvapa-daṇṇâyakar î-Sindhavaḷḷiyanu â-kaluvaḷiya koḍagiyâgi êḷu-nâḍa mund iṭṭu dhârâ-pûrvvakke saluvantâgi dhâreyan eṟadu koṭar maṅgaḷam ahâ śrî śrî śrî.

24

At Nallûru (same hobli), on a vîrakal near hola-gêri.

Svasti Saka-varsha 909 neya Pârtthiva-saṁvatsara Jêshṭha-puṇṇame Âdityavâra śrî-Kaliyuga-Bhîva-mahârâjana râjyadoḷ.......bêḍara Bîrammana pariyoḷ Nallûr-aḷivino.........pariyal Dora-Gavuṇḍa kudureyoḷ pe..ṟidu sarggake sandan âtana magan Eṟeyaṅga...Gâvuṇḍa.........vineyava geydu kallan iṟisidaṁ maṅgaḷaṁ.

25

On another vîrakal, at the same place.

Svasti Saka-varsha 909 neya Pârtthiva-saṁvatsarada Jêshṭhada puṇṇame śrî-Kaliyuga-Bhîma-mahârâjana râjyadoḷ Bîra-vammana pariyoḷ Nallûra ....Gâvuṇḍa kudureyoḷ pa........

28

At Kagravaḷḷi (same hobli), on a stone in Channa-Gauda's field.

Srî svasti Śaka-varisha kâlâtîta-saṁvatsaraṅgaḷ eṇṭu-nuṟa-padineṇṭa varisha sale Satya-vâkya-Permmâḍi......pritivî-râjyaṁ geyt ire svasti sa......guṇa-gaṇâḷaṅkâra..........tilaka.

29

At Hanchûru (same hobli), on a vîrakal at the Mallêśvara temple.

Śrî-malerâja-râja maleya-prachaṇḍa gaṇḍa-bêruṇḍa Hôsaḷa śrî-Vîra-Ballâḷa-Dêva prithuvî-râjyaṁ geyvali Jaya-saṁvacharada Kârttika-suddha-pañchami-Voḍḍavâradandu Havâḷi-Pâḷeyadalu Saṇa-Gauṇḍana maga Bôreyya Baleyyana maga Kâḷeyya Halevâgila kâḷegadalli bidda âtana maga Bôrayya krama-samprakshа beḷasal ettisida.....bîragalla mâḍida ôjanu Mâlôja Muḷôjanu ‖

31

At the same village, on a stone on a pial to the west of Mastân Sabi's house.

Svasti samasta-bhuvanâšrayaṁ šrî-prithvî-vallabhaṁ mahârâjâdhirâjaṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kulâmbara-dyumaṇi malerâja-râja maleparoḷu gaṇḍa gaṇḍa-bhêruṇḍa niššaṅka-malla šrîmat-pratâpa .....šrî-Vîra-Ballâḷa-Dêv-arasaru Râya....paṭṭaṇadalli sukha-saṅkathâ-vinôdadiṁ .....pradhâna Kântaṇanavara makkaḷu.........tûru..........mahâ-gauḍagaḷu......... Šaka-varusha 1134 neya Prajôtpatti-saṁvatsarada Mâgha-bahuḷa.....nâyakara gaṇḍa immaḍiya-râya.....d oḷagaṇa Hanchûru â-kâḷada krayadalu......... .....yâgi koṭṭa....ru maṅgaḷam ahâ šrî šrî šrî â-Maṇali-nâḍa voppa šrî-Sômanâtha ॥

34

At Holahaḷḷi (Pâḷya hobli), on a vîrakal in Haḷagamma's wet land, west of the village.

Svasti šrîman-mahâ-maṇḍaḷêsvara Jayasiṅgha-mahârâja-dêvaru râjyaṁ geyutt ire Karikanna kaṭṭege nîriṅge iṟidu biddan ihamana mâḍidaru teṟi samana nirkkaṁ naḍatarusu tandu iddu sêve mâḍidaru Maṟi-Dêva Maṟaṇa.

35

At Siṅgâpura (same hobli), on a stone on a mound at the village gate.

Harihara-mahârâyaru koṭṭa Siṅgâpuraṁ.........yiralâgi Krishṇappa-Nâyakara kâryyakke karttarâda Bukkappa-Nâyakaru binnaha va......ramâppa sâlage biṭṭiya avaha Virupâksha-prîti âgi dhâre yaradu namma Kempa-Kâchappa-Nâyakarige puṇyav âgabêkendu šilâ-pratishṭhe mâḍisi koṭṭevu...... bîḍa-sîmege banda âva arasâdaru yî-vakhaṇige tappidavaru tamma mâtâ-pitrugaḷannu Kâšiyalli konda pâtakakke hôharû.

36

On a stone at the same Agrahâr.

Namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥
Harêr lîla-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-sikharâ yatra dhâtri chhatra-šriyaṁ dadhau ॥
rakshâyai jagatâṁ bhûyâd dayâḷur Dviradânanaḥ ।
ambhaḥ-krîḍâ-sarô-mukhyaṁ yasya sapta-mahârṇavaṁ ।

yad-daṁshṭrâṅkura-sîmni bhûr iha satâṁ karmmâṇi vêdâdhvanâṁ |
tair nandanty amarâḥ Hariḥ kula-patis têshâm tadîyâ ghanâḥ |
tê varshanti bhavanti sat-phalatayâ sasyâni vṛishṭyâ prajâs |
tair jîvanti tatas pumartha-nivahâs tasmai namaš Šârṅiṇê ||
asti trailôkya-jîvâtur ânanda iva mûrtimân |
Paramêšvara-kôṭîra-prathamâbharaṇam šaši ||
tad-anvayê mahâ-têjâ Yadur âsîn mahîpatiḥ |
Sôma-vaṁšyâ yataš šlâghyâ Yâdavâ iti višrutâḥ ||
têshu šrutô.......bhûn nṛipaš šrî-Saṅgamêšvaraḥ |
yat-kîrti.....karpûra-karnapûraṁ harin-mukhê ||
tasyâtmajô'bhûd dharmajñas sarva-šâstrâdi-barhaṇaḥ |
vîra-šrî-maṅgaḷâdaršô vîra-šrî-Bukka-bhûpatiḥ ||
Gauri-sahacharât tasmâd udabhûd râja-šêkharaḥ |
saktâpratî..Skandâṁšô râjâ Hariharêšvaraḥ ||
bhuvi Parašu-Râma-Râghava-Yadu-vîrâs trishu yugêshu pûrvêshu |
Harihara êva Kali-yugê'sau Harihara ity ajani vimata-haraṇêna ||
urvîṁ šâsati bâhunâ Hariharê ..-dharshitêndra-šriyâ |
kâvyê'satya-su-bandhanaṁ kamalinî-nâḷôtkarê kaṇṭakaṁ |
târaḷyaṁ taṭitâṁ gaṇêshu tanimâ madhyêshu vâmabhruvâṁ |
mâlinyaṁ ghana-maṇḍalê kim aparaṁ vaitaṇḍa-gaṇḍê madaḥ ||
bhô bhô Nârada kiṁ samudra bhavitâ vardhanti saptâmbudhiḥ |
prâdâd vipra-karê jayî Hariharas tad-vâri vârâṁnidhiḥ |
Šrîr gêhê hṛidayê Haris suranadî-tîrthaṁ karê svardari |
mûrttê bhâgya-šaši-vidhitâyushmâm manas svasti naḥ ||
svasti bhûmaṇḍala-bhujâ-daṇḍa vartamâna-râja-paramêšvara pûrva-paškhima-dakshiṇa-uttara-samudraika-nâyaka bhâshâtilaṅghya-râjanya-bhujaṅga Hindu-râja-suratrâṇa šaraṇâgata-vajra-pañjara vaidika-mârga-pratishṭhâpanâchâryya para-nârî-sahôdara budha-Sârasvata râja-Vâlmîki râja-Vyâsa râjâdhirâja râja-paramêšvara ity-âdi-birudâvaḷî-bhûshita Harihara-mahârâjaḥ svasti šrî-Šâli-vâhana-šakâbdê 1302 Ravudri-nâma-saṁvatsara-Mâgha-mâsi sita-paurṇamâsyâṁ Bhârga[va]-vâsarê asmin puṇya-tithau šrî-Pampâkshêtrê Virûpâkshêšvara-sanni-dhau Hôsala-dêšâlaṅkâra-Abaliga-nâḍu-sammandhinaṁ | Sênapuri-pûrva-dig-bhâgê Siṅgâpura-nâmânaṁ daša-saṅkhyâ-vṛitti-parimitaṁ agrahâraṁ kṛitvâ daša-saṅkhyâkêbhyô brâhmaṇêbhyô nânâ-gôtrêbhyô nânâ-šâkhêbhyô nânâ-nâma-bhyaḥ sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṁ prâdât | têshâṁ nâma-gôtrâṇi likhyantê têshu | (six lines following contain names of vṛittidars.) sambûyaiva daša-saṅ-khyâ-brâhmaṇêbhyaḥ daša-saṅkhyâ-vṛitti-parimitaṁ Hôsala-dêšâlaṅkâra-Abali-ga-nâḍa-sammandhinaṁ Siṅgâpurâkhyaṁ grâmam êkaṁ | kâluvaḷi upagrâma Magehaḷḷi saha Siṅgâpurasya chatuš-šimevaḷaguḷḷa nidhi-nikshêpa-jala-taru-pâshâṇa-siddha-sâdhyagaḷemba ashṭa-bhôga-têjas-svâmyavannu suṅka suvarnâ-dâya davasâdâya saha sakala-sâmyavannu nirupâdhi â-chandrârka-sthâyigaḷagi

sarvamânya-agrahâravâgi yî-Pampâ-kshêtradalli šrî-Virûpâksha-sannidhiyalli Bukka-râjêšvara-pratishṭhâṅga-bhû-dânavâgi daša-saṅkhyâ-parimita-vritti Siṅgâpurâhvayaṁ mahâ-agrahâraṁ daša-saṅkhyâkêbhyô brâhmaṇêbhyaḥ šrî-vîra-Harihara-mahârâjaḥ sa-hiraṇyôdaka-dâna-dhârâ-pûrvaṁ pradât sukhadinda bhôgisuvadu.

chintâratnaṁ janânâṁ Yadukala-tilakaṁ chid-vilâsâtma-darsaṁ ı
tushṭâ bhû-maṇḍalêndraṁ bhuvana-nuta-mahâ-dâna-puṇya-pradânaṁ ı
šatru-kshmâpâla-sarvâchala-Kulišadharaṁ šâradaṁ mantra-siddhaṁ ı
râja-Vyâsaṁ mahântaṁ Harihara-nṛipatiṁ râja-Vâlmîkim âhuḥ ıı
êvaṁ vidhasya Siṅgâpura-agrahârasya chatuš-šîmâ-vibhâgaḥ kathyatê (following 4 lines contain the boundaries).

Srî-vîra-Harihara-mahârâyaḥ
dharma-sâkshigaḷu ı
âditya-chandrâv anilô'nalaš cha dyaur bhûmir âpô hṛidayaṁ Yamaš cha ı
ahaš cha râtriš cha ubhê cha sandhyê dharmasya jânâti narasya vṛittaṁ ıı
sva-dattâṁ para-dattâṁ vâ yô harêti vasundharâm ı
shashṭi-varsha-sahasrâṇi vishṭayâṁ jâyate krimiḥ ıı
sva-dattâ putrikâ dhâtrî pitṛi-dattâ sahôdarî ı
anya-dattâ svayaṁ mâtâ dattâṁ bhûmiṁ parityajêt ıı
dâna-pâlanayôr madhyê dânât šrêyônupâlanaṁ ı
dânât svargam avâpnôti pâlanâd Achyutaṁ padaṁ ıı
Indraḥ pṛichhati châṇḍâlîṁ kim idaṁ pachyatê tvayâ ı
šva-mâṁsaṁ surayâ siktaṁ kapâlêna chitâgninâ ıı
dêva-brâhmaṇa-vittâni balâd apaharanti yê ı
têshâṁ pâda-rajô-bhîtyâ charmaṇâ pihitâṁ mayâ ıı
mad-vaṁšajâḥ para-mahîpati-vaṁšajâ vâ yê bhûmipâs satatam ujvala-dharma-chittâḥ ı
mad-dharmam êva satataṁ pari-pâlayanti tat-pâda-padma-yugaḷam širasâ namâmi ıı
srî-Kṛishṇârpaṇam astu ıı

37

At Kundur (same hobli), on a vîrakal in the precincts of a ruined temple.

Namas tuṅga-sriaš-chumbi-chandra-châmara-châravê ı
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ıı
svasti šrîma. .bhaṁ Yâdava-kuḷâmbara-mârttâṇḍa. . . . .râjâdhirâja vîra-šrî-Narasiṅga-Dêva Dôrasamudra. . . . . .nali sukha-sat-saṅkathâ-vinôdadiṁ râjyaṁ geyu. . . . .m ire Kundûru Chandu-Vegaḍe Dêsi-Vegaḍe tammû. . . .ṛa. . .mâge naḍa-baluvaḷi. . . . .kaḍidali. . . . .kaligaḷa. . . .bdada Krôdhana-saṁvachharada . . . . .Sômavâradandu. . . . .yanu kallan irisidaru.

38

On a stone at the same place.

Śrî ‖ namas tuṅga.......................................Svayambhuvê ‖ svasti.....râja......puravarâdhîśvara Madhukêśva.....svaraṁ Banavaseya-bîḍina[li] sukha-saṅkathâ-vinôdadiṁ râjyam geytum irddaṁ | mahârâjana râja-gurugaḷû Malega-Jîyaṅge magaṁ Kâ......na magaṁ Bammayeyaṁ tanna bhuja-baḷa-avashṭambadiṁ vîramaṁ meṟedu taṭṭa......maṁ tûṟi gaṇḍagali-tanadiṁ arasugaḷaṁ mechchisi kâruṇya... ....ṭṭavaṁ kaṭṭisikoṇḍu Sivâlyavaṁ têjônnatavaṁ mâḍisidaṁ (following 25 lines contain details of grant and usual final phrases.) .....ḷisidaṁ su-putra kula-dîpakaṁ enisidam.....madhyânna-kalpataru Kaḍamba-Jîya sthiraṁ jîyâ...srî srî biruda-rûvâri-mukha-tilakaṁ Varddha.....na magaṁ Gaṅgôjaṁ hoyda-śâsanaṁ... ....

39

At Honnavaḷḷi (same hobli), on a copper plate in possession of Jôḍidâr Subbaṇṇa.

(Telugu characters.)

(Front)

Śrî-Râmâya namaḥ

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ‖
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṁ dadhau ‖

svasti śrî-vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1586 agun-anêṭi Śôbhakrit-saṁvatsara-Mâgha-mâsaṁ śu 15 lu | Âtrêya-gôtrâpastamba-sûtra Yajus-śâkhâdhyâyulunnu Sôma-vaṁśôdbhavalunnu ayina Âriviṭi-Raṅgapa-Râjayyavâriki pautrulunnu Gôpâla-Râjayyagâriki putrulunnu ayina śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra Srîraṅga-Râya-Dêva-mahârâyalayyavâru Śrîvatsa-gôtrÂlśâyana-sûtra Ṛik-śâkhâdhyâyinni Veṅkaṭayyaku pautruḍunnu Tiruvêṅgaḷayyaku putruḍunnu ayina Kuchchayyaku pâlinchina bhû-dâna-dharma-śâsana kramam eṭlannanu | Bêlûriki chelle Pâḷyeṁ-śîmalôni Honnavaḷḷi-grâmâna prâg-datta-svâsthya-mânyâlu vinâgâ nagariki chelle bhûmi | Âtrêya-gôtrâpastamba-sûtra-Yajuś-śâkhâdhyâyulunnu Sôma-vaṁśô-dbhavalunnayina Âriviṭi-Raṅgapa-Râjayyaku pautrulunnu Gôpâla-Râjayyagâriki putrulunnu ayina śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Śrîraṅga-Râya-Dêva-mahârâyalayyavâru Bêlûrilô ratna-siṁhâsanâdhyak-shulayi pṛithvî-sâmrâjyam êluchunnu Śrîvatsa-gôtrÂlśâyana-sûtra-Ṛik-śâkhâ-dhyâyinni Veṅkaṭayaku pautruḍunnu Tiruvêṅgaḷayaku putraḍunn ayina Ku-chchayyaku Bêlûriki chelle Pâḷyeṁ-śîmalôni Honnavaḷḷi-grâmâna prâg-datta-svâsthya-mânyâlu vinâgâ nagarki chelle bhûmi yî-tathâ-ti-(back)thi-puṇya-kâla-

mandu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakamugâ tri-karaṇa-tri-vâchakambugâ Vêlâpurî-sthalamandu šrî-Channakêšava-svâmi-sannidhini šrî-Vêṅkaṭêšvara-prîtigâ šrî-Kṛishṇârpaṇaṅgâ dhârâ-dattaṁ chêstimi ganuka â-Pâḷyem-šîmalôni Honnavaḷḷi grâmâna pâliñchi prâg-datta-svâsthya-mânyâlu vinâgâ nagariki chelle bhûmina nidhi-nikshêpa-jala-pâshâṇâkshîṇâgâmi siddha-sâdhyambulane ashṭa-bhôga-têja-svâmyamulunnû dânâdi-vinimaya-vikrayânaku challunaṭṭugâ nîvu putra-pautra-pâramparyam â-chandrârkastâyigâ anubhavinchukoni sukhâna vuṇḍêdi । Âtrêya-gôtrÂpastamba-sûtra-Yajuš-šâkhâdhyâyalunnû Šôma-vaṁšôdbhavalunnayina Ârvîṭi-Râma-Râju-Raṅgapa-Râjayyaku pautrulunnû Gôpâla-Râjayyavâriki putralunn ayina šrîmad-râjâdhirâja râja-paramêsvara šrî-vîra-pratâpa šrî-vîra-Šrîraṅga-Râya-Dêva-mahârâyalayyavâru Šrîvatsa-gôtrÂšlâyana-sûtra-Ṛik-šâkhâdhyâyinni Veṅkaṭayyaku pautruḍunnu Tiruvêṅgaḷayyaku putrunḍunn ayina Kuchchayyaku pâlinchina bhû-dâna-dharma-šâsanamu (here follow usual final verses.)

šrî-Râma.

40

At Bannûrupura (same hobli), on a copper plate in possession of Šâma-Bhaṭṭa, son of Doḍḍa-Mailâri-Bhaṭṭa.

(In Telugu characters.)

Šrî-Râma.

namas tuṅga-širas-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ॥

svasti šrî-Šâlivâhana-šaka-varshagaḷu 1585 ra Šubhakṛit-saṁvatsarada Vaišâkha-šu 15 lu Âtrêya-sa-gôtrÂpastamba-sûtra Yajuš-šâkhâdhyâyaru Šôma-vaṁšôdbhavarâda Ârivîṭi-Râma-Râja-Raṅgapa-Râjayyanavarige pautraru Gôpâla-Râjayyanavarige putrarâda šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Šrîraṅga-Râya-Dêva-mahârâyar-ayyaravaru Ghanagiri-sthaladalli ratna-siṁhâsanâdhyaksharâgi pṛithvî-sâmrâjyav âḷutalu । Šrîvatsa-gôtrÂpastamba-sûtra Yajuš-šâkhâdhyâyanâda Gôṇipâḍa Janârdayana pautranu Šrînivâsayyana putranâda Âṇayage pâlišida bhû-dâna-dharma-šâsana-kramav entendare । Bêlûrige saluva Abbaḷiga-nâḍoḷagaṇa Vâsudêvanahaḷḷi । Baḷḷûrapurakke paschima Hâravahaḷḷige pûrva Niḍagaravaḷḷige uttara Beṭṭahaḷḷige dakshiṇavâda Vâsudêvanahaḷḷi-grâma yî-tathâ-tithi-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi tri-karaṇa-tri-vâchakavâgi yalle chatuš-šîmântavâgi Vêlâpurî-sthaladalli Vishṇusamudra-tîradalli šrî-Channa-Kêšava-svâmi-sannidhîli šrî-Vêṅkaṭâchalapati-prîtiyâgi šrî-Kṛishṇârpaṇavâgi dhâ-(back)râ-datta mâḍidevâda-kâraṇa â-Vâsudêvanahaḷḷi-grâmava yalle-chatuš-šîmântavâgiha nidhi-nikshêpa-jala-pâshâṇâkshîṇâgami-siddha-sâdhyagaḷ emba ashṭa-bhôga-têja-

svâmyagaḷannu dânâdi-vinimaya-vikrayakke salluvante ninna putra-pautra-pâramparyavu â-Vâsudêvanahaḷḷi-grâmava â-chandrârka-sthâyi âgi anubhavišikoṇḍu sukhadall ihadu (usual final verses.)

brahmasva-paripushṭâni vâhanâni balâni cha |
yuddha-kâlê višîryantê saikatâs sêtavô yathâ ||
sva-dattâ mêdinî putrî vipra-dattâ sahôdarî |
anya-dattâ svayaṁ mâtâ dattâṁ bhûmiṁ parityajêt ||
šrî-Râma.

41

At Âlûru (Âlûru hobli), on a stone on the ašvatha-kaṭṭe, near the village gate.

....Šâlivâhana-šaka-varusha 1568 neya Pârthiva-saṁvatsarada Âšvayuja-ba 5 lû šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Šrîraṅga-Râya-mahârâyara kâryyakke kartarâda Vêṅkatâdri-Nâyakara Kṛishṇama-Nâyaka-sahôdara....Timma-Nâyakarige..šrîmatu-Vêṅkaṭâdri-Nâyakaru koṭṭa šilâ-šâsanada kramav entendare.......râjya-kârya.............dati naḍiya sîmake saluva ....

42

At Maḍabalu (same hobli), on a virakal to the north of the Sômanâthêšvara temple.

Svasti samasta-prašasti-sahitaṁ šrîmad-Vishṇuvarddhana-šrî-pratâpa-Hoysaḷa-bhuja-baḷa-Vîra-Ballâḷana râjyaṁ geye Saka-varusha 1133 neya Prajôtpatti-saṁvatsarada Phâlguṇa-bahuḷa 10 Bṛihaspativâradandu Nele-nâḍ oḷagaṇa Maḍabila-kaṭṭiṅge Keṟehaḷḷiyavar-oḍane kâdi Hantiya yeṟeyaṅgaḷu sattu kaṭṭeya kaṭṭi bîragallan irisida kramav entendaḍe Maḍabala Mâkeya-Nâyaka mukhyav âda samasta-prajegaḷuṁ Hañcheya ......

43

At the same place, on the west side.

Svasti samasta-prašasti-sahitaṁ šrimad-Vishṇuvardhana-pratâpa-Hoysaḷa--bhuja-baḷa-Vîra-Ballâḷana râjyadoḷu Saka-varsha 1133 neya Prajôtpatti-saṁvatsarada Phâlguṇa-bahuḷa 10 Bṛihaspativâradandu....nâḍ oḷagaṇa.......vâgi samasta-prajegaḷuṁ Hañcheya Gaddey-arasugaḷa baḷi gôtrakke koṭṭu bhûmi haṇa.....star iharu id aḷihidavaru Gaṅgeya.......

44

At Karjjavaḷḷi (same hobli), on a stone at the Kallêšvara temple.

Siṅgiri Kaḷi-Šânta-Dêvaru yi-maṭa-dêvara kûḍiru yi-sostiyana naḍisade aḷipidare dêva-lôka martya-lôkakke hoṟagu | Saumya-saṁvatsarada Šrâvaṇa-bahuḷa

14 yalû šrîmatu-Karjjavaḷḷiya Parve-Gauḍara maga Kalle-Gauḍaru Kaṇatûra Timmappanavarige puṇyav âgalendu Kallêšvara-dêvara amruta-paḍige saluva gadde beddaloḷage Šânta-Dêvara maṭake kha 24 bhatta svâstiya naḍasuvadu taṭeya 24.

45

At Kaṇatûr (same hobli), on a stone in the back-yard of Jamâluddin Sabi's house.

Svasti Saka-varisha 947 Krôdhana-saṁvatsara Chaitrá-mâsada peṟetale-devasam âge. . svasti-pâradhâra. . . ṇi-sambhava Bîmavad-abhaḷa ga. . . ppitâshṭâdašâ. . . švamêdha pa. . . Permmâḍi. . . Padumâvatî-vara-prasâda-labdha-siṁha-lâñchana vana-gaja-samasta-pratirâjya. . . siṅga . . . . nagarâdhinâ . . . . samânanappa šrîmad-malapa-râja. . . . . malepar Âditya bêh-Marutta-dâyâda. . . . kâva kaligaḷ-aṅkuša-prahâri. . . . harâ. . . Maṇale. . . . mûnûṟaṟa nâḷ-gâvuṇḍa Kaṇṇa. . . . . va-Gavaṇḍana maga. . . . dârâ. . . . âneya nêṟisi sê. . . vaṭṭama kaṭṭi koḍe â-dê. . . . ttarege initu va koṭṭa gu. . . . . ya Kadabavaḷḷiyo. . . . ra siddiyâge kôḍegeyi intap-pudake Suṅkajjana mâvaṁ Sôvarasanuṁ manevergge Bisayya. . . . . nâḍa-perggaḍe Dâsayya Subayya-Seṭṭiyu Appanada. . . . . kayya. . . Saṇagôḍa perggaḍe Bîrayyanu mo. . . . . Kuṟavaḷḷiya Mâcha-Gâvuṇḍana. . . . . . . Baseṭṭiyu Biratûra Mâraḍi-Gâvuṇḍanu. . . . . . . Vanaga-Gâvuṇḍana hebbara â-Hemma-Gâvuṇḍa. . ida bareda sênabôva Vôrayyage. . . koṭṭa šâsana. . . . maryyâdege tappidavaṁ tâya-deseya pattu taleyuṁ tandeya deseya panneṟaḍu taleyuma naraka.

47

At Marusu (same hobli), on a virakal near the entrance of the Kallêšvara temple.

Svasti šrî-samasta-bhuvanâšraya šrî-prithvî-vallabhaṁ mahârâjâdhirâjaṁ Dvâ-râvatî-pura-varâdhîšvararuṁ malerâja-râja maleparoḷ gaṇḍa gaṇḍa-bhêruṇḍa niššaṅka-pratâpa-chakravartti šrî-Hoysaṇa-Vîra-Nârasiṁha-Dêva-arasaru Saka-varisha 1205 Chitrabhânu-saṁvatsara-Bhâdrapada-su 13 Maṅ du Koṇḍa-Nâyaka. . . . . . . Râmanâtha-Dêva. . . . . . . naḍadalli Khara-Dêvayya. . . . . . . yara Pâḷyada. . . . . yya-Nâyaka Khaṇḍaya-Râya. . . . . pâḷa voraṭṭa-Murâri aṇapara . . . . samaradall iṟidu sura-lôka-prâptan âdanu . . . .

48

At the same temple, on a vîrakal on the north side.

Svasti samasta-bhuvanâšrayaṁ šrî-prithvî-vallabhaṁ mahârâjâdhirâja Dvárâ-vatî-pura-varâdhîšvara malerâja-râja maleparoḷu gaṇḍa gaṇḍa-bhêruṇḍa nis-saṅka-pratâpa-chakravarti Hoysaḷa šrî-Vîra-Nârasinga-Dêv-arasaru Šaka-varusha 1200 neya Îšvara-saṁvatsarada Pushya-šu. . . . doḍḍa. . . . maga. . . . . .

49

At Dudda (Dudda hobli), on a virakal at the entrance of the Kallêšvara temple.

Svasti šrî-Dhâtu-saṁvatsarada Chayitra-ba 5 Bu | svasti samasta-bhuvanâ-šrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêsvaranum appa Hoysaḷa šrî-Vîra-Nârasiṁha-Dêv-arasaru sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvutt iralu Sêvuṇa-Râya-besadim banda so.......vatikamanu bavara[dan]du Duddada Hiriya-Baicheya-Nâyakana maga Eṅkaṇṇa....yacheyada hoyida sâmi-kâriya ....na aṇṇa Dêkayan i.....da bîragalu avara birudu sitagara-gaṇḍa.

50

On a second virakal at the same place.

Vijaya-saṁvatsarada Mârggasira-sudda 1 Bu svasti šrî-pṛithvî-vallabhaṁ mahâ-râjâdhirâja Magara-râjya-nirmûḷanaṁ Chôḷa-râjya-pratishṭhâchâryyanum appa Hoyisaṇa-Vîra-Nârasiṁha-Dêvara besadiṁ Duddada Chaṭṭaya-Nâykana mom-maga Kûsakâḷi endum î-kâryyakke tale goṭṭallige Chaṭṭavve tanna magaṅge nilisida vîragallu.

51

On a third virakal at the same place.

Svasti šrî Saumya-saṁvatsarada Mâgha-su 5 Sô | svasti samasta-bhuvanâsrayaṁ šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvaranum appa Hoysaḷa-šrî-Vîra-Vallâḷa-Dêvaru sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyutt iralu turakaru Dôra-samudrakke yetti bandalli Duddada Naḍegôveya Mâchaya-Nâyakana maga Baicheya-Nâyakanu ubhaya-daḷa mechche hoyadâḍi biddalli âtana tamma Pâdi-Nâyaka â-maga Mâchayanu kûḍi yettisida bîragallu mâḍid âchâri....... janu....dikiya-Nâyakana maga.

53

At Jakkênahaḷḷi (same hobli), on a stone near the Kallêšvara temple.

Namas tuṅga širaš-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||
tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchhanâḥ |
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ||

Kanda || â-Vinayâdityaṅgam | pâvana-châritre Keleyabarasigav akhiḷôr- | vvî-varan udayaṁ geydaṁ | Šrîvara-pada-padma-bhṛiṅgan Eṟeyaṅga-nṛipaṁ ||
âtana tanayan ati-pra- | khyâtan udâraṁ samasta-lôkâdhâraṁ |
nîti-vidan endoḍ upamâ- | tîtaṁ šrî-Vishṇu-bhûpa samarâṭôpaṁ ||

sa-Šrîvallabha-pâda-pallava-luṭhach-chêtaḥ-prasûnas sadâ ।
Lakshmî-šrî-nayana-prabhâ-dhavaḷitê dôrddaṇḍa vajrâlayê ।
bibhrâṇô dharaṇîm kakub-jaya-bharaḥ prasphâra-bhêrî-ravâd ।
gôtrôrvvîruha-supta-simha-hṛidayê sphôṭam chakâra sphuṭam ॥
jayati dharaṇi-lôkôttamsitâtmîya-pâdaḥ ।
chatura-vibudha-gôshṭhî-prauḍha-vâṇî-vinôdaḥ ।
sakaḷa-bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ ।
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ॥

Vṛitta ॥ Dhanadam dakshiṇa-vâyuv êke taḍedattô tîḍit ill innuv em- ।
binegam vairi-karôṭi-kôṭi-mukha-nâsâ-randhradoḷ mandra-ni- ।
svanam uṇmal Maḷayâniḷam suḷidu kâlakshêpamam Vishṇu-bhû- ।
pana jaitrôrvvareyalli mâḍuvudu Kâvêrî-nadî-tîradoḷ ॥
inan ôrvvam poṛagâge pêḷ puduve têjam kshatriyang Arkanan- ।
danan ôrvam poṛagâge pêḷ puduve dânam bhûbhujang Abjaga- ।
rbhanum ôrvvam poṛagâge pêḷ puduve châturyyam nṛipang endu me- ।
chchan ivam mattina-bhûparam nṛipa-varam šrî-rûpa-Nârâyaṇam ॥
sthiranê kayyoḷe dhâtriyam nilisidam têjasviyê vahniyam ।
korag irppam kuḍal ârppanê kanaka-šaiḷam dûrav âgirddu ni- ।
ttarisittêm šuchiyê nirîkshisidavar nishpâpigaḷ chalvanê ।
Haranam môhisal entuv ârppan adhikam šrî-Vishṇu-bhûpâḷakam ॥
javanum tannaya gaṇḍu lachchaṇam enipp â-mîseyam tiddal an- ।
juvinam kanduguv endu kâl-ugurgaḷ ânamrârigaḷ suyyal an- ।
juvinam têjada sônkinindave mesîgend uddhatar nnôḍal an- ।
juvinam vikrama-vibhramam sogayisitt î-Vishṇu-bhûpâḷanoḷ ॥
baḷasuttam kîrttisuttum suḷidu suḷidu terkkays iral kûḍe Šêshô- ।
jjvaḷa-kâyam tîvid-â-pêḷigevol ire sarôjâtajâṇḍam dharitrî- ।
taḷav ellam tanna dîrghâyuvane parasi pardd êḷvinam kshatra-dharmmô- ।
jvaḷa-ramyôttunga-harmmyârppita-maṇi-kaḷašam Vishṇu pettam beḍ-
angam ॥
padadoḷ kûrmma-svarûpam nayana-yugaḷadoḷ matsya-rûpam ghana-
grî- ।
vadoḷ âdi-krôḍa-rûpam naḍuvinoḷu nṛisimhatvav âtma-prabhâvâ- ।
spadadoḷ Râma-trayatvam mati-vikasanadoḷ Buddha-rûp âgi gujj â- ।
gada Kalkitvakke mey dârada Hariy-enipam Vishṇu-jishṇu-kshitîšam ॥
Dhârâdhârô bhuja-balavatâm Mâḷavâdhîšvarâṇâm
Bhôjênaujô-vijita-ripuṇâ varddhitâ yâ prasiddhâ ।
sâbhûd âpôšanam ahita-bhû-bhôjanê yasya pûrvvam
Kaubêrâšâ-bijaya-samayê varṇṇyatê kim sa vîraḥ ॥
sandhyâsâv iti chakravâki-manasâm kim kim ddiši šrûyatê
bâhyâḷîm iha Vishṇu-vîra-nṛipatau nirggachchhati svêchchhayâ ।
bhêrî-râva-palâyitâri-turaga-šrêṇî-khura-kshôṇita-

kshuṇṇa-kshôda-taḷôttha-pâṁsu-paṭaḷair grastâ. . hâ grâmaṇi ‖
stuti-vachanaṅgaḷ altu ripu-kôṭige bhîma-parâkramaṁ dayâ- |
sati satiy appa kâraṇade tâne kṛipaṁ manam oldu bêḷpavargg |
atišayav âgal ittu vipuḷârjjuna-kîrttiy enalke bêṟe Bhâ- |
rata-kathey embud êke sale Vishṇu-nṛipâḷa-charitre sâladê ‖

Kanda ‖ â-Vishṇu-varddhanaṅgaṁ |
Šrî-vadhug eṇey enisi negaḷda pempina Lakshmâ- |
Dêvige sutan udayisidaṁ |
bhû-vidita-yašô-vibhâsi Narasiṁha-nṛipaṁ ‖

Vṛitta ‖ taraḷa-viḷôchanâñchaḷake kemp inituṁ bare bakkuv âgaḷ ân- |
t ari-narapâḷa-saṅkuḷada paṇdale kayge turaṅga-râji man- |
durake gajâḷi sâlege dhanaṁ nija-kôša-gṛihântarakke tad- |
dhare kaḍitakkav uṇḍigege vôl esev î-Narasiṁha-Dêvana ‖
ari-bhûpar vvandu mey dôṟidoḍ avayavadiṁ tôṟanê krûra-daityê- |
švara-vaksha-kshêtra-nirddâraṇa-nakha-nikarôchchaṇḍa-dôr-daṇḍamaṁ bhî- |
kara-jihvâkîrṇṇa-gîrṇṇânanaman ogeda kûr-ddâḍeyaṁ sañchaḷat-kê- |
sara-bhâsvat-kaṇṭhamaṁ gharghara-ghana-ravamaṁ Nârasiṁha-kshitîšaṁ ‖

Ahipatiyante bhôgi sasiyante kaḷâdharan Îšanant umâ- |
sahan Amarêndranante vibhavânvitan unnata-Mêru sûryanant |
ahima-kara-prabhâvan Amarêjyanavôl bahu-tatva-kôvidaṁ |
mahi-nutan endu baṇṇipudu dhâtriyoḷ î-Narasiṁha-Dêvanaṁ ‖

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvâravatîpura-varâdhîšvaraṁ virôdhi-narapâḷa-jâḷa-kuja-vichchhêdana-kuṭhâraṁ râjâdhirâja Yâdava-kuḷa-kamaḷa-mârttaṇḍa gaṇḍa-bhêruṇḍaṁ šrîmat-Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgal-Halasige-Beḷuvalaṁ goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa-Nârasiṁha-Dêvaṁ Hima-Sêtuvindoḷagâda bhûmiyaṁ bhuja-baḷâvashṭambhadiṁ tâḷdi dushṭa-nigraha-šishṭa-pratipâḷanadiṁ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttum ire tat-pâda-padmôpajîvi mahâ-pradhânaṁ heggaḍe-Kâḷimeyyan-anvayônnatiy entendaḍe |

Kanda ‖ vêdâdhyayanâdhyâpana | vêdârttha-vichâra vêda-vihitânushṭhâ- |
nâdara vêda-vinôdana- | n âdaṁ Gôvindan emba viprôttaṁsaṁ ‖
ây-ayyana hiriya-magaṁ | nyâyadin âchâradindav uchitadin atuḷa- |
šrîyiṁ jasadiṁ jagatî- | jyâyaṁ tân âgi Nâga-Rudraṁ negaḷdaṁ ‖

â-Nâga-Rudramayyaniṁ nêrggiṟiyaṁ |
šri-ramaṇî-pati su-guṇô- | dâraṁ sphurad-amṛita-mûrtti mûrtti-Manôjaṁ |
dâridrya-vidrutargge vi- | chârise mardd enisi Maddimayyaṁ negaḷdaṁ ‖
â-negaḷda Maddi-Râjana | mânasa-kaḷa-haṁsey enisi kula-vadhu negaḷdaḷ |
bhû-nuta-patibratônnati- | Jânakiyaṁ jaḍidu nûṅki Mâkavey embaḷ ‖

Vṛitta ‖ guṇa-yuktaṁ Maddi-Râjaṁ janaka janani Mâkavve Gôvindaṇaṁ Nâ- ǀ
kaṇar aty-uddâ...........dhîrâtmânujaṁ Bû- ǀ
chaṇa sêvyaṁ Nârasiṁhôrvvipa tanage kula-svâmiy Ardhênduchûḍâ- ǀ
maṇi deyvaṁ tannoḷ end and avar ivar aḷavê mâtyaroḷ Kâḷimayyaṁ ‖
vanadhig ad onde guṇpu sahajaṁ Kanakâdrig ad onde pempu matt ǀ
anupama-dânav onde nijam â-divija-kshitijakke nôrppaḍ â- ǀ
vanadhiya guṇpu Mêruvina pempu sura-drimad ârpp ad âvagaṁ ǀ
tanag enal î-dharâ-taḷadoḷ âr ddore heggaḍe-Kâḷimayyanoḷ ‖
jaḍi ripu-rakta-vâriyoḷag â-jaḷa-kêḷig oḍarchchad irddaḍaṁ ǀ
jaḍi kaḍid ikki vairi-bhaṭa-khaṇḍadoḷ iṇḍeyan âḍad irddaḍaṁ ǀ
jaḍi samadêbha-kumbha-yugamaṁ biḍe sauḷane sîḷad irddaḍaṁ ǀ
jaḍiy anut irppa Kâḷana karâsi karaṁ jaḍiyuttum irppuduṁ ‖
Kanda ‖ koṭṭu jasad-artthi-gaṇḍaṁ ǀ
kaṭṭâyada biruda nuḍiva sitagara gaṇḍam ǀ
neṭṭane para-vaniteyar-oḍav- ǀ
uṭṭidan ene Kâḷimayya banṭara bhâvaṁ ‖
Vṛitta ‖ Kanakâdrîndraman unnatikke vibhavaṁ Dêvêndranaṁ mûrtti Kâ- ǀ
manan ârtt îva-guṇaṁ Dadhîchi Baliguttaṁ Chârudattaṅgav ond ǀ
enitânuṁ migil endoḍ êvogaḷdapeṁ vidvaj-janâdhâranaṁ ǀ
vinayâmbhônidhi Kâḷimayyanan ati-prakhyâtanaṁ dhâtriyoḷ ‖
jana-vinutaṁ vivêka-nidhi sach-charitâśrayan âtma-vaṁśa-va- ǀ
rddhanan abhimâna-Mêru sujanâgraṇi dâna-vinôdi puṇya-bhâ- ‖
janan anavadyan endu dhare baṇṇipud aḷkaroḷ eyde Kâḷima- ǀ
yyanan ina-têjanaṁ guṇi-samâjanan âśrita-kalpa-bhûjanaṁ ‖
samaradoḷ ânt arâti-naranâtha-vadhû-vadanakke hâravaṁ ǀ
kamaḷa-daḷâkshî-yugmadoḷe kaṅkaṇam oppire ramyav appa kuṅ- ǀ
kuma-ghana-parvvatôpama-kuchaṅgaḷoḷ anduge mâḍid ondu vi- ǀ
krama-ghana-śauryyad unnatike sallado heggaḍe-Kâḷimayyanoḷ ‖
misuguva Târakâdri-ruchiyiṁ dugudhârṇṇava-phêna-rôchiyiṁ ǀ
desegaḷan âvagaṁ beḷagut irppa himâkara-bimbadiṁ virâ- ǀ
jisuv Amarêndra-dantiya tanu-chchhaviyiṁ migil âgi parvvi râ- ǀ
jisuvudu kîrtti dhâtriyoḷag î-vibhu-heggaḍe-Kâḷimayyanâ ‖

svasti samasta-bhuvana-jana-vinuta-guṇa-gaṇâḷaṅkâra ǀ vidagdha-vârâṅganâ-jana-kucha-kaḷaśa-târa-hâra ǀ dêva-dvija-guru-pûjâ-vidhâna-tatpara..yataṁ ǀ Manu-mârgga-charitaṁ ǀ chatus-samudra-mudrita-dharâtaḷa-kîrtti-(latâ)vallî-vêllita-dig-antarâḷa ǀ vibudha-jana-manas-sarôjâkara-mada-marâḷa ǀ yâchaka-nikara-mukha-sarasîruha-prabhâkara ǀ nîti-ratnâkara ǀ udvṛittârâti-baḷa-byûha-kadaḷî-vana-vidaḷana-prachaṇḍa-vêdaṇḍa ǀ sitagara-gaṇḍa ǀ akhaṇḍitâbhimâna-Kânînan ǀ avâryya-bhuja-vîryyan ǀ asahâya-śauryya banṭara-bhâva ǀ jasad-artthi-gaṇḍa ǀ sitagara gaṇḍa kadana-prachaṇḍa nâmâdi-praśasti-sahitaṁ śrîman-mahâ-pradhânaṁ heggaḍe-Kâḷimayyaṁ śrîman-mahâgrahâraṁ Śânti-grâmada

Kôravaṅgalada Jakkeyanahaḷḷiyalu śrî-Kâḷêśvara-dêvaraṁ su-pratishṭitaṁ mâḍiy â-dêvar-aṅga-bhôga-nitya-nivêdya-pûjegaṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ tapôdhanar-anna-dânakkav âgi dêvara baḍagaṇa meyya mâvinabâviyiṁ baḍagalu tôṭa voḷagâgi mû-gaṇḍugada hadinaidu-koḷaga-gadde Chikka-Gavuṇḍana koḍagi-geṟeyal immeyya-kôḍiyind oḷagâda nîruvariyiṁ baḍaga muntâgi hôda Hudugeṟey-oḷagu muṭṭe gaddey adakke teṟey ondu haṇavan ikkuvar allindaṁ mêle banda-ḍaṁ gavuḍugaḷu pariharisuvavaru । Gavuḍugeṟeyalli tamma koḍagiyalu khaṇḍuga gaddeyuṁ haḷdu Bicheyanakeṟey âvagav adaṟ-immeyyi beddalu Hudugeṟeya mûḍaṇa kôḍiyalu khaṇḍuga jôḷada beddalu dêvara hindaṇa dese-yalu jôḷav aydu koḷagada beddal â-dêvariṁ saytu mûḍalu naṭṭa kalla sîme-varaṁ beddalu Bûva-Gavuṇḍana kummari daśakada baḷi jôḷaṁ hadinaydu koḷagada beddal inituvaṁ dêvarige biṭṭar । î-dêvara sthâna-patigaḷ entendaḍe ।

piriduṁ śame-dameyindaṁ । karav arid enip ondu tapadin âgamadindaṁ ।
nirutaṁ rañjisutirddaṁ । dhareyoḷu Śivaśakti-Paṇḍitaṅg eṇey âvaṁ ॥

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa Śivaśakti-Paṇḍitarige Kâḷêśvara dêvara sthânavaṁ dhârâ-pûrvvakaṁ mâḍi Kâḷimayya-Heggaḍe koṭṭa ।

priyadind int idan eyde kâva-manujaṅg âyuṁ jaya-śrîyum a- ।
kkey idaṁ kâyade kâyva pâpige Kurukshêtraṅgaḷol Vâraṇâ- ।
siyoḷ ek-kôṭi-munîndraraṁ kavileyaṁ vêdâḍhyaraṁ kondud ond ।
ayasaṁ porddugav endu sâridapuv î-śaiḷâksharaṁ dhâtriyoḷ ॥
sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ ॥
na vishaṁ visham ity âhur dêvasvaṁ visham uchyatê ।
visham êkâkinaṁ hanti dêvasvaṁ putra-pautrakaṁ ॥
sâmânyôyaṁ dharmma-sêtur nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ ।
sarvvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râma-chandraḥ ॥

Sûryyaṇaṁ lêkhaka Madana-Mahêśvaraṁ barevar-âchâryyaṁ Saka-varsha sâsi-rada tombhatt-eraḍaneya Vikṛiti-saṁvatsarada barada śâsanav id â-chandrarkka-târaṁ niluke । Śivâya namaḥ । dêvara-keṟeya-dâriyiṁ baḍaga bêḷada-marada baḍagaṇa deseyalu gadde beddalu Bîrabôvaṅge mû-gaṇḍuga । Gaṇapatayê namaḥ ॥

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Svastiy anavarata-parama-kalyâṇâbhyudaya-sahasra-phala-bhôga-bhâgini dvitî-ya-Lakshmî-samâneyaru savati-gandha-vâraṇeyar appa piriy-arasi Kêtala-Dêvi-yara besadiṁ heggaḍe-Biṭṭiyaṇṇanu heggaḍe-Malliyaṇṇanuṁ śrî-Kâḷêśvara-dê-vara nandâ-dîvigege kai-gâṇa onduvaṁ Durmmukhi-saṁvatsarada Paushya-bahuḷa 8 Vaḍḍavâradalu uttarâyaṇa-saṅkaramaṇadalu biṭṭaru î-dharmmavaṁ keḍasihen endavaru Gaṅge-Vâraṇâsiyalu munîndraraṁ kavileyaṁ vêdâḍhyaraṁ konda dôsha ।

55

At Honnammanahaḷḷi attached to Dudda, on a stone in the Honnamma temple.

....padmâṅkitaṁ tôḷ eraḍu nisita-vajra-prabhâ-bhâsuraṁ tôḷ ।
eraḍ udyach-chakra-chakrôjvaḷa..taḷa.........oguvù ।
...baṇṇaṁ ponna-baṇṇakk eṇeyene garuḍaṁ vâham âgirppa chakrê- ।
šva... ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatîpura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇiy artthi-jana-chintâmaṇi Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Koṅgu-Naṅgaḷi-Banavase-Hânuṅgalu-goṇḍa bhuja-bala vîra-Gaṅgan asahâya-šûra Šanivâra-sîddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa-Hoysaḷa-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttav iralu Saka-varsha 1100 neya Viḷambi-saṁvatsarada Vaišâkha-bahuḷa 10 Âdi-vâradandu ashṭâdaša-yôga-pîṭhâdhidêvatey appa Duddada Honnuḍike-dêvige vîra-Gaṅga-Hoysaṇa-Dêvaru pûrvva-maryyâdeyalu biṭṭa dattiy âvud.....Duddada hiriya keṟeya keḷage teṅkaṇa tumbina modal-êriyalli gadde sa 5 â-haḷeya tumbina bâvi-kalliṁ haḍuvalu hû-dôṭa beddale dêviya banadiṁ mûḍalu huṇise teṅkalu heddâri haḍuvala kaḷi baḍagalu Bammeyanahaḷḷiya sîme । Bammeyanahaḷḷiya mahâjanaṅgaḷu tamma hiriya keṟeya keḷagaṇa mâvina-kaṭṭadali biṭṭa datti gadde sa ½ beddale koḷ 10 dêviya pâdârâdhaka Bitiyaṇṇagaṁ Honnavegaṁ huṭṭida Kâḷa-Honneya jîrṇṇôddhâravan ûrjjitaṁ mâḍalu samasta-prajegaḷuṁ Bâsa-Goṇḍanuṁ Bûva-Goṇḍanuṁ sênabôva Bâchaṇṇanuṁ soteyan ikki dharmma-maṁ pratipâlisidaru ।

priyadind int idan eyde kâva-purushaṅg âyuṁ jaya-šrîyum a- ।
kkum idaṁ kâyade kâyva pâpige Kurukshêtraṅgaḷoḷ Vâraṇâ- ।
siyoḷ ek-kôṭi-munîndraraṁ kavileyaṁ vêdâdhyaraṁ kondud ond ।
ayasaṁ pordduguv endu sâṟidapud î-šailâkshara-brâjigaḷ ॥

dêvar-oḍeya Kâḷa-Honneya.....yya Kâmeyaṅge hachchu koṭṭa vṛitti Tippaṭûr Kaḍabaṁ Uṅgura Chaṅgâvi tanage Hiriya-Heggôḍu ....

57

At Heragu (same hobli), on a stone in front of the Jaina-basti.

Šrîmat-pavitram akaḷaṅkam anantakalpaṁ
svâyambhuvaṁ sakaḷa-maṅgaḷam âdi-tîrthaṁ ।
nityôtsavaṁ maṇimayaṁ niyataṁ janânâṁ
traiḷôkya-bhûshaṇam ahaṁ šaraṇaṁ prapadyê ॥
šrî-Vîtarâga ॥
šrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṁ ।
jîyât traiḷôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatîpura-varâdhîšvaraṁ Yâdava-vaṁšôdbhava Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgallu-Halasige-goṇḍa bhuja-bala vîra-Gaṅga jagad-êka-malla Hoysaḷa-Vîra-Nârasiṁha-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelavîḍinalu dushṭa-nigraha šishṭa-pratipâlanava mâḍi sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam ire tat-pâda-padmârâdhakaṁ para-baḷa-sâdhaka-nâmâdi-samasta-prašasti-sahitaṁ šrîman-mahâ-pradhânaṁ hiriya-haḍavaḷaṁ Châvimayyana negarttey entendaḍe ।

inanaṁ têjadoḷ Indranaṁ vibhavadoḷ Châṇakyanaṁ nîtiyoḷ ।
Manuvaṁ châru-charitradoḷ jaḷadhiyaṁ gâmbhîryyadoḷ dhairyyadoḷ ।
kanakâdrîndraman eyde pôlvan adaṭiṁ trailôkyamaṁ mechchid A- ।
rjjunanaṁ šrî-paḍavalla-châman enal inn êvaṇṇipaṁ baṇṇipaṁ ॥
vara-vanitâ-janaṅgaḷa manaṁ Kusumâstra-šarakke sad-budhô- ।
tkara-kara-paṅkajaṁ bahu-suvarṇṇa-chayakk adhinâtha-mandiraṁ ।
sthiratara-râjya-lakshmig eḍeyâdavu rûpa-viḷâsad êḷgeyiṁ ।
nirupama-dânadiṁ pati-hitônnatiyiṁ paḍavaḷḷa.Châmana ॥
anupamam appa bandhu-nivahaṁ nija-paksham anargha-ratna-ma- ।
ḍana-tati pañcha-varṇṇam akhiḷôgra-bhujâsiye chañchu dushṭa-dur- ।
jjana-ripu-bhûbhujar bhujagar âge negartteyan ânta Biṭṭi-Dê- ।
vana garuḍaṁ samant esedan î-dhareyoḷ paḍavaḷḷa-Châmaṇaṁ ॥
intu pogarttegaṁ negarttegaṁ neley âda hiriya- । haḍavaḷḷa-Châvimayyana sarvvâṅga-Lakshmi hiriya-haḍavaḷiti Jakkavveyara negarttey entendaḍe ।
nirutaṁ pûjipa deyvam oppuva Jinaṁ siddhânta-chakrêšvaraṁ ।
guru matt â-Nayakîrtti-Dêva-yati tây Âchavve Bammayyanuṁ ।
...prêmada tande mikka subhadiṁ lôkaika-rakshâ-kshamaṁ ।
purushaṁ šrî-paḍavaḷḷa-Châman enal iṁ Jakkavveyiṁ dhanyar âr ॥
Ratiyannaḷu rûpiṁ Bhâ- । ratiyannaḷu vâg-viḷâsadiṁ saushṭhavadiṁ ।
kshitiyannaḷu permmeg Arun- । dhatiyunnaḷa Jakkiyavve kântâ-ratnaṁ ।
kômaḷavâgi tâne šubha-lakshaṇa-yuktam enippa mûrttiyiṁ ।
vyômaman eyde parbbi digu-danti-varaṁ nimird irdda kîrttiyiṁ ।
šrî-mukhadindam udbhavipa satyada mel-nuḍiyinde gôtra-chi- ।
ntâmaṇi Jakkiyavve sale rañjisidaḷ Šachi-dêviy-andadiṁ ॥
band ereye vandi-janam â- । nandadin â-kshaṇade kalpa-kujad âravey î- ।
v andadin îvaḷ bêḷpuda- । n enduṁ Jakkavve-Dêvi jagatî-taḷadoḷu ॥
takkaḷa mikka sôrmuḍiya vṛitta-kuchaṅgaḷa... ....nô- ।
ṭakk alar-amb iv emba nage-gaṅgaḷa rokkam enippa honna-ba- ।
ṇṇakke višêsham app adhara-kântiya Jakkala-nâriy ondu bhâ- ।
vakke guṇakke vâg-vibhavad unnatig âr dore peṇḍir urvviyoḷ ॥
Jina-râjâṅghriyan oppuv archchanegaḷiṁ sad-bhaktiyind archipaḷ ।
vinayaṁ gundade lôka-pûjyar enisirpp âchâryyaraṁ prîtiy a- ।

ppa navâjyâmritad annadiṁ taṇipuvaḷ šrî-Jaina-gêhaṅgaḷaṁ ı
manad utsâhade mâḷpaḷ î-dharaṇiyoḷ Jakkavvey intappar âr ıı
taḷadoḷ ašôkey oppuva taḷir mmukha-paṅkajadoḷ sârôjav â- ı
suḷi-guruḷ-ôḷiyoḷ madhupa-saṅkuḷam oḷnuḍigaḷge mikka-kô- ı
kiḷa-maṟi yânadoḷ gaja-samuchchayam udgha-payôdharakke po- ı
ṅgaḷašam enipp iv êṁ doreye Jakkale-nâriya rûpin-êḷgeyoḷ ıı
rava akkaṁ ı
Jina-râjanan atimudadind ı
anêkav enip archchanaṅgaḷind archchisi saj- ı
janaroḷu migil ene negaḷd â- ı
vinayada kaṇi Padmiyakkan ene mechchadar âr ıı

avara gurugaḷu ı
sakaḷa-vyâkaraṇârttha-šâstra-chayadoḷ kâvyaṅgaḷoḷ mikka nâ- ı
ṭikadoḷ vastu-kavitvadoḷ negaḷda siddhântaṅgaḷoḷ pâramâ- ı
rtthikadoḷ. . .kikadoḷ samasta-kaḷeyoḷ pâṅgina naḍey. . ı
dhikan âdaṁ Nayakîrtti-Dêva-yatipaṁ siddhânta-chakrêšvaraṁ ıı

Herag oḷḷitt end ellaṁ ı nirutaṁ binnavise kêḷdu basadiyan aty-â- ı
daradinde mâḍi Jakkale ı dhareyaṁ dharmmakke koṭṭu jasamaṁ paḍedaḷ ıı

ad ent endaḍe Šaka-varshaṁ 1077 neya Yuva-saṁvatsarada Pushyad-amâvâsye Âdivârav-uttarâyaṇa-saṅkrântiyandu šrîman-mahâ-pradhânaṁ hiriya-haḍavaḷaṁ Châvimayyana sarvvâṅga-Lakshmi hiriya-haḍavaḷati šrî-Mûla-saṅgada Dêšiya-gaṇada Pustaka-gachchhada Koṇḍa kundânvayad âchâryyaru šrî-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍi Jakkavveyaru mahôtsâhadiṁ tâvu Heraginalu pratishṭheyaṁ mâḍisida šrî-Chenna-Pâršvanâtha-svâmigaḷa šrî-pâda-padmâshṭa-vidhârchchanakkaṁ uttuṅga-chaityâlayada khaṇḍa-sphuṭita-jîrṇṇôddhâraṇa-kkaṁ rishiyar-âhâra-dânakkav endu šrîmatu Heragina prabhugaḷûr-oḍeya-Sômanâthimayya Bûvimayya Siṅga-Gâvuṇḍan oḷagâda samasta-prabhugaḷa samasta-pradhânara sannidhânadalu šrîman-mahâ-maṇḍaḷêšvara-Nârasiṁha-Dêvargge binnahaṁ geydu hiriya-keṟeya kîḷ-êriyalli kalla-tumbina samîpadalu biḍisida gadde salagey aydu beddaleyalli sthaḷav ondu ı

58

Svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Dvârâvatîpura-varâdhîšvaranuṁ Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-bala vîra-Gaṅgan asahâya-šûra niššaṅka-pratâpa Hoysaḷa-šrî-Ballâḷu-Dêvaru Dôrasamudrada râjadhâniyallî sukha-saṅkathâ-vinôdadiṁ prithvî-râjyaṁ geyyuttum ire Jaya-saṁvatsarada Pusyad amâvâše-Maṅgaḷavâra-vyatîpâta-Uttarâshâḍhâ-nakshatradandu Heragina basadige modalu gadyâna 1 kkaṁ baḷi-sahitavâgi gadyâṇav ippatta-nâlkakkaṁ bhûmiyaṁ dhârâ-pûrvvakaṁ mâḍi biṭṭa sthaḷa hiriya-keṟeya kibbayalalu biṭṭiga-gaṭṭav ondu ûrinda haḍuvaṇa holadalli

beddale nâlvatt-eraḍu gêṇa gaḷeyalu kambha 32½ biṭṭa datti ॥
gata-lîḷaṁ Lâḷan âḷambita-bahaḷa-bhayôgra-jvaraṁ Gûrjjaraṁ san- ।
dhṛita-šûḷaṁ Gauḷan aṅgîkṛita-kṛišatara-sampallavaṁ Pallavaṁ chû- ।
rṇṇita-chûḷaṁ Chôḷan âdaṁ kadana-vadanadoḷ bhêriyaṁ poyse vîrâ- ।
hita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-balaṁ Vîra-Ballâḷa-Dêvaṁ ॥
manam old udyad-yašaš-šrî-pati nele modal âgal salvant eraḷ-pon- ।
nan apâraudâryya-paryyunnatanum udadhiyuṁ Mêruv â-chandranuṁ nil- ।
vinav atyutsâhadindaṁ Peragina Jina-gêhakke biṭṭaṁ purandhrî- ।
jana-lîlânaṅga-rûpaṁ mathana-jaya-bhujaṁ Vîra-Ballâḷa-Dêvaṁ ॥
ati-šôbhâkaram appa Vishṇuvina vaksha-sthânadoḷ Lakshmiy un- ।
nati vett irppavol irkke kîrtti-yutanoḷ šrî-Châmanoḷ kûḍi saṅ- ।
gata-satvar vvahu-putraraṁ paḍevutaṁ Jakkavve chandrârkkaruṁ ।
kshitiyuṁ Mêru-nagêndram uḷḷinegam iṁ bhadraṁ šubhaṁ maṅgaḷaṁ ॥
ivan îy-andadin eyde pâlisidavargg ishṭârttha-saṁsiddhi sam- ।
bhavikum koṇḍ aḷidaṅge Gaṅge Gaye Kêdâraṁ Kurukshêtram emb ।
ivaṟoḷ pêsade pârrvaraṁ goravaraṁ gô-brindamaṁ peṇḍiraṁ ।
tave kond ikkkida pâpam eydugum avaṁ bîḷguṁ nigôdaṅgaḷoḷ ॥
sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ।
shashṭi-varsha-sahasrâṇi vishṭhayâṁ jâyatê krimiḥ ॥

59

Svasti šrîmatu-Durmmukhi-saṁvatsarada Chaitra-suddha-dasami-Sômavâra-dandu Heragina Chenna-Pârišva-dêvara nandâ-dîvigege šrîmatu suṅkada heggaḍe Heragina Bâch-arasa-Gaṭṭiy-arasa-Bamma-Dêva-Ballayyaṅgaḷu suṅka-vaṁ biṭṭaru ettu-gâṇa ondakkaṁ â-telligara mane-deṟe onduvaṁ ûr-oḍeya-Nârasiṅgaṇṇa Mâra-Gavuṇḍa sênabôva-Sômayyan oḷagâda samasta-prajegaḷ ir-ddu biṭṭa dharmma ॥

61

At the same village, on a stone at the gate of the Kirtti-Nârâyaṇa temple.

Êtat trailôkya-nirmmâṇa-trâṇa-saṁhṛiti-kâraṇaṁ ।
šrîmat-šrî-Jaitanâthasya šâsanaṁ šâšvataṁ paraṁ ॥
krîḍâ-Krôḍas sa vaḥ pâyâd yad-dantâgrê vasundharâ ।
babhâra kêtaka-šikhâ-saṅgi-bhṛiṅgâṅganâ-šriyaṁ ॥
Sômânvayê Yadur abhûd Yadu-vaṁša-janmâ
bhûpas Saḷaḥ kiḷa Diḷîpa-Naḷa-prabhâvaḥ ।
yad-dôḥ-kṛipâṇa-daḷitâri-karîndra-kumbha-
muktâphaḷâni nija-nirmmaḷa-kîrtti-bîjaṁ ॥

sô'py êkadâ Šašapurê muninâ niyuktaḥ
Karṇṇâṭa-vâcham avalambya mahâ-bhayêna ।
nîṁ poy Saḷa kshitipa ity atha tañ cha šîghraṁ
byâghraṁ jaghâna nija-hasta-šalâkayaiva ॥
tad-vaṁšajâḥ prathita-bhûri-bhuja-pratâpâ
bhûpâs tataḥ-prabhṛiti Poysaḷa-nâmadhêyâḥ ।
šârddûla-kêtanam avêkshya tatô'tibhîtâ
yâtâ dišô daša ripu-kshitipâš cha têshâṁ ॥

tatra cha ।

udyann êva nidhâya mûrddhasu padaṁ tuṅgêshu pṛithvîbhṛitâṁ
dôshôtsâha-kaḷaṅki-râja-vibhavaṁ nirmûlam unmûlayan ।
âkrâman kakubhaḥ pratâpa-nivahaih padmânurâgaṁ vahan
chaṇḍô'sau Vinayârkka-bhûtaḷapatiḥ kshôṇîṁ šašâsa prabhuḥ ॥
Eṟeyaṅga-mahîpâlô yan-mahîṁ vahati svayaṁ ।
yad-yašaḥ-pûra-karppûrair haritas surabhîkṛitâḥ ॥
tasyâpy âsaṁs trayaḥ putrâ dëvâs traya ivâparê ।
Ballâḷô Vishṇu-Dêvaš châpy Udayâditya-bhûpatiḥ ॥

têshu cha ।

sat-khâtâḥ katarê ripu-kshitibhṛitô nô rakshitâḥ kê punaḥ
samprâptâš šaraṇaṁ kvavâ bhuvi hṛitô nô têna râjñâ kṛitaḥ ।
kiṁ-dânaṁ na kṛitaṁ kṛitô na katamaḥ pûrttâdi-dharmmô'thavâ
kiṁ brûmaḥ prabhavishṇu-Vishṇu-nṛipatês sat-pûjya-râjya-kramaṁ ॥

tat-putrasya ।

vyašôbhi višvaṁ višadair yyašôbhis
tamôpahais šrî-Narasiṁha-nâmnaḥ ।
nṛipasya tau kêvalam indu-sûryyau
janasya naktan-dina-lakshaṇâyâ ॥
dig-gajasyêva dâna-šrîs Sumêrôr iva mêkhalâ ।
âsîd Êchala-Dêvîti mahishî tasya bhûbhṛitaḥ ॥
sâsûta tanayaṁ tanvî su-nayaṁ vinayônnataṁ ।
šrî-Râmam iva Kausalyâ Ballâḷaṁ šauryya-bhûshaṇaṁ ॥

sa cha ।

Šêsha drâg bhûshaṇâya Tripuraripu-tanôr yyâhi nêhâsti kṛityaṁ
kûrmma tvaṁ šarmma yatra prachaḷa kisalayaṁ dig-gajâs sallakînâṁ ।
bhuktvâ svêchhâ-vihâraṁ kuruta guru-dharâ-bhâra-dhuryyô'yam êkaḥ
šrî-Ballâḷa-kshitîšas sakaḷa-vasumatîṁ šâšvatâyur bbibhartti ॥
tvat-khaḍgê kôša-dêšât prachaḷati sapadi prachyutâḥ kôša-dêšâd
âstâṁ saṅgrâma-vârttâ kshapita-ripu-nṛipâṭôpa Ballâḷa-bhûpa ।
vaihâlî-kêḷi-yâtrôchchaḷita-baḷa-miḷad-bhûri-bhêrî-ninâda-
trâsât švâsâvasêshâḥ prati-nṛipati-gaṇâḥ krânta-kântâra-durggâḥ ॥

yênâdhaḥ-kṛitam Arjjuna-dvaya-balaṁ prôddâ-[ma] lîlâyitair
yyênôchchaiš šatakôṭi-bhaṅga-vidhinâ bhûbhṛid-ripur nirṇṇitaḥ |
yênârishṭa-purôgamâ vidaḷitâs sarvvê jagat-kaṇṭakâḥ
pâyât sô'yam udâra-Kṛishṇa-charitô Ballâḷa-bhûpô bhuvaṁ ||

svasti samasta-bhuvanâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭârakaṁ Dvârâvatî-pura-varâdhîšvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâja-râja malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-šûran êkâṅga-vîra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava niššaṅka-pratâpa-chakravarttîty-âdi-birudâvaḷî-virâjamâna-Poysaḷa-šrî-Vîra-Ballâḷa-Dêva dig-vijaya-prasaṅgêna Sîre-nâḍu-vishayâḷaṅkârabhûta-Niḍugallu-nâma-giri-durgga-sthaḷê nikaṭa-varttini skandhâvârè sukhêna râjyaṁ prašâsati sati | tat-pâda-padmôpajîvinas svasti šrî-Jai-Bhaṭayya-Nâyakar-anvayaṁ | svasti šrî-Kâsmîra-râshṭra | krama-râja | Gûlavishaya | bhavanâšraya | Bhadrâhu-grâma | Bhârgava-gôtra pitâmahaṁ Chhûni-Dêva | Vallâ-Dêvî | pitâ Jôyila-Dêva | mâtâ Gaṅgâ-Dêvî | mâtâmaha Vašishṭa-gôtra Rudraghôšaṁ | švašuraru šrîmat-sâvâsi-tantrâdhishṭâyaka Vaitânasa-gôtra Chhûja-Bhaṭayya-Nâyaka | bhâva šrîman-mahâ-pradhânaṁ Mâdhavayya-Daṇṇâyakaru švašure šrî-Abbaveyaru | svasti šrîmat-sâvâsi-tantrâdhishṭâyakaṁ mahâ-pasâytaṁ parama-višvâsi âšraya-jana-kalpa-vṛiksha prâtas-snânaupâsana-ubhayaikâdašîvrata dvija-guru-pâdârâdhakaṁ šrî-Jaitanâtâ(-devargge)-dêva-divya-šrî-pâda-padmârâdhakarum appa Jaya-Bhaṭṭayya-Nâyakaru šrî-Jaita-Nârâyaṇa-dêvara pratishṭheyaṁ mâḍi Šaka-varshada 1139 neya Îšvara-saṁvatsarada Mâgha-mâsada paurṇṇamî-Sômavâra-sôma-grahaṇadalu šrîmat-pratâpa-chakravartti šrî-Vîra-Ballâḷa-Dêvaru Heragina šrî-Jâita-Nârâyaṇa-dêvargge Heraginalu nele-dêva-dânavaṁ Jai-Bhaṭayya-Nâyakara kayyalu dhârâ-pûrvvakavâgi neleyâgi koṭṭa gadyâṇa 40 kaṁ Ânehaḷḷi | eraḍu dêvargge sari (4 lines following contain details of boundaries) int î-puramaṁ â-Ânehaḷḷiyaṁ sarvva-bâdhâ-parihârav â-chandrârkka-sthâyiyâgi šrî-hastadiṁ dhârâ-pûrvvakaṁ mâḍi koṭṭa datti | Heragina mahâjanaṅgaḷu Jaita-Nârâyaṇa-dêvara-puradalu hattu maneyaṁ mâḍirddu Ânehaḷḷiyalu hattu honnaṁ kombar alliṁ mêle mahâjanakke haḷiyaluṁ puradaluṁ kâraṇav illa | samastôtpatti Jaita-Nârâyaṇa-dêvara šrî-kâryake | têjas-svâmya ashṭa-bhôga Jai-Bhaṭayya-Nâyakarggaṁ avara santânak â-chandrârkka-pariyanta | ašesha-mahâjanaṅgaḷu hiriya-keṟeya baḍagaṇa maṇala-kaḍahinalu koṭṭa gadde salage 1 ko 10 Paṭṭaṇasâmiya keṟeya keḷagaṁ vṛîndâvanakke koṭṭaru | i-dharmmavaṁ mahâjanaṅgaḷuṁ Ûru-Nâgarahaḷḷiya samasta-prabhu-gâvuṇḍugaḷu pratipâḷisuvaru | (5 lines following contain usual final verses) šrî-Jaita-Nârâyaṇa-dêvaru | šrî-Jaitêšvara-dêvaru | šrî-Šâradâ-dêvyai namaḥ | maṅgaḷam ahâ šrî šri || Jôgayyaṅge mahâjanaṅgaḷa maryyâde | mane 1 ga 1½ | rûvâri Pemmi-ôja | Masaṇôja | Nârâyaṇa-dêva |

64

At Kommênahaḷḷi (same hobli), on a stone east of the village gate.

Šubham astu

namas tuṅga-širaš-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

Šâlivâhana-šaka-varusha Piṅgaḷa-saṁvatsarada Kârttika-bahuḷa 5 lu Nugge-haḷḷiya-kôṭe Kommanahaḷḷiya oṭṭ-agrârakke šrîmatu-Kṛishṇappa-Nâyakaravaru Kommanahaḷḷiya bhaṭṭara Chikkaṇṇa-Dêvaṇṇanavarige koṭṭa sile-sâsana-kramav ent endare nimma ûra kôṭeyanu sarvvamânya............ ....

65

At Honnâvara (same hobli), on a stone south-east of the Kêšava temple.

Šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
phaladâya namô nityaṁ Kêšavâya Šivâya cha ||

svasti samasta-bhuvana-saṁrakshaṇaika-dakshan appa Puṇḍarîkâkshana nâbhi-puṇḍarîkadind udayisida Puṇḍarîkâsananind Atriy Atri-nêtradiṁ Sômaṁ Sôma-niṁ Budhaṁ Budhaniṁ Purûravaṁ Purûravanind Âyuv Âyuviṁ Nahushaṁ Nahushaniṁ Yayâti Yayâtiyiṁ Yaduv emb agaṇya-puṇyâtman udayisidan âtaniṁ Sôma-vaṁšame Yadu-vaṁšam enisi.... alladeyuṁ |

šrîmad-Yâdava-vaṁšado- | ḷ î-mahiyoḷe Dvâravatiya..... |
bhûmipar âr..... | ..davaṁ bhûpan ôrvvan adaroḷ negaḷdaṁ ||

â-Yadu-vaṁšadoḷ Saḷan emba nṛipa..s Sahyâchaḷada sânuvin-u.ḷe mṛigayâ-vinôdadiṁ baruttum ond-eḍeyoḷe ....ttam iral alli tapaṁ geyva munîšanaṁ puli pâyal eytappuvud â-muniy âtana parâkramamaṁ parîkshisal endu poy Saḷa yenal oḍan â-puliyaṁ gêṇiṁ kond ikkuvudum â-muni mechchiy î-puliye vijaya-lâñchhanam î-pesare vijaya-nâmam endu baramaṁ kuḍal andind ittal â-Yadu-vaṁšave Poysaḷa-vaṁšam enisidud â-vaṁšadoḷ |

âdityar ppannirvvaru | m âdoḍam êṁ maṇḍaḷâgradind iruḷuṁ sam- |
pâdita-têjane tâṁ Vina- | yâdityaṁ ..napan enisid âtaṁ janapaṁ ||
kâmini Keḷeyabb-arasi ma- | hâ-mahimaṅg â-nṛipaṅge nirmmaḷa-dharmma- |
šṛî-mahitaṅge hitaṅg î- | bhûmige guṇa-ratna-bhûmi ramaṇî-ratnaṁ ||
Yâdava-vaṁšakk amare ma- | hôdayam Eṟeyaṅga-nṛipati Vinayâdityaṅg |
oppuva tanayaṁ vinayaṁ | sôdaram enal ogedan alte dhîrôdâttaṁ ||
kare viḍidu Baḷiya vaṭṭaṇa- | m urivudum Eṟeyaṅga-nṛipana kôpânaḷaniṁ |
smariyisidudu Râma-šara- | sphuritâgniyan abdhi-vîchi-nichayâchakitaṁ ||
Gaṅgeya nîre tann amaḷa-vaṁšame tanna pativratânurâ- |
gaṅg eḍegoṇḍa dha..vame...mâḷeye puṟpa-mâle su- |
ddhâ... darppaṇaṁ hṛidayam âgiral Êchala-Dêvi tâṁ jagan- |
maṅgaḷa-pûrṇṇa-kumbham ene tan-nṛipa-vallabhe.....ppamaṁ ||

mûvar ddêvara šaktiye ı mûvaroḷaṁ tappad enisi negaḷdar ttâv in- ı
dîvara-lôchaneg Êchala- ı Dêvige Ballâḷa-Vishṇu-Vudayâdityar ıı
šruti-kathita-pathadoḷ aḷavaḍe ı gatigaḷ šuddhâtma-tatvadoḷ tiḷid ire san- ı
matigaḷ puṇyâtmar avar ı stutigaṁ râjyakkam oppe bhâjanam âdar ıı
paramârâdhyaṁ Mahêšaṁ kula-vadhu vijaya-šrî nelaṁ pôshya-varggaṁ ı
doregaḷ vaivâha-sambandhigaḷ ene negaḷd â-râyar ambhôjajâṇḍô- ı
daradôḷ teṅgâya nîrant ire tiḷida jasaṁ tanna bhaṇḍâram âgut- ı
t ire Ballâḷâvanîšaṁ pogaḷe jagam ašêshaṁ mahatvakke nôntaṁ ıı
modaloḷ Poysaḷa-râjya-lakshmiy-odavaṁ tôḷ-balpiniṁ tâḷdi tann ı
udayaṁ rañjise tanna balp odave tann ârpp êṟe tann âjñe mî- ı
ṟe dišâ-chakraman ottikoṇḍu Taḷekâḍaṁ Gaṅga-râjyakke tâṁ ı
modal âdaṁ Yadu-vaṁša-varddhanakaraṁ šrî-Vishṇu-bhûpâḷakaṁ ıı
ivan-î-tôḷ-gambadoḷ puttaḷigevol avanî-dêvi tân irppaḷ enduṁ ı
tavad irkkuṁ vikrama-šrî pogevol ivana tîbrâsiyoḷ biṭṭi vand â- ı
javan ikkuṁ kôṇanindaṁ pagevara peṇanaṁ pêṟal î-Vishṇuvaṁ kâ- ı
duvan âvaṁ gelvan âvaṁ naḍugad idiroḷ âṭandu band irppan âvaṁ ıı
Tuḷu-dêšaṁ Chakragoṭṭaṁ Taḷavanapuram Uchchaṅgi Kôḷâlam êḷum ı
male Vallûr Kañchi kaṅg urbbisuva Haḍiya-ghaṭṭaṁ Bayalnâḍu Nîḷâ- ı
chaḷa-durggaṁ Râyarâyôttama-puri Tereyûr kôyatûr gondavâḍi- ı
sthaḷamaṁ bhrû-bhaṅgadiṁ koṇḍ atuḷa-bhuja-baḷâṭôpan î-Vishṇu-bhûpaṁ ıı

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaranuṁ Dvârâvatî-pura-varâdhîšvaranuṁ Šašakapura-nivâsa-Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ Kâvêrî-tîra-mada-marâḷa-râjahaṁsanuṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇu-varddhana Poysaḷa-Dêvaru mûḍalu Naṅgaliya-ghaṭṭa teṅkalu Koṅgu haḍuvalu Bârakanûru baḍagalu Sâvimaley î-voḷagâda bhûmiyaṁ pratipâlisuttaṁ Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadim pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîviy appa Koṇeya-Šaṅkara-Daṇḍanâthaṁ tappe tappuvaṁ taguḷd aṭṭi baḍivaṁ maguḷd ormme ṟeppuvaṁ Kallatti-Lôkana tale-goṇḍa-gaṇḍaṁ daṇḍanâtha-mukha-maṇḍanan enisi ı

Maleyâḷar ppaḷḷikâṟar kaḍaguv arasu-makkaḷ hayâdhîšar app â- ı
dalajar ssâmanta-daṇḍâdhipar odavi bharaṁ geydu nind alliy ammuṁ ı
chalamuṁ perchchutt iral poysidan iṟidan oṭṭaysidantargge voydaṁ ı
gelavaṁ kaikoṇḍan î-Šaṅkara-chatura-chamûpaṁ prachaṇḍa-pratâpaṁ ıı
Araṇimale Koṟaṭi Kôḷâl ı Areyattiya-Bâgalatti Kuṇaṅgil Tâ- ı
marechaṟu Halasûrk Kântada- ı purav ivarol Hari-gṛihaṅgaḷaṁ mâḍisidṁ ıı

tad-anantaraṁ Nirggunda-nâḍ-oḷagaṇa Honnavâram emb agrahâradalli Saka-kâlada sâyirad eppatt-ondaneya Vibhava-saṁvatsarada Mâgha-suddha-trayôdasi Vaḍḍavâra Rôhiṇi-nakshatra Karkkaṭaka-lagnadalli šrî-Kêšava-pratishṭhe-yaṁ mâḍisidaṁ ıı

66

Svasti samasta-šîla-guṇa-sampannanuṁ Kâṇva-vaṁšôdbhavanuṁ Nâga-Dêva-Nâyaka-priya-tanûbhavanuṁ Kâšyapa-gôtra-pavitranuṁ Purushôttamârâdhana-prasâdâsâdita-mahad-aišvaryyanum asahâya-šauryyanum avâryya-vîryyanum appa šrîman-mahâ-pradhânaṁ heggaḍe-Lakumayyam Poysaḷa-Nârasiṁha-Dê-vaṅge râjyamaṁ nishkaṇṭakaṁ mâḍi pratishṭhâpisi prasâda-dânaṁ dhârâ-pûrvvakam âgi haḍadu ı

uttaram âge hastam iṟiv îv-eḍeyoḷ jaya-lakshmi lakshmi lô- ı
kôttaram âgiral naḍeva Lakshma-chamûpatiy âḷdan-aḷkaṟam ı
bettu janaṅgaḷ eyde mudadiṁ pogaḷutt ire bhukti-muktig end ı
ittanu bhaktiyind eseva Kêšava-mûrttig ananta-bhûmiyaṁ ıı

nâlvatt-âṟu-gêṇuṁ Bâchiviḍiya ghaḷeyal ibbaḍagal âgi mûḍa-gôḍiya mûnûṟu-kambha beddaluṁ haḍuva teṅkal âgi haḍuva gôḍiy êḷa-nûṟu-kambha beddalu sahita Maleyâṇḍakeṟe hiriya-keṟeya keḷagey aṟuvatt-aydu beddalu koḷaga 10 tôṭav ippatt-aydu kambha haḷeya huleya-keṟeya keḷag eppatt-aydu Châmuṇḍê-švarayyana keyyoḷage mûvattu-kambha gaddey â-beddalu nûṟu-kambha pû-dôṭa mûvattu-kambha santeya suṅka..kadalu mûguḷa bhatta nûla-habbakke mane-yal ondu kaḷihu jêḍaralli yint inituṁ šrî-Kêšava-dêvargge dhârâ-pûrvvakaṁ mâḍi heggaḍe-Lakumayyaṁ koṭṭa vṛitti ıı Saṅkara-Daṇḍanâyakana maga Bôkaṇaṅge kaṇḍuga gadde parichâraka Moḷḷeyaṅg ibbaḷ-akkiya-kûḷa yir-kkaṇḍuga gadde ı

tanniṁ peṟariṁ dharmmakk ı annayamaṁ porddal iyyad â-chandrârkkaṁ ı
mannaṇey id endu negaḷd a- ı ty-unnatan î-Honnavurada Bôka-Gavuṇḍaṁ ıı
sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ı
shasṭi-varsha-sahasrâṇi vishṭâyâṁ jâyatê krimiḥ ıı

67

Mattaṁ svasti srîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅgan asahâya-šûra niššaṅka-vîra Hoysaḷa Ballâḷa-Dêvara kayyalu šrîman-mahâ-pradhânaṁ sarvvâdhikâri heggaḍe-Lakmayyaṅgaḷu Vijaya-saṁva-tsarada Pushya-bahuḷa-chauti-Maṅgaḷavâraḍand uttarâyaṇa-saṅkramaṇadalu Pûrvvagâviya asagagaṭṭavanu dhârâ-pûrbbakav âgi haḍedu â-keṟeya keḷage Honnavurada šrî-Kêšava-dêvariṅge mudabalu salage hattu brâhmaṇariṅge salage mûvattu Pûrbbagâveya Biṭṭi-Gavundaṅge salage yaraḍu yint initumam Lakmayyaṅgaḷu dhârâ-pûrvvakam mâḍi biṭṭa datti ıı

68

At the same village, on a virakal south of the Sômêšvara temple.

Namas tuṅga-širaš-chumbi-chândra-châmara-châravê ı
trailôkya-nagarârambha-mûla-sthambhâya Šambhavê ıı

Jaya-saṁvatsarada Mâgha-suddha 5 Â-d-andu Honnavurada Niragundada hola-vêriya kâḷagadalu Bîmana maga Honna-Gauḍan embaṁ kâdi sura-lôka-prâptan âdalli hiriya-haḍapada-heggaḍe-Mâchiyaṇṇan-âḷikeyali Masaṇad oḷagâda samasta-prajegaḷu voṭṭâgi....................mânya salisuvaru maṅgaḷam aha śrî

69

At Mudugere (same hobli), on a stone near the Îśvara temple, north-east of the village.

Ôṁ namaś Śivâya
Namas tuṅga-siraś-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ॥

(6 lines illegible)

Taḷavanapuramaṁ........Banavasiy âgi naḍed â.....santôsadi Hânuṅgala.. .... ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṁ.. ....Yadu-kuḷa-kuvaḷaya-sudhâkaraṁ satya-ratnâkaraṁ Yâdava-Nârâyaṇaṁ chatura-yuvati-chârâ.........sauryya-mrigarâjaṁ malerâja-râja Karapâḷa-kapâḷa-śailôpaḷa-vajra-daṇḍaṁ malaparoḷ gaṇḍam nṛipa-kula-kari-kalabha-yûtha-nâthaṁ Gaṇḍagiri-nâthaṁ uddaṇḍa-prachaṇḍa-Pâṇḍya-gaṇḍa-garvva-parvvata-Pâkaśâsaṇaṁ vivêka-Kamaḷâsanaṁ Jagaddêva-prabaḷa-baḷa-pannaga-Vainatêyaṁ bhuja-baḷa-Rauhiṇêyaṁ Narasiṅgha-Brahma-bhûruha-kaṭhôra-kuṭhâra-châraṁ Yiṟuṅgoḷa-mada-marâḷa-mêghâravaṁ purushârtha-Purûra-vaṁ vijaya-lakshmî-bhavana-maṅgaḷa-maṇi-tôraṇaṁ Adiyama-mada-nivâraṇaṁ maṇḍaḷika-ghaṭa-sarppaṁ rûpa-Kandarppaṁ Kaustubhâbharaṇa-smaraṇa-pariṇatântaḥkaraṇaṁ vikramâbharaṇaṁ Taḷakâḍu-goṇḍa-gaṇḍaṁ kadana-prachaṇḍaṁ Beṅgiri-mataṅgajâri-sarabhaṁ Âdirâja-sannibhaṁ Vâsantîkâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôdaṁ nâmâdi-prasasti-sahitaṁ śrîman-mahâ-maṇḍaḷêśvaraṁ Taḷakâḍu-Koṅgu-Naṅgaḷi-Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Hânuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅga Kaḍamba-Vishṇuvarddhana-priya-tanûjaṁ śrî-Nârasiṁha-Hoysaḷa-Dêvaru Gaṅgavâḍi-tombattaṟu-sâsiramumaṁ Noḷambavâḍi-mûvatt-irtsâsiramumaṁ dushṭa-nigraha-śishṭa-pratipâḷanadindav âḷuttav ire vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrâ-rkka-târaṁ-baraṁ saluttum îre Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyutt ire tat-pâda-padmôpajîviy appa śrîman-mahâ-pradhâ-naṁ sênâdhipati hiriya-haḍavaḷaṁ Bôkimayyana parâkramam entendaḍe ।

vṛi ॥ digu-vijaya-pratâpa-nidhi Bôkaṇan ettidan endoḍ attal ir ।
dd agiyade Chôḷan añji heṟahiṅgade Mâḷavan ôḍi durggavaṁ ।
hugade Kaḷiṅgan ôsarisi hôgade Gujjaran ântu yuddhadoḷ ।
miguvare Biṭṭi-Dêva-garuḍaṅg idir âgi dharitri-madhyadoḷ ॥
Tuḷu-dêśaṁ Chaṅga-bhûpâvani negaḷda Bayalnâḍu Koṅgôrvvipâḷa- ।

staḷam udyat-Chôḷa-bhûmaṇḍaḷa.....koppa prasiddhaṅgaḷ âgirdd ।
eḷeyaṁ tann onde bâhâ-baḷadin adhinṟipaṅg âvagaṁ mâḍi šauryyô- ।
jvaḷa-vîra-šrîge kay-gannaḍiy ene negaḷdam Bôkaṇaṁ dhâtrig ellaṁ ॥
toḍard ari-bhûmipâlakara dêšaman irkkuḻigoṇḍu bhîtiyiṁ ।
naḍuguva maṇḍalêšvarara maṇḍalamaṁ parirakshisuttav ond- ।
eḍe tave koṇḍu Vîra-Narasiṁha-nṛipaṅge samasta-dhâtriyaṁ ।
haḍavaḷa-Bôkaṇaṁ neṟeye mâḍida mûḍaṇa-sâgaraṁ-baraṁ ॥

vacha ॥ antu pogarttegaṁ negarttegaṁ sauryyakkaṁ dhairyyakkam udârakkaṁ vîrakkam okkalâ...âda hiriya-haḍavaḷam Bôkimayyana mahâ-pradhânan-anvaya-kramav entendoḍe ।

vṛi ॥ kṛita-krityaṁ janatâdhipatya-padamaṁ kaiykoṇḍu mantritvad u- ।
nnatiyiṁ biṟṟane bîgikoṇḍ irade dînânâtharaṁ šishṭaraṁ ।
nuta-bandhu-priya-varggamaṁ taṇipe dhâtrî-chakradoḷ tâne saṁ- ।
stutan âdaṁ sale Chiṇṇa-Veggaḍe yenalk êvaṇṇipaṁ baṇṇipaṁ ॥

ka ॥ âtana vallabhe jaga-vi- । khyâtiyan oḷakoṇḍu Sîtegaṁ Draupadigaṁ ।
nîtividey enipaḷ akhiḷô- । rvvîtaḷadoḷ Mâkiyakka lalanâ-ratnaṁ ॥

vṛi ॥ Murahara-vakshadoḷ poḷeva Lakshmiya kântiyan ântu padmadoḷ ।
pariveras irppa Bhâratiya sârateyaṁ geḍegoṇḍu chelvan aṁ- ।
kurisuva Pârvvatî-pada-sarôjada kempina sompan âḷdu vi- ।
starisuva Mâkiyakkana jasaṁ vasudhâtaḷa-sévyav alladê ॥

ka ॥ â-dampatigaḷin ârjjita- । m âdudu sâmrâjya-lakshmiyene subha-dinadoḷ ।
mêdinig apûrvva-Manmatha- । n âdaṁ tân enal Eṟaṅgau udayaṁ geydaṁ ॥
ant udayaṁ geyḍu yavvana-prabhâva-prâptadoḷu ।

vṛi ॥ Puruhûtaṁ vibhava-prabhâvad odavaṁ tat-têjamaṁ Vahni su- ।
sthiramaṁ Dharmman i..ša-nitya-padamaṁ Nairityan ishṭârthamaṁ ।
Varuṇaṁ savyama Vâyu-dêvan achala-šrîyaṁ Kubêraṁ niran- ।
taram Išânan ananta-kântiyan Eṟaṅgaṅg ittar utsâhadiṁ ॥

ka ॥ ashṭa-dikpâḷa[ka]r ittar a- । bhîshṭaman Eragaṅg enalke têjad agurvv u- ।
tkṛishṭav ene negaḷdan int î- । sṛishṭige manujârkkan enisi mantri-lalâ-maṁ ॥

vṛi ॥ haḍavaḷa-Bôkaṇaṁ kuḍe niyôgaman ûrjjita-têjad eḷtaraṁ ।
poḍavig apûrvvam âge maṟevokkaḍe khêchara-chakri nanniyaṁ ।
nuḍidaḍe Karṇṇan ântaḍe Kṛitântan enal pogaḷte vetta heg- ।
gaḍe Yeṟagaṁ pratâpa-nidhi sôbhisuvaṁ sasi-sûryyar uḷḷinaṁ ॥
vikramamaṁ poṇarchchi desey-antuvaraṁ jasamaṁ nimirchchi bhû- ।
chakradoḷ îtanind adhikar ill ene Bôkana râjya-lakshmig â- ।
di-kramadinde tâne mane-veggaḍey âdan Eṟaṅgan embinaṁ ।
Chakri-parâkramaṁ subhaṭa mantri-šikhâmaṇi dhâtrig oppuvaṁ ॥
nuḍi Kanakâdriyoḷ Pad[u]majaṁ kaḍed akkarav ârppu bêrppudaṁ ।
kuḍuva sura-drumakke paḍi mâḷpa parârtthate khêcharaṅge nûr- ।
mmaḍi pati-bhakti Mârutasutaṅge padirmmaḍiy endoḍ aṇṇa-he- ।
ggaḍe-Yeṟagaṅge pâsaṭiye mattina mânavar î-dharitriyoḷ ॥

haḍavaḷa-Bôkan ettidan adô barutirddane mund Eraṅga-Ve- ।
ggaḍey ene Chôḷa-maṇḍaḷada Koṅgina-dêŝada bhûmipâḷakar ।
nnaḍugi saraṇyav endu gaja-vâji-padârtthaman îyad âmparê ।
toḍardara Mârig êṁ Javana-bâriga vairi-taḷa-prahâriga ॥

kan ॥ eṟagaṁ satî-vilâsakk । eṟagaṁ sat-puṇyav allad aḷipaṁ pâpakk ।
eṟagan ene hemme vaḍed irdd । Eṟeyama-Verggaḍeya sariye mattina manujar ॥

â-mahânubhâvan enisida parâkrama-tuṅgan-agra-manôvallabheya rûpâtisayâdi-guṇagaḷaṁ pêḷvaḍe ।

vṛi ॥ nirupama-dâna-ŝîḷe subha-lakshaṇe sad-guṇa-vaṁŝajâte bhâ- ।
suratara-kîrttiyaṁ taḷed Eṟaṅgana sajjana-lakshmiy endu sâ- ।
ksharika-janaṅgaḷ arttiyoḷe kîrttise Bâchala-nâriy oppuvaḷ ।
parijana-kâmadhênu sasi-sûryya-dharitri-kulâdriy uḷḷinaṁ ॥

kan ॥ ŝṛiṅgârada kaṇi Madanana । jaṅgama-late Sirige tâne kay-gannaḍi lê- ।
siṅge neley enisi negaḷd irdd । aṅgane Bâchavveg eṇeye mattina manujar ॥
Haran-arddhâṅgadoḷ Adrije । Hariy uradoḷu Lakshmi sôbhipant ire viŝvam- ।
bhareg esev Eṟaṅgan-oppuva । -vara-vadhu Bâchavvey esevaḷ avanî-taḷadoḷ ॥

mattav agaṇya-puṇya-lâvaṇya-jaladhiy enisida ŝṛiṅgâra-sâra-sarvvasva-bhûte kiṟiya-heggaḍiya saubhâgya-sampattiy ad ent ene ।

vṛi ॥ deseyaṁ kaṇgaḷa kântiyiṁ dhavaḷipaḷ lâvaṇyadiṁ sôlipaḷ ।
vasudhâ-chakraman udgha-yavvana-vana-ŝrîyoḷ manaḥ-kântanaṁ ।
sasiyuṁ sûryyanu Mâranaṁ nilisuvaḷ saubhâgyadoḷ rûvinoḷ ।
jasadoḷ Mâchala-Dêvi mâḷpaḷ Eṟagaṅg ânanda-sandôhamaṁ ॥
bhûmiyoḷ uḷḷa chalvan Abujôdbhavan î-satiy-aṅga-bhittiyoḷ ।
kâmisi tiṭṭaviṭṭan ene pâda-yugaṁ kaṭi nâbhi lêsin-u- ।
ddâmate vetta vritta-kuchav indu-nibhânanav abja-lôchanaṁ ।
kômaleg oppuguṁ negaḷda Mâchala-Dêvige bhûtaḷâgradoḷ ॥

kan ॥ lalanâ-ratnaṁ lêsina । kula-deyvaṁ sad-vivêki lôkôttame Mâ- ।
chala-Dêviy endu baṇṇipud । alaghu-nitambiniyan akhiḷa-vasudhâ-chakraṁ ॥
dinakara-têjan Eṟaṅgaṅg । anupuma-châritre Bâchiyakkaṅgaṁ saj- ।
jana-sêvyan ogedan akhiḷâ- । vani baṇṇise Bomma-Dêvan ûrjjita-bhâva ॥

vṛi ॥ atisaya-rûpinind atanuv allada Kantu kaḷaṅkav illad û- ।
rjjita-kumuda-priyaṁ negaḷda bandhujana-priyan ishṭa-ŝishṭa-san- ।
tati-khaga-kalpabhûjan ina-têjan Eṟaṅga-tanûjan embud u- ।
nnata-sirig âṇmanaṁ dhare negaḷteya hemmeya Bamma-Dêvana ॥

va ॥ antu. .kaḷatra-putra-gôtra-pavitrîkritan appa samasta-râjya-bhâra-nirûpita-mahâmâtya-padavî-virâjamâna-mânônnataṁ(ŝa) prabhu-mantrôtsâha-sakti-traya-sampannanuṁ nuḍidu matt ennanuṁ mantri-mâṇikyanuṁ nîti-Châṇâkyanuṁ niyôga-Yôgandharanuṁ pati-kâryya-dhurandharanuṁ toḍarddara-Mâriyuṁ vairi-taḷa-prahâriyum enisida ŝrîmat-perggaḍe-Yeṟeyamayyan uttarâyaṇa-saṅ-

krânti-nimittavâgi Saka-varsha 1077 neya Yuva-saṁvatsarada Mâgha-suddha-trayôdasi-Vaḍḍavârad-andu Mudugeṟeyalu heggaḍe tanna hesaral-Eṟaṅgêśvara-dêvaraṁ pratishṭheyaṁ mâḍi dhâtrî-dhâvalyam appa dêvâlyaman ettisi |

vṛi || odavida puṇya-sañchayame sannidav âduḍu dharmmad eḷtaraṁ |
padidu negaḷte-vettu Giriśâdrige sâdriśav âdud ûrjjitak- |
k ide subha-sûchanaṁ tri-jaga-lôchanav embinav opput irppudaṁ |
Mudugeṟeyalli mâḍisidan unnatamaṁ Siva-ramya-harmyavaṁ ||
paded anurâgamaṁ paḍeye paura-janakke taṭâka-dîrgghikâ- |
ṟpadada vilâsam utsavaman âgise suttida nandanâḷi-beḷ (nandanâḷi) |
p odavire dêva-kûṭa Jina-gêhada tintiṇiyindam oppuguṁ |
Mudgeṟe Dêvarâjana purakk eṇey âgi mahî-vibhâgadoḷ ||
allige munipati-kîrtti[ya] | valliye misupante dhavaḷa-tanu keñjeaḍe suli- |
pallu vara-mudre lâkuḷa- | sal-lakshaṇav ogedan andu Mudugeṟe-munipaṁ ||

â-mahâ-munîndrana nija-nâmâṅkitam entendaḍe | svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-sîla-guṇa-sampannaruṁ jñâna-prasannaruṁ sakala-śâstra-yantra-tantra-pravîṇaruṁ para-chitta-jâṇaruṁ śrîman-mahâ-dêva-dêvôttama-pâdâmbhôja-bhṛiṅgar appa śrîmatu-Nâgarâsi-Paṇḍita-dêvara pâda-prakshâḷanaṁ geydu dhârâ-pûrvvakaṁ mâḍi koṭṭa bhûmiy î-Yeṟeyamêśvarada iśânyada heggaḍegaṭṭav eydey adaṟa haḍuvaṇa beddale sahitav â-chatus-sîme mûḍaṇa kôḍiya nîruvari teṅkalu basadiya keṟey-oḷagu haḍuvalu sîgey-obbe-kaṭṭu baḍagalu nîr-oḷakôḷu hiriya-keṟeya keḷage Râmêśvara-dêvariṁ baḍagalu gadde sa 2 naḍu-sthaḷadalu sa 2 inisakkaṁ Mudgeṟeyoḷag okkalu hoṟage holeyuṁ oḍambaḍalu heggaḍe biṭṭa datti ûr-oḷage telligara yeraḍu gâṇadaluṁ vom-mâna yeṇṇe yidarkke chatur-ddiśâvarad agrahâraṁ Duddada.........hiriya-keṟeya keḷage yeraḍu dêvara hû-dôṇṭa mûla-stâna-Râmêśvara-dêvargge hiriya-keṟeya keḷage devariṁ teṅkalu gaṭṭe.....Kela-gaṇaleya-haḷḷiya keṟeya modaleyya sa 2 beddale mattar ondu Doḍḍaraśi-Seṭṭiya-keṟe beda .modaleyya sa 1 î-dharmmava kâydaṅge âyuṁ śrîyuṁ jayam akku idaṁ kâyade kâyva pâpige Kurukshêtrada Vâraṇâsiyalu ekkôṭi-munîndraraṁ kavileyaṁ brâhmaṇaraṁ konda pâtakar apparu | (usual final verse)

70

At Kôravaṅgala (same hobli), on a virakal south-east of Bûchêśvara temple in the fort.

Śrî namas tuṅga-śiraś-chumbi-chandra-châmara châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

Śivâya namaḥ svasti samasta-bhuvanâśrayaṁ pritvî-vallabhaṁ mahârâjâdhi-râjaṁ pratâpa-chakravartti Vîra-Ballâḷa-Dêvaru Heddoṟe-pariyantam prithvî-râjyam geyuttam ire | svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônâ-nushṭhâna-japa-samâdhi-śîla-guṇa-sampannaruṁ aupâsanâgnihôtra-dêva-dvija-

krama-pûjâ-tatpararuṁ mârttaṇḍôjvaḷa-kîrtti-yutarum appa šrîmad anâdiy-agrahâra-Šântigrâmada ašêsha-mahâjanaṅgaḷu gavuḍugaḷu Kôravaṅgalada Duddana sîmâ-sammandhake kâḷegav âdalli Biṭṭiyôjana makkaḷu Bammôja-Masaṇôjaṅgaḷu â-mahâjanaṅgaḷa prajerg â-toṇḍugaḷi.................... ....bîragallu ||

71

On a stone to the south of the same temple.

Namas tuṅga-širaš-chumbi-chandra-châmara-chàravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||
vinaya-pratâpa-niḷayaṁ | Vinayâdityâbhidhânan âhava-dhîraṁ |
jananâthan âdan â-nripa- | tanubhavan Eṟeyaṅga-Dêvan îvara dêva ||

vacha || antu sakala-kshatra-dharmmad eṟeyan app Eṟeyaṅga-Dêvaṅgam Êchala-Dêvigam Indraṅgam Indrâṇigaṁ Jayantanante Rudraṅgaṁ Rudrâṇigaṁ Kârttikêyanante Lakshmîdharaṅgaṁ Lakshmigaṁ Kâmanante santôsaṁ puṭṭe puṭṭidaṁ |

vṛi || šrîmad-Yâdava-vaṁša-vârddhi-vilasat-saṁvarddhanôdyat-sudhâ- |
râmaṁ dṛipta-nṛipâḷa-jâḷa-jalajâta-brâta-sammarddanô- |
ddâmânêkapam ishṭa-sishṭa-janatâ-kalpâṅghripaṁ tân enal |
bhûmîpâlaka-mauḷi-ratnam esedaṁ šrî-Vishṇu-bhûpâḷakaṁ ||
jayati dharaṇilôkôttaṁsitâtmîya-pâdaḥ
chatura-vibudha-gôshṭhî-prauḍha-vâṇî-vinôdaḥ |
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-bhûpaḥ ||

kan || â-Vishṇuvarddhanaṅgaṁ | bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- |
Dêvigam udbhavisidan î- | bhûvallabha-Nârasiṁhan âhava-siṁhaṁ ||
taraḷa-viḷôchanâñchaḷakè kemp initum bare barkkum âgaḷ ân- |
t ari-narapâḷa-saṅkuḷada pandale kaige turaṅga-râji man- |
durake gajâḷi sâlege dhanaṁ nija-kôša-grihântarakke tad- |
dhare kaḍitakkav uṇḍigegavol esav î-Narasiṁha-Dêvana ||
ari-bhûpar vvandu mey dôṟidoḍ avayavadiṁ tôṟanê krûra-daityê- |
švara-vaksha-kshêtra-nirddâraṇa-nakha-nikarôchchaṇḍa-dôrddaṇḍamaṁ bhî- |
kara-jihvâkîrṇṇa-gîrnnânanaman ogeda kûr-ddâḍeyaṁ sañchaḷat-kê- |
sara-bhâsvad-kaṇṭhamaṁ ghargghara-ghana-ravamaṁ Nârasiṁha-kshitîšaṁ ||
Narasiṁha-nṛipana chittê- | švari Chittôdbhavana kântey-âkṛitiyaṁ dhik- |
karipaḷu paṭṭa-mahâ-dê- | vi rûpa-vibhramadoḷ endoḍ ê-vaṇṇipudô |

vṛi || ramaṇî-ratnaman artthi-kalpalateyaṁ vâg-dêvatâ-janma-gê- |
haman oḷpiṅge nivâsamaṁ guṇa-gaṇakk âvâsamaṁ pêrmmeg âr- |
mmaman Aṅgôdbhavan-âjñe peṇbarijan âdaṁ tâḷdid ant irddu pa- |
ṭṭaman ânt Êchala-Dêviyaṁ bhuvanadoḷ pôlvannar âr kkânteyar ||

â-dampatige tanûbhavan | âdam ripu-nṛipati-makuṭa-ghaṭṭita-pada-la- |
kshmî-dayitan amaḷa-guṇan udi- | tôdita-puṇya-prabhâva-nidhi Ballâḷam ||
viḷasat-kûrmma-padam phaṇi-prabhu-nibhôdyad-dîrggha-hastam kuḷâ- |
chaḷa-dhîram dig-ibhônnatam bhuja-baḷâvashṭambhadim nîḷa-Kun- |
taḷeyam sannuta-puṇyeyam ruchira-Kâñchî-yukteyam lîleyim |
taḷedam susthiram âge bhû-ramaṇiyam Ballâḷa-bhûpâḷakam ||
baḍavargg îyada châgav âji-mukhadoḷ benn itta šauryyam toḍaḷ- |
g eḍey âd oḷ-nuḍi duryyašakke guṟiy âgirdd oḷpu durmmârggamam |
geḍegoṇḍ âcharaṇam gaḍam tamag enal chîy embinam bâḷda ni- |
ggaḍigaḷ mattina bhûbhujar ddoreye pêḷ Ballâḷa-bhûpâḷanoḷ ||

svasti samadhigata-pañcha-mahâ-šabdam mahâ-maṇḍaḷêšvaram Dvârâvatî-pura-varâdhîšvaram Tuḷuva-baḷa-jaḷadhi-baḍavânaḷam vairi-baḷa-gahana-dâvânaḷam Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa para-maṇḍala-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma nâmâdi-samasta-prašasti-sahitam šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noṇambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅgan asahâya-sûran nissaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvarige Vijaya-samvatsarada Šrâvaṇa-suddha-dašami-Âdivârad-andu Dôrasamudrada nelevîḍinoḷu râjyâbhishêkada paṭṭa-baddhôtsâhadalu tat-pâda-padmôpajîvi |

šrî-karaṇa-tantra-mantrakk | êka-prabhu Nârasimha-Dêvana maneyoḷ |
lôkôpakâra-karaṇam | šrî-karaṇada Bûchi-Râjan ûrjjita-têjam ||

â-Bûchimayyan-anvayônnatiy entendaḍe |

vêdâdhyayanâdhyâpana | vêdârttha-vichâra vêda-vihitânushṭhâ- |
nâdara vêda-vinôdana- | n âdam Gôvindan emba viprôttamsam ||
ây-ayyana hiriya-magam | nyâyadin âchâradindav uchitadin atuḷa- |
šrîyim jasadim jagatî- | jyâyam tân âgi Nâga-Rudram negaḷdam ||

â-Nâga-Rudramayyanim nêrggiṟiyam |

šrî-ramaṇî-pati suguṇô- | dâram sphurad-amṛita-mûrtti mûrtti-Manôjam |
dâridrya-vidrutargge vi- | chârise mardd enisi Maddimayyam negaḷdam ||
Kanakâdrîndraman unnatikke jaḷadhi-vrâtaṅgaḷam guṇpu bhû- |
vinutaudâryyam analpa-kalpakujamam pemp ambarâbhôgamam |
Dyunadî-nandananam vinûta-charitam kîḷ mâḍe mêl mâḍidam |
janatânandaman indu-sundara-yaša-šrî-Maddi-Râja-dvijam ||
â-negaḷda Maddi-Râjana | mânasa-kaḷahamsey enisi kula-vadhu negaḷdaḷ |
bhû-nuta-pativratônnata- | Jânakiyam jaḍidu nûṅki Mâṅkavey embaḷ ||
ant â-dampatigaḷ ati- | krânta-vadhû-vara(ra)-niḷimpa-dampati-guṇadind |
ant-illada sukha-rasamam | santatam anubhavise palara puṇyôdayadim ||
putram puṭṭidan amaḷa-cha- | ritram sarvvôrvvaraika-mitram dhâtrî- |
nêtrôtsavakara-guṇa-gaṇa- | pâtram dâkshiṇya-puṇya-janma-kshêtram ||
Šrîvatsa-gôtra-tiḷakam | šrî-vallabhan akhiḷa-dharaṇi-dhâraṇa-chaturam |
Gôvindan-antir adaṟim | Gôvindâkhyânam âdud âtaṅg uchitam ||

antu negaḷda Gôvinda-Râjanim kiṟiyam ı
śrî-karaṇâgraṇi tantrakk ı êka-prabhu Nârasiṁha-Dêvaṇa maneyoḷ ı
Śrîkânta-kânta sahaja-vi- ı vêkaṁ sat-kîrtti-pihita-lôkaṁ Nâkaṁ ıı
â-Nâkaṇanim kiṟiyam ı bhû-nâka-bhujaṅga-lôka-varttita-kîrtti ı
śrî-nârî-pati vitaraṇa- ı Bhâṇusutaṁ Kâḷidâsa vinaya-viḷâsaṁ ıı
â-mûvarinde kiṟiyam ı bhûmaṇḍalak ayde piriyan oḷ-guṇadindaṁ ı
dhîmantara chintâmaṇi ı sâmânyanê Bûchi-Râjan ûrjjita-têjaṁ ıı

svasti samasta-dhâriṇî-jana-janita-rakshâ(da)-dâkshiṇya parôpakâra-prasiddha-purushâgragaṇyaṁ châru-châritra-pavitrîkṛita-dharitrimaṇḍala Lakshmî-vilâsinî-suvarṇṇa-karṇṇa-kuṇḍaḷa-sthagita-maṇi-râmaṇîya[ka]-dhikkaraṇa ramya-saumyâṅga niravadya-hṛidya-vidyâ-prasaṅga sakaḷa-guṇa-samma..-Maddi-Râjô râjita-guṇânurûpa-vara-putra sarvvôrvvarâ-mitra lôkâmbikâyamâna-mânya-Mâkâmbikâ-taḷôdara-kshîrôda-parijâta-pârijâta para-hita-paratantra tantrâdhikâri Gôvinda-Râjânujâta śrî-karaṇa-tantrâdhikâri nânâ-vivêki Nâkaṇa-manônuguṇa-vâda-sôdara dharitri-paritrâṇa-guṇa-sadma-Padmôdara Karṇṇâṭaka-kuḷa-kamaḷa-mârttaṇḍa pati-vañchaka-nirbbhêdana-prachaṇḍa svâmi-sampat-samṛiddha chatur-upadhâ-viśuddha sarvva-guṇa-sampûrṇṇa Kali-kâla-Karṇṇa nâmâdi-samasta-praśasti-sahitaṁ śrîman-mahâ-pradhânaṁ śrî-karaṇa-tantrâdhikâriy enisi negaḷdaṁ ı

Siri-sati Gôvindana pê- ı ruradoḷ nelasirppa teṟade sobaginoḷ enduṁ ı
sthirav âg ire Bâchale Bû- ı charasana sarvvâṅga-lakshmi tân âgirppaḷ ıı
pati-bhaktiyoḷ enduv Aru- ı ndhati sobaginoḷ eseva-rûpinind oppuva Pâ- ı
rvvati vibhavadalli Lakshmî- ı sati Bâchala-Dêviy enisi jasavaṁ haḍadaḷ ıı
dhareyaṁ rakshisal endu Kṛishṇan avatâraṁ geydavol sat-kulô- ı
ddharan aty-unnata-vrittiyiṁ sakala-râjya-śrîg aḍarpp âgi Bû- ı
charasaṅgaṁ sati-Bâchalâmbikegav aty-utsâhadiṁ puṭṭidaṁ ı
Narasiṁha-kshitipâḷa-nâmada kumâraṁ Nârasiṁhôttamaṁ ıı

antu samasta-putra-mitra-kaḷatra-sahitaṁ sukham irddu śrîman-mahâ-pradhânaṁ śrî-karaṇada Bûchayyaṅgaḷu Sîge-nâḍa piriy-agrahâra Vaḍḍa-Śânti-grâmada kâluvaḷiy appa Kôravaṅgalada śrî-Bûchêśvara-dêvarige vritti bhûmi tôṇṭakke Ballâḷu-Dêvara śrî-pâdakke sêse gadyâṇav innûṟaṁ tettu koṇḍa vritti śrî-Bûchêśvara-dêvara nitya-pûjegaṁ nivêdyakkaṁ nandâ-dîvigegaṁ pavitra-davanârôpaṇakkaṁ naimittika-tithigaṁ Śânti-grâmadalu tôṇṭav eraḍu kaḍah-eraḍu Kôravaṅgaladalu daśaka mûṟu â-mûṟu daśakada baḷi gadde beddale kiṟu-keṟe kummari antu aydu-daśakakkaṁ maḷabiya siddhâya-suṅka-khâṇa-âgantuka-sarvva-bâdhe-parihâravâgi ayvattu-honna aramaneya siddhâyakke avalambanavâgi iḷihi śrî-Bûchêśvara-dêvarige dhârâ-pûrvvakaṁ mâḍi koṭṭa datti ıı svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa Dôrasamudrada Kapila-tîrtthada Dêvaśakti-Paṇḍitargge śrî-Bûchêśvara-devara sthânavaṁ kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi heggaḍe-Bûchayyaṁ koṭṭa ı

achch ottidante amard a- । pp ipp oppaṁ-baḍedu lalita-latey unnate ।
mach-chittadoḷu Dêvašakti- । ya chittêšvari chandranante Chandavey esadaḷ ॥
ant ivarggaḷa jêshṭha-putri Chokala-Dêvi tad-udara-putranuṁ Gaṅgavâḍi-tom-bhattâṟu-sâyirada Šiva-dharmma-pratipâḷakar appa šrî-Mâlêšvarada Vâmašakti-Dêvara jñâna-putranum appa Kalyâṇašakti ॥ (further 4 lines contain usual verses)
Girisuteya charaṇa-sarasija- । para-bhakteya niratišayada guṇad unnateyaṁ ।
dhare mechchi nutiyipar ssaj- । jana-nidhiy endu Chandaveyan anavarataṁ ॥
lôkayka-jananiy enisid U- । mâ-ramaṇiya varada-putri sucharitreyey en- ।
d îkeyane mechchi pogaḷvar । llôkadavar dDêvašakti-vadhu-Chandaveyaṁ ॥

72

At the same village, on a stone to the south of the Gôvindêšvara temple.

Namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya-Šambhavê ॥
(from vinaya-pratâpa-niḷayaṁ in line 2 to esedam šrî-Vishṇu-bhûpâḷaka in line 7 correspond with those in the previous No.)
â-Vishṇuvarddhanangaṁ । bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- ।
Dêvigam udbhavisidan î- । bhûvallabha Nârasiṁhan âhava-siṁha ॥
svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ । Dvârâvatî-pura-varâdhîšvara । saṅgrâma-raṅga-saṅgata-ripu-nṛipâḷa-ka. . . . galita-mada-vâri-dhârâ-dhauta-gaṇḍa-maṇḍala-maṇḍita-šuṇḍâla-maṇḍalî-khaṇḍana-paṭishṭha-pañchânana । châturyya-Chaturânana Tuḷuva-baḷa-jaḷadhi-baḍavânaḷa । vairi-baḷa-gahana-dahana-dâvânaḷa । Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhê-ruṇḍa । maṇḍaḷika-bêṭekâṟa । para-maṇḍaḷa-sûṟekâṟa । saṅgrâma-Bhîma । Kali-kâla-Kâma । nâmâdi-prašasti-sahita šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noṇambavâḍi-Banavase-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅga pra-tâpa-Hoysaḷa šrî-Nârasiṁha-Dêvaru Hima-Šêtu-maryyâdeyâda bhûmiyaṁ dushṭa-nigraha-šishṭa-pratipâḷanaṁ geydu rakshisuttaṁ sukha-saṅkathâ-vinôda-diṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ।
Narasiṁha-bhûmipâḷakan- । aramaneyoḷu mânya-purushan achaḷita-lakshmî- ।
charitaṁ budha-nidhi Manu-muni- । charitaṁ Gôvinda-Râjan ûrjjita-têja ॥
tantrada heggaḍe mattaṁ । tantrâḷôchanegav uchita-lôchanan enipaṁ ।
tantraman anituman ôrvvane । jantrada kîlante nindu nilisalu neṟedaṁ ॥
antu negaḷda ।
Gôvindan-anvayônnati । Dêvêndrana gurugav aridu hogaḷalu diṭadiṁ ।
Šrîvatsaṁ brahmarshi ma- । hî-višrutan âdan â-munîndrana kuladoḷ ॥
(from vêdâdhyayanâdhyâpana in line 19 to palara puṇyôdayadiṁ in line 27 correspond with those in the previous No.) antu dara-smêra-prêma-rasa-rañjitântaḥkaraṇar âgi râga-rasadoḷ ôlâḍut irpp â-dampatigaḷige ।

purushâkârade pârijâta-mahijaṁ viprôttamânîka-bhâ- |
sura-chintâmaṇi vêda-śâstra-vihitânushṭhâna-saṁsiddha-si- |
ddha-rasaṁ satya-hitôkti-yukta-surabhi-brâtaṁ vivêkânvitaṁ |
purushaṁ tâḷdidud ind enutte dhareg ond ânandav and appinaṁ ||
putraṁ puṭṭidan amaḷa-cha- | ritraṁ sarvvôrvvaraika-mitraṁ dhâtrî- |
nêtrôtsavakara-guṇa-gaṇa- | pâtraṁ dâkshiṇya-puṇya-janma-kshêtraṁ ||
Śrîvatsa-gôtra-tiḷakaṁ | śrî-vallabhan akhiḷa-dharaṇi-dhâraṇa-chaturaṁ |
Gôvindan-antir adaṟiṁ | Gôvindâkhyânam âdud âtaṅg uchitaṁ ||
Kali-kâlakk agid ôḍid â-sucharitaṁ Mâkâmbikâ-garbbha-niś- |
chaḷa-dugdhâbdhiyoḷ ondi nindu baḷiyaṁ meygoṇḍu gaṇḍ êṟi tat- |
Kaliyaṁ tâṁ biḍe beṅkoḷalke tale-dôṟitt endu sarvvôrvvarâ- |
taḷav ellaṁ pogaḷv ant ad êṁ negaḷdanô Gôvindan ânandadiṁ ||
Naḍe galpalliye dharmmadalli naḍeyal kaltaṁ kaḷâḷâpadiṁ |
nuḍi galpalliye satyamaṁ nuḍivudaṁ kaltaṁ parârtthârthamaṁ |
paḍev-andê jasamaṁ teraḷchi paḍeyal kaltaṁ dal end andu per- |
ggaḍe Gôvindanavôl ad âr ssa. .gaḷ viśvambharâ-bhâgadoḷ ||
nadigaḷ Gaṅgegaḷ âdav eyde girigaḷ Kailâsav âgirddav un- |
mada-mâtaṅga-kuḷaṁ Surêndra-gajav âyt ambhôdharaṁ śâradâṁ- |
budav âyt abdhigaḷ eyde dugdhanidhiy âyt end andu Gôvindan-an- |
dadin âr kîrttiyan int upârjjisidavar san-mâna-dânaṅgaḷiṁ ||

svasti samasta-râjâdhirâja-Nârasiṁha-Dêva-bhavana-bhâvita-mahâmâtya-padavî-virâjamâna | dûrîkṛita-kâma-krôdha-lôbha-mada-mâna | vêda-śâstra-smṛiti-purâṇâdy-anêkânavadya-vidyâ-paripûrṇṇa | sarvva-guṇa-sampûrṇṇa | budha-bandhu-vandi-bṛinda-mâkanda-nandana-vasanta | naya-vinaya-lakshma-lakshmî-kânta | saṇ-mârgga-sañcharaṇa-pariṇata-dvija-kuḷa-kuḷâya-lîlâ-viḷâsi-phaḷabhâra-sâra-pârijâta | kîrtti-vallî-vêllita-jagat-traya-dhava[ḷanâ]trijâta | Karṇṇâṭa-kuḷa-kamaḷa-mârttaṇḍa nâmâdi-praśasti-sahitanuṁ | samasta-tantrâdhikâriyuṁ | sarvva-tantrôpakâriyum enisi chandranante kuvaḷeyânanda-sampâdana-samartthanu | sad-vargga-vallabhanu | Nârâyaṇanante nânâvidhôpâya-prayôga-pravîṇanu | lakshmî-vallabhanu | Mahêśvaranante sandhârita-kaḷâdharanu | umâ-vallabhanu | kalpavṛikshadante sthira-mûla-śâkhâ-samanvitanum abhimata-pradanum enisi negaḷda heggaḍe-Gôvindamayyaniṁ kiṟiya |

śrî-karaṇâgraṇi tantrakk | êka-prabhu Nârasiṁha-Dêvana maneyoḷ |
Śrî-kânta-kânta-sahaja-vi- | vêkaṁ sat-kîrtti-pihita-lôkaṁ Nâkaṁ ||
â-Nâkaninde kiṟiyaṁ | bhû-nâka-bhujaṅgalôka-varttita-kîrtti |
śrî-nârî-pati vitaraṇa- | Bhânusutaṁ Kâḷidâsa vinaya-viḷâsaṁ ||
â-mûvarinde kiṟiyaṁ | bhûmaṇḍaḷak eyde piriyan oḷu-guṇadindaṁ |
dhîmantara chintâmaṇi | sâmânyane Bûchi-Râjan ûrjjta-têjaṁ ||
Ratiyant Aṅgabhavaṅge Lakshmi Harig ent Abjôdbhavaṅg â-Sara- |
svatiyant â-Himaśaiḷajâte Giriśaṅg ent â-Vaśishṭhaṅg Arun- |
dhatiyant ant ire kânte Sântave lasad-Gôvinda-Râjaṅge san- |

tata-saubhâgya-subhâgya-yôgye satiy âdaḷ puṇya-sampattiyiṁ ‖
pogaḷe jagam int anâratav | agaṇita-guṇa-maṇi-gaṇâṅga-bhûshaṇe bageyoḷ |
bageyade peṟataṁ patir ê- | va gurus strîṇâm enutte Sântave negaḷdaḷ ‖
sura-bhûjâtada kalpavalliya lasat-saṁyôgav ent artthi-saṅ- |
kara-saṅkalpita-kalpana-kshama-phaḷaṁ tân âdud ant î-vadhû- |
vara-saṁyôgam abhîshṭa-sishṭa-phala-sampûrṇṇan dalây embinaṁ |
paramôtsâhade puṭṭidaṁ budha-vipat-sammarddanaṁ Maddeyaṁ ‖
mattam avimuktan avargaḷa | chittadoḷ avimuktan âgi nind â-môhaṁ |
sutte sutan âdan end ene- | sutt ên Avimukta-Dêvan âtmajan âdaṁ ‖

ant ananta-guṇa-pâtra-putra-kaḷatra-mitra-parivâra-parivṛitaṁ Narasiṁha-Dêvan-aramaneyoḷu tammandiru tânuṁ mukhyar âgi naḍaputtam irddu santarppita-sakaḷa-bhûdêvaṁ Gôvinda-Dêvaṁ paḍad-oḍave dêva-brâhmaṇârtthav allad anartthakavâgi hâgavaṁ hôgal îyan appuḍu-kâraṇadiṁ tange janmabhûmiyâda Sîge-nâḍ oḷagaṇ-agrahâraṁ Kôravaṅgaladoḷu dṛiḍhatarâdhishṭhâna-bandha-bandhuramuṁ vṛitta-pariṇâha-ramaṇîya-stambha-sambhṛitamum enipa Šaṅkarâvâsamaṁ Vâsava-samâna-vibhavaṁ vibhavânurûpadiṁ mâḍisi tad-garbbha-gṛihadoḷu Šiva-pratishṭheyaṁ dînânâtha-yûtha-gêhadoḷu šrî-pratishṭheyaṁ traiḷôkya-gṛihadoḷu yašaḥ-pratishṭheyaṁ yathâ-sthânam âgi sakala-parivâra-dêvatâ-pratishṭheyaṁ mâḍisi Gôvindêšvara-dêvara nitya-pûjegaṁ brâhmaṇara tapôdhanar-anna-dânakkaṁ jîrṇṇôddhârakkav âgiy â-ûra hiriya-keṟeya modal-êṟiyalu Gôvindamayyana gaddeyiṁ teṅkalu Mâdhava-Bhaṭṭana gaddeyiṁ haḍuvalu | huṇiseya tumbina hiriya-bâyikalla mûḍaluṁ teṅkalu gadde keyyuv â-keyyiṁ mûḍalu Gavuṇḍugeṟeyalu kaḍahu | hiriya-keṟeya keḷag aydu vṛittiyaṁ baḷi-sahita sarvva-namasya-dattiyâgi dhârâ-pûrvvakaṁ mâḍi dêvargge heggaḍe-Gôvindamayyaṁ koṭṭa | svasti yama-niyamâdi-guṇa-sampannar appa Vidyâbharaṇa-Paṇḍita-Dêvargge Vikrama-saṁvatsa......tadige ba......

73

(5 lines illegible)

Kâḷayuktâksha-saṁvatsarada Phâlguṇa-suddha-trayôdasî-Bṛihavârad andu srî-Gôvindêšvara-dêvargge Nâkêšvara-dêvargge Bûchêšvara-dêvargge Kôravaṅgalada Gôvindâchâriya maga Kallaya dêvara šrîkâryyavaṁ naḍavantâgi koṭṭa-kramav ent endaḍe hû-dôṇṭavam....vande hâgav aḍḍaṁ | gadyâṇaṁ hanneraḍaṟa baḍḍiyaṁ kuḍa..vasudhâreg ondu honna-baḍḍiyaṁ kuḍuvaru mûṟu-dêvâleyakaṁ dhûpakke eraḍu-honna-baḍḍiyaṁ nandâ-dîvigege mûṟu-honna-baḍḍiyaṁ koḍuvaru brâhmaṇarige ashṭami-bâvu-devasa êkâ..siya akkiyann ikkuvaru eraḍu-honna-baḍḍiyaṁ Bairava-dêvargge nandâ-dîvigege ondu-honna-baḍḍiyaṁ kuḍuvantâgi Sômayya Jagga-Gauḍa Bamma-Gauḍa Bâḷa-Gauḍa Mâdi-Gauḍa Bila-Gauḍara Mâdi-Gauḍa Honna-Gauḍa hiriya-Malâ-Dêva Biṭṭi-Gauḍa Muddu-Gauḍa Kêriya-Mâraya Bamacha-Seṭṭi hiriya-Bammabôva Liṅgada-Bamma Bhîmacha Nâriyôja......samasta..............nambi gadyâṇavappa......
..............(6 lines illegible)

74

On the west beam of the raṅga-maṇṭapa in the same temple.

Svasti šrîman-mahâ-pradhânaṁ sarvvâdhikâri-makkaḷu daṇḍâdhishṭhâyakaṁ maṭada Mâchayyaṅgaḷa besadiṁ Heragina Bâcharasa-Heggaḍe Jaya-saṁvatsarada Âšvîja-su 10 Sômavâradandu Kôravaṅgalada Gôvindêšvara-dêvara nandâdîvigegaṁ abhyaṅgana-snânakkaṁ kai-gâṇa onduvaṁ suṅka-parihârav âgi biṭṭaru î-dhammavaṁ keḍasihan endavanu Gaṅgeya taḍiyalu ekkôṭi-munîndraruvaṁ sâyira-vêda-pâragar appa brâhmaṇaruvaṁ sâyira-kavileyamuṁ konda brammâti

75

At the same village, on a stone near the Brahmêšvara temple.

Šrî namas tuṅga-širaš-chumbi-chandra-châmara-châravê ı
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ıı

..............................šrîmatu-...kshêtra-pâlaka Gôvindamayya ı šrîmat-sarvvâdhikâri-Nâga-Rudramayya ı sitagara-gaṇḍa heggaḍe Kâḷamayya ı šrîman-mahâ-pradhâna sarvvâdhikâri Bûchi-Râjan int î-nâlvara janani heggaḍiti Mâkaṇavveyu tamma putrara dharmmaṅgaḷa pratipâḷisalu Mâkasamudravaṁ kaṭṭisidaḷu ı

76

At the same village, on a stone south of the Kâḷêšvara temple.

Namas tuṅga-širaš-chumbi-chandra-châmara-châravê ı
trailôkya-nagarârambha-mûla-stambhâya-Šambhavê ıı

(10 lines following, from vinaya-pratâpa-nilayaṁ to Nârasiṁha-kshitîšaṁ, correspond with those in No. 71 above) svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ ı Tuḷuva-baḷa-jaḷadhi-baḍavânaḷa ı vairi-baḷa-gahana-dâvânaḷa ı Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa ı para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhima ı Kali-kâla-Kâma nâmâdi-prašasti-sahitaṁ srîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Banavase-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa srî-Nârasiṁha-Dêvaru Hima-Sêtu-maryyâdey âda bhûmiyaṁ dushṭa-nigraha-sishṭa-pratipâḷanaṁ geydu rakshisuta sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ı

šrî-karaṇâgraṇi tantrakk ı êka-prabhu Nârasiṁha-Dêvana maneyoḷ ı
Šrîkânta-kânta-sahaja-vi- ı vêkaṁ sat-kîrtti-pihita-lôkaṁ Nâkaṁ ıı

â-Nâkimayyan-anvayônnatiy entendaḍe ı

(8 lines following, from vêdâdhyayanâdhyâpana to Gôvinda-Râjaniṁ kiṟiya, correspond with those in No. 71 above)

vṛi ‖ tantra-śrî-karaṇâdhikâra-nirataṁ pañchâṅga-saṁrakshakaṁ |
mantrâḷôchana-nirjjitâmara-guru-prajñaṁ jagad-varddhakaṁ |
dhâtrî-sarvva-janôpakâra-karaṇa-krîḍâ-gṛihîta-vrataṁ |
tantrî-mêdura-nâda-sôdara-sudhâ-vâṇî-kaṇaṁ Nâkaṇaṁ ‖
lôkaika-priya-divya-sêvya-sudheyiṁ saṅkalpitârttha-pradâ- |
nêkâkâra-sura-drumâḷi-padadiṁ Vâchaspati-khyâtiyiṁ |
nâkaṁ mêl akhiḷôrvvi kîḷ ene jagad-vikhyâtav end andu matt |
êkaikôttama-vastuviṁ doreye pêḷ Nâkaṅg ilâ-lôkadoḷ ‖
tanag î-lôkaman eyde rakshipa-manaṁ tân uḷḷad â-pakshig â- |
tmanan end oppisal appudê baḷike pêḷ mikkaṟgg adê geyvan end |
anavadyâtma-parôpakâra-karaṇaṁ vikhyâta-Jîmûtavâ- |
hananaṁ kêḷu vivêki Nâki naguvaṁ lôkôpakârôdayaṁ ‖
paḍevar ppoṅgaḷan ellaruṁ tavag uṇal peṇḍiṟgge makkaḷge ba- |
ytiḍal ent altu nijêshṭa-śishṭa-tatig ishṭâpûrttamaṁ nirmmisal |
paḍevaṁ dharmmadin artthamaṁ para-hita-vyâpâran end andu he- |
rggaḍe Nâkaṇṇane viśva-dhâtriyoḷag êṁ dhanyaṁ peṟar ddhanyarê ‖

svasti samasta-bhuvana-jana-vinuta-guṇa-gaṇâḷaṅkâra | Narasiṁha-Dêva-bhavana-bhâsura-sabhâḷaṅkâra | anavarata-dara-hâsa-bhâsura-śarach-chandrikâ-sakaḷa-samaya-sampûrṇṇa-mukha-maṇḍaḷa-nirâkṛita-râkâ-śaśâṅka-maṇḍaḷa | nirantara-dhana-kanaka-dâna-santarppita-sakaḷa-bhûmaṇḍaḷa | dâna-mâna-prakâra-paritushṭa-śishṭêshṭa-kôṭi-kôṭividha-vidhîyamânânûna-nitya-satyâśîrvvâda-paripûrṇṇa | sarvva-guṇa-sampûrṇṇa | Kamaḷâsana-samâna-sanmâna-sadbhâva-viśruta-Śrîvatsa-gôtra-śatapatra-mitra-vana-virâjamâna-râjahaṁsa | bhuvana-jana-labdha-praśaṁsa | Karṇṇâṭa-kuḷa-kamaḷa-shaṇḍa-maṇḍana-prachaṇḍa-mârttaṇḍa | dik-kari-karânukâri-dôrddaṇḍa | sakala-guṇa-gaṇa-sammardda-Maddi-Râja-priya-putra | pâvana-charitra | kula-kâminî-kadamba-sambhâvita-pativratâdi-guṇa-gaṇâñchita-bandhurârundhatî-samâvalôka-Mâkâmbikâ-kṛiśôdarâkara-samuttha-mâṇikya | chaturvvidha-praṇîta-nîti-Châṇakya | tantrâdhikâri-vikhyâta-Gôvinda-Râjânujanma | saphaḷîkṛita-saṁsâra-janma | tantra-śrî-karaṇâdi-sarvvâdhikâri-sarvvâdhyakshatâ-daksha-Bûchi-Râjâgrajâta parijana-pârijâta | nitya-naimittikânushṭhâna-niyamitântaḥkaraṇa Nârasiṁha-Dêva-bhavana-bhâvita-śrî-karaṇa | Yâdava-râja-râjamandira-samasta-tantrâvâpa-paratantra-tantrâdhikâra naya-vinaya-dâna-sanmâna-sambhâvita-sakaḷa-lôkôpakâra | śârada-nîradâkâra-nîhâra-Hara-hâsa-bhâsura-yaśô-viḷâsa-vistâra | dînânâtha-budha-bandhu-nikara-nistâra | sad-âchâra-chârutâtmîkṛita-brâhmaṇya | Mâhêśvara-gaṇâgragaṇya | artthârtthi-vargga-saṅkalpitârttha-samudaya-samarppaṇa | sarvvôrvvarâ-ramaṇîya-kara-darppaṇa | ananya-sâmânya-sahaja-saujanya | sarvva-jana-mânya | nâmâdi-praśasti-sahitaṁ śrîman-mahâ-pradhâna śrî-karaṇa-tantrâdhikâriy enisi negaḷda |

â-Nâkaṇaniṁ kiṟiyaṁ | bhû-nâka-bhujaṅgalôka-varttita-kîrtti |
śrî-nârî-pati vitaraṇa- | Bhânusutaṁ Kâḷidâsa vinaya-viḷâsaṁ ‖

â-mûvarinde kiṟiyaṁ ǀ bhûmaṇḍaḷak eyde piriyan oḷ-guṇadindaṁ ǀ
dhîmantara chintâmaṇi ǀ sâmânyane Bûchi-Râjan ûrjjita-têjaṁ ǁ
Bûchaṇṇana naya-vinayama- ǀ n âchâram enippa-guṇaman oḷpaṁ teḷpaṁ ǀ
Vâchaspatigaṁ pogaḷvaḍ a- ǀ gôcharam ene mânavaṅg ad êṁ gôcharamê ǁ
vṛi ǁ Chaturâsyânanadante vêda-chayadant udyach-chatur-vvargga-san- ǀ
tatiyant ambudhiyantu nîti-gatiyant Indrêbha-dantâṅkurâ- ǀ
kṛitiyant î...jaṅgaḷ..antu paḍed ant â-nâlvaruṁ nitya-saṅ- ǀ
gatar âgiṟddu chatur-ddiganta-vilasad-vikhyâtiyaṁ tâḷdidar ǁ
Râmana Bharatana Lakshmaṇa- ǀ nâmana Šatrughnan-eseva...mmikevôl ǀ
â-Marddi-Râja-sutaroḷ ǀ sâmânyam enippud uchita-sâhôdaryya ǁ
â-nâlvaroḷ ǀ
vṛi ǁ esedirdd indu-kalâ-kaḷâpamuman â-dugdhâbdhiyoḷ puṭṭid â- ǀ
posa-pîyûshamumaṁ teraḷchi padapiṁ Dhâtraṁ padaṁ geyva-san- ǀ
tosadiṁ dharmmadoḷ ôdi nirmmisidan î-višvambharâ-rakshaṇa- ǀ
vyasana-vyâpta-yâsô-viḷâsa-viḷasad-bhû-nâkanaṁ Nâkana ǁ
nuḍigaḷ karṇṇa-rasâyanaṁ tanu jagan-nêtrakke chandrôdayaṁ ǀ
kuḍuv-ârpp artthi-janaṅgaḷ-aṅgaṇa-nidhi-brâtaṁ sadâchârav â- ǀ
Mṛiḍa-chûḍâmaṇi-manda-manda-visarad-Gaṅgâpagâ-pûtav end- ǀ
aḍe pôlvannan ad âvan âšrita-kṛita-šrî-lôkanaṁ Nâkana ǁ
asad-âḷâpadoḷ appudêṁ surataru-brâtaṅgaḷ ond âgi-san- ǀ
tosadind artthige sarvva-šakti-sahitaṁ chû........... ǀ
.......................lasad-vaktrâbja-bhâsvad-dayâ- ǀ
rasa-sammišra-mṛidûkti-yukta-madhu-digdhâḷôkanaṁ Nâkana ǁ
dâkshiṇyaṁ Maḷayâniḷâd adhigataṁ gâmbhîryyam ambhônidhêḥ
tyâgaḥ kalpatarôḥ kshamâ cha dharaṇês šauryyaṁ cha pañchânanât ǀ
lâvaṇyaṁ mṛigalâñchhanât subhagatâ Kandarppa-dêvâd ahô
saujanyaṁ khalu Nâka-Râja charitât kasmâd idaṁ sikshitaṁ ǁ
endu tama-tamage-pogaḷuva pogaḷtegaṁ negaḷtegaṁ neleyâda ǀ
â-vibhu-Nâkana kula-vadhu ǀ bhâvôdbhava-râjya-lakshmi Dêlava Lakshmî- ǀ
dêvige pempiṁ Vâṇî- ǀ dêvige matiyinde sobagin Agajege piriyaḷ ǁ
kiṟiya-vadhu Boppeyakkaṁ ǀ neṟavaṁ tâḷdida-pativratâ-guṇadindaṁ ǀ
maṟayisal Avanîsuteyaṁ ǀ neravaḷu rûpiṅge Kantu-kânteyan entuṁ ǁ
â-dharmma-patnigaḷu sukha- ǀ sâdhita-dharmârttha-kâmeyar chchittaman â- ǀ
râdhise sukhadind irddan U- ǀ mâdhipa-pâdâbja-chañchaṟîkaṁ Nâka ǁ
Manu-muni-charitaṁ vidvaj- ǀ jana-rakshaṇa-dakshan amaḷa-kîrtti-viḷâsaṁ ǀ
vananidhi-parivṛita-višvâ- ǀ vani-taḷadoḷu dharmma-tati-patâkaṁ Nâka ǁ
migil Abjajaṅge Vâgdê- ǀ vige châturyyadoḷ enalke vibudhargg ellaṁ ǀ
jagadoḷage negaḷda Nâkaṁ ǀ dvi-guṇaṁ tri-guṇaṁ chatur-gguṇaṁ pañcha-guṇaṁ ǁ
vacha ǁ antu Gaurî-Gaṅgâ-saṅgatanâd-Îšvaranant anukûla-kuḷa-kaḷatra-yugaḷa-saphaḷîkṛita-sâra-saṁsâranum ârûḍha-vṛisha-vâhananum âgi Nâgarâjanante

bhû-bhâra-bharaṇa-dhaurêyan enisida Nâkarasaṁ šrî-Narasiṁha-Dêvan-ara-maneyoḷu tânuṁ tann oḍavuṭṭidaruṁ pradhâna-purushar âgi naḍeyuttaṁ paḍad oḍavey anitumaṁ dêgulakaṁ keṟegav âgi brayaṁ geyva bageyaṁ bagedandu Sîge-nâḍ-oḷagaṉ-agrahâraṁ Kôravaṅgaladoḷu kalu-vesan âgiyuṁ pom-besan id enisi ।

vṛi ॥ neladoḷ poṅgaḷan êke pûḷvar enutaṁ tâṁ lubdharam mâṇad aṇ- ।
ḍaleyuttirppa vivêki Nâki paḍed â-sarvvasvamaṁ Kôravaṅ- ॥
galadoḷ tannaya janma-bhûmiyan ilâ-vikhyâtav appant iral ।
šileyoḷ baytan Umêšvarâlaya-kṛiti-vyâpâra-pârâyaṇa ॥
sthiranê sad-guṇiyê vivêka-nidhiyê vidvaj-janâdhâranê ।
nirahaṅkâra-vinôdanê Manu-muni-prakhyâtanê Nâkanê ।
sthiranê sad-guṇiyê vivêka-nidhiyê vidvaj-janâdhâranê ।
nirahaṅkâra-vinôdanê Manu-muni-prakhyâta-kîrtti-dhvaja ॥
erada manujaṅge sura-bhû- । miruhaṁ šaraṇ end avaṅge kulišâgâraṁ ।
para-vaniteg Anilatanayaṁ । nirupama-guṇa-dharmma-tati-patâkaṁ Nâka ॥

vṛi ॥ onde muhûrttadalli paramêšvaranaṁ parivâra-dêvatâ ।
brinda-samanvitaṁ negaḷda-šâsanamaṁ sakalôrvvarâmarâ- ।
nanda-samanvitaṁ siriyan artthigaḷalli yašas-samanvitaṁ ।
kundad iral pratishṭhisidan êṁ kṛitakṛityano Nâki lôkadoḷ ॥

va ॥ antu Šiva-pratishṭheyaṁ yašaḥ-pratishṭheyaṁ kula-pratishṭheyuman oḍan-oḍane su-muhûrttadalli su-pratishṭhitaṁ mâḍi Nâkêšvara-dêvara nitya-pûjegaṁ pavitra-davanârôpaṇa-naimittika-tithigaṁ tapôdhana-brâhmaṇar-anna-dânakkaṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ hiriya-keṟeya keḷage teṅkaṇa bhâgadalli mûḍaṇa kaḍeya Chiṟiyâḍana dašakadiṁ baḍuvalu Gôvindêšvara-dêvarig âda Vinâyaka-Bhaṭṭana pañchakadiṁ mûḍalu baḷi-sahitav eraḍu daša-kamaṁ sarvva-namasya-dattiy âgi dhârâ-pûrvvakaṁ bhûmiyaṁ šrî-Nâkêšvara-dêvargge heggaḍe Nâkimayyaṁ koṭṭa । (following 4 lines contain usual verses)........ Svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-šîla-guṇa-sampannaru[m] yajana-yâjanâdhyayanâdhyâpana-dâna-parigraha-šaṭ-karmma-niratarum appa šrîmatu piriy-agrahâraṁ Šânti-grâmad ašêsha-mahâ-janaṅgaḷu Kôravaṅgalada šrî-Nâkêšvara-dêvargge baḷi-sahita ondu dašakavaṁ sarvva-namasyatey âgi biṭṭaru yidan âvan ôrvva kiḍisi hôg endavanu sâyira-kavileya sâyira-vêda-pâragar-appa brâhmaṇarumaṁ eṇṭu-kôṭi-munîndraruvaṁ konda brammati

77

At Anugavaḷḷi (same hobli), on a stone in the raṅga-maṇṭapa of the Kêšava temple.

.... šrîman-mahâ-maṇḍalêšvara ari-râyara-vibhâḍa bhâshege tappuva-râyara gaṇḍa chatu-samudrâdhipati šrî-vîra-

Bukkaṇṇa-voḍeyaru prithivî-râjyaṁ geutt ire....................sakala-guṇa-sampannar appa Vatsa-gôtrada Âṇugapaḷḷa Kambada-Râmâyaṇada Nârâyaṇana makkaḷu Râmâyaṇada Râmapanu Lakshmaṇanu Anugavaḷḷiya Râmachandra-dêvara pâdakke namaskâravaṁ mâḍi hôdaru Piṅgaḷa-saṁvatsaradali baraddu

79

On a stone south-east of the same temple.

Svasti-šrî-Nandana-saṁvatsarada Âsvayuja-sudda-pâḍiva-Brahavârad andu Heragina Tirumannâḷuv embara maganu Eḷeya-Perumâḷu-dâsaru Anugavaḷḷi-Tiramala . . maṇa-dêvarige îvaha amṛita-paḍige koṭṭa gadyâṇa hattu î-honnina vṛidhiyalu nitya hattu-mâna âraisuta ašêsha-mahâjanaṅgaḷu naḍisuvaru । î-dharmmakke............. ....

80

At the same village, on the west wall of the Kêšava temple.

(Grantha and Tamil characters)

Svasti šrî-Anumanpaḷḷiyil šrî-Kêšava-p-perumâḷukku t-tiruvâymoḻi t-tiru-vadhyayanattukku šêshamâka Apparasan-paḷḷattilê iru kaṇḍaka k-kaḷani iṟai iliyâka k-koṇḍu viṭṭâr Tirukkôṭṭiyûr Gômaṭattu Jîyar šrî-Vishṇuvarddhanaḥ Hari Šrîvaishṇava-varddhaka

81

On the north wall of the same temple.

(Grantha and Tamil characters)

Svasti šrî-Hêmaḷambi-saṁvatsarattu Kâttikai mudal Anumanpaḷḷiyil šrî-Kêšava-p-perumâḷukku tiru-viḷakkukku a-vûril ašêsha-mahâjanaṅgaḷ kaiyilê âṟuṟai baḷḷa kaḷaniyilê aṟu-kuḷakatt-iru-nâḻi kaḷani yiṟai yili...............

82

At Hiri-Kaḍalûru (same hobli), on the north and east beams of sukanâsi-maṇṭapa in the Chenna-Kêšava temple.

Svasti šrî-Rudhirôdgâri-saṁvatsarada Kârttika-su 1 Â Aradattipuravâda Kaḍalûra Araṇipuṟattu Šrîraṅga-Dêvana makkaḷu Gôvaṇṇa-Baḷḷaṇṇaṅgaḷu Âmôda-Padmanâbha-dêvara sthânika-Kêšava-Piḷḷe . . Râyaru Chandramauḷi-Nambiyara maga Nâgaṇṇa Narasiṁha-Nambiyara maga Bondappanu Baṇḍâri-Mâdayyana maga Bommayya âtana tamma Kêšavaṇṇâḷa. . . Nâgaṇṇa nilisibarigeyu koṭṭa šâsanada kramav entendaḍe â-Padmanâbha-dêvara mûṟu-tôṇṭavanuṁ Heggeṟeya teṅkaṇa-kôḍiya gaddeyanuṁ mûḍaṇa-kôḍiya makkiya

gadde Honnayyanahaḷḷi[ya]num̐ vṛitti nâlkuvanum̐ yeppatta-mûṟu-mâvanum̐ koṇḍu nitya-paḍi midigûli sahita nellu ko 5 tuppa sollage hâl ommâna mosar ommâna yaṇṇey ommâna batt-aḍake yippatt ele gandha dhûpa varushakk eraḍu maḍi vargga chayitra-pavitra-dîpôtsavavanu pûrvva-mariyâdeya naḍasuvalligeyû kûḍa Baḷe-daṇṇâyakaru mâḍida jîvita nambiyarige ga 6 parichârakaṅge ga 3 parvvaṅgaḷa dakshiṇege ga 1 âṅgharikarige ga 5 hû-dôṇṭava mâḍuvaṅge ga 3 aghavaṇi-bâṇasakke ga 2 antu jîvita-vargga ga 20 kkeyû yî-kshêtraṅgaḷavû 33 kkam̐ banda oḷa-brayavanum̐ yinit endu tâṟade tettu â-dêvâlayakke sodheyan ikkisuvantâgiyû â-Gôvaṇṇa-Ballaṇṇaṅgaḷige mâla-pakshadalli â-Padmanâbha-dêvarig êṟisida madhyamada pavitravanû adhika-paḍiyal obbaḷ-akkiya prasâdavanu koḍuvantâgiyû šrî-Chenna-Kêšava-dêvarige yâr obbar adhikârigaḷâgi bandavarê yî-dharmmava nôḍi naḍasuvantâgiyû â-Gôvaṇṇa-Ballaṇṇaṅgaḷu â-Kêšava-dêvarige adhikâriyâgidda Liṅg-arasara Mâdaṇṇa muntâgi yî-sthânikarige â-chandrârkka-pariyanta naḍavant âgi koṭṭa šâsana yi-Gôvaṇṇa-Ballaṇṇaṅgaḷa yî-sthânikara ubhayânumatadim̐ barada šrî-mûlasthâna-dêvara sthânikan â-vûra sênabôva Siṅgaṇṇanu yî-sthânikaru šrî-Chenna-Kêšava-dêvara bhaṭṭa guru-Dêpaṇṇaṅge nityânn ikadal-eraḍ-aḍake nâlk eleya vîḷeyava naḍasuvaru yint appudakkey â-Gôvaṇṇa-Ballaṇṇaṅgaḷa sva-hastad oppa

sva-dattâm̐ para-dattâm̐ vâ yô harêta vasundharâm̐ ।
shashṭi-varsha-sahasrâṇi vishṭhâyâm̐ jâyatê krimiḥ ॥

(In Grantha characters) **šrî Gôpinâtha.**

84

At the same village, on copper plates in possession of Nañje-Gauḍa.

(In Nâgari characters)

(*Ib*) Ôm̐ namš Šivâya ।
pâtu vaḥ paramaḥ Pôtrî yasyôddhṛitavatô mahîm̐ ।
krîḍâ-karddamatâm̐ yâti jânudaghnam̐ nabhas-sthaḷam̐ ॥
Hari-nâbhî sarôjinyâm̐ višva-bîjam abhûd Vidhiḥ ।
tasmâd Atris tatas saisha sudhâ-rasamayaš Šašî ॥
tasya vam̐šê Yadur abhûd Yadu-vam̐šê-nṛipâgraṇîḥ ।
abhûd abhûmis tamasâm asâv ati balaš Šalaḥ ॥
tasmin Vâsantikâm̐ dêvîm̐ namaty apagatâyudhê ।
munim̐ kam api šârddûlô jighṛikshann abhyapadyata ॥
tam̐ vîkshya hoy Saḷêty âha Karṇṇâṭaka-girâ muniḥ ।
šalâkayâ nṛi-šârddûlaḥ šârddûlam̐ cha jaghâna saḥ ॥
mahîbhṛin-mastaka-nyasta-pada-sphûrjjita-maṇḍaḷaḥ ।
tatô·bhûd Vinayâdityaḥ pratâpâkrânta-bhûtaḷaḥ ॥
abhaṅgura-guṇôttuṅgam Ereyaṅgam asûta saḥ ।
nijôjvala-bhuja-chhâyâ-sukha-višrânta-bhûtaḷam̐ ॥
tasmâd ašmârggala-prakhyau pîvarau dhârayan bhujau ।

ajâyata jagaj-jishṇu-mahimâ Vishṇuvarddhanaḥ ॥
pâṇḍûkṛitâṁ nija-tanuṁ dadhatî samantâd
adyâpi yasya virahâd iva kîrtti-kântâ ।
âsanna-sindhu-jala-šîkara-šîtalâni
vêlâ-nikuñja-bhavanâni jahâti naiva ॥
purushâd uttamâd Vishṇôr athâvirabhavat prabhuḥ ।
Narasiṁhas samagrâṇâṁ jagatâm ašivaṁ haran ॥
anyêshâṁ bhûmipâlânâṁ kâtarâḥ kîrtti-yôshitaḥ ।
unmajjanti nimajjanti yad-yašaḥ-kshîra-vâridhau ॥
Kali-kalmashajaṁ bhâram avatârayituṁ bhuvaḥ ।
tasmâd ajani yajñânâṁ Ballâlaḥ paramâ gatiḥ ॥
dhârâdharê kṛipâṇê pîtâmbhasi nabhasi vilasitê yasya ।
uḍḍîya kvâpi gatâ prati-bhûpati-kîrtti-kalahaṁsî ॥
â-Prâlêyašilôchchayâd Suranadî-pâthaḥ-pavitrôdarâd
â-Šêtôr Dašakaṇṭha-vairi-charaṇa-nyâsaiḥ samuttaṁsitân ।
â-pûrvvâchala-pašchimâchala-taṭân mârttaṇḍa-vâhâvalî-
hêlâ-lûna-lavaṅga-pallava-mukhâ(II*a*)n mâdyanti yat-kîrttayaḥ ॥
tat-kula-mûla-stambhâd uditas sa êva Narasiṁhaḥ ।
ripu-hṛidaya-kûṭa-pâṭana-nishṭhura-nija-khaḍga-nakhara-mukhaḥ ॥
mâtâ yasya jagat-trayaika-jananî kâruṇya-vârânnidhis
saubhâgyaika-nidhis samasta-yašasâṁ pâtraṁ guṇânâṁ khaniḥ ।
lakshmî-sthairya-vidhâna-kêḷi-khuraḷî satyasya sañjîvanaṁ
tyâgêshv apratimêti Padmala-mahâdêvî kathaṁ kathyatê ॥
âjñâm anya-nṛipâla-mauli-phalakaṁ kîrttin dišâ-dantinâṁ
dantôtsaṅgam arâti-râja-paṭalîṁ dêvâṅganâ-mandiraṁ ।
ârôpya prathamaṁ samunnata-manâ râjyâbhishêkôtsavais
svîkartuṁ yatatê Nṛisiṁha-nṛipatis siṁhâsanârôhaṇaṁ ॥
Bhôgîndrasya phaṇâgram âdi-Kamaṭhât tasmâd dišâ-dantinâṁ
dantâ-šṛiṅga-paramparâṁ tadanu tad-gôtrâdri-šṛiṅga-sthalîḥ ।
tâbhyô'py âdi-Varâha-danta-valabhîm âruhya bhûmiḥ kramâd
adyârôhati Nârasiṁha-nṛipatêr uttaṅgam aṁsa-sthaḷaṁ ॥
bhû-bhârâch chhrama-vâri nirjhara-mishân muñchanti gôtrâchalâ
vîjyantê kila karṇa-tâla-pavanaiḥ šrântâ ivâšâ-gajâḥ ।
ity êtân dhṛita-bhû-bharaḥ prahasatîvônnidra-ratnâṅkura-
jyôtsnôllâsa-vimišra-kaṅkaṇa-raṇatkârair yadîyô bhujaḥ ॥
yudhyann uttara-dig-jayêshu samarârambhê Nṛisiṁhô nṛipaḥ
šatrûṇâṁ rudhirair apûrayad asau tat-Tuṅgabhadrâ-taṭîḥ ।
bhrashṭaiḥ kshmâpatibhir dišô nija-yašaḥ-pûrêṇa rôdhôntaraṁ
vîrair Vikramapâla-pâvusa-mukhair dêvâṅganâ-mandiraṁ ॥
êtasmin Narasiṁha-bhûparivṛiḍhê gandha-dvipârôhaṇa-
krîḍâ-kautukini svayaṁ raṇa-mukhê hantuṁ pravṛittê parân ।

sadyas Sêvuṇa-sainya-šôṇita-sarin-mêdô-asâdîn punas
taṁ dêvaṁ Madhu-Kaiṭabha-pramathanaṁ sandêgdhi yaṁ mêdinî ‖
hṛitâ Šrîr baddhôhaṁ nikhila-maṇayaḥ kaustubha-mukhâs
tvayâ luptâḥ kasmât tirayasi chamû-pâṁsu-paṭalaiḥ ǀ
itîvâmbhôrâsir Yadu-kula-patêḥ(II*b*)kîrtti-vijaya-
prayâṇasthair ghôshaiḥ prachala-tanur âkrôšati bhṛišaṁ ‖
êvaṁ-vidha-prašasti-šâlinâ šrîmat-pratâpa-chakravarttinâ Narasiṁha-mahîpâlêna ǀ shaṇ-ṇishka-mûlakarasya ǀ paṇâ-dvayôna-chatvâriṁšan-nishka-sarvvâyasya ǀ Arundhatîpurâpara-nâmadhêyasya ǀ sarvva-namasyatvêna pûrvvaṁ dattasya ǀ Kaḍalûru-mahâgrahârasya ǀ pravishṭatayâ ǀ chatur-nishka-mûlakaraḥ ǀ pañcha-paṇôttara-shaḍ-viṁšati-nishka-sarvvâyaḥ ǀ prašiddha-sîmâ-samanvitaḥ Chikka-Kaḍalûra-nâmadhêyô grâmas sarva-namasyaṁ kṛitvâ dattaḥ ‖ **(34 lines following contain details of the gift with boundaries, names of vṛittidârs and usual final verses)**
šrî-Vîra-Nârasiṁha-Dêvasya.

85

At Chikka-Kaḍalûr (same hobli), on a stone south of the entrance of the Kallêšvara temple.

Namas tuṅga-širaš-chumbi-chandra-châmara-châravê ǀ
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ‖
Murahara-nâbhi-paṅkajadoḷ udbhavisirdda Pitâmahaṅge sach- ǀ
charita-pavitran Atri-muni puṭṭidan â-muni-râja-nandanaṁ ǀ
vara-guṇi Sôman âtana magam Budhan âtmajaṁ ja..... ǀ
dharan enipaṁ Purûravana tat-sutan Âyuv enippan oppidaṁ ‖
âtana hemmagaṁ Nahushan â-Nahušaṅge Yayâti puṭṭidaṁ ǀ
bhûtaḷa-sêvyan âtana sutaṁ Yadu Yâdava-vaṁša-sambhavaṁ ǀ
nîtividaṁ negartte-vaḍedaṁ. . . .Vinayârkka-nandanaṁ ǀ
khyâtiyan ânt Eṟaṅgan esev âtmajan ûrjjita-Vishṇu-bhûbhujaṁ ‖
svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaraṁ ǀ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi maleparoḷu gaṇḍa gaṇḍa-bhêruṇḍa saṅgrâma-Râma Kali-kâla-Kâma nâmâdi-prašasti-sahitaṁ šrîmat-Tribhuvana-malla Talakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-bala-Gaṅga pratâpa-vîra-Vishṇuvarddhana-Hoysaḷa-Dêvaru Gaṅga-vâḍî-tombhattâṟu-sâsiramumaṁ Noḷambavâḍi-mûvatt-ir-ssâsiramumaṁ dushṭa-nigraha-šishṭa-pratipâlanadindav âḷuttav ire vijaya-râjyam uttarôttarâbhivṛid-dhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire Dôrasamudra-da nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyutt ire Saka-varsha 1078 Sâdhâraṇa-saṁvatsarada . . . . . šrî-Gôvindapurada ašêsha-mahâ-janaṅgaḷuṁ Bâse-Gavuṇḍanuṁ Hiriya-Kaḍalûra Bomma-Gauḍa alliya mûliga Šivasakti-Paṇḍitara šrî-Kali-dêvara pûrvvada gadde hiriya-keṟeya keḷage sa 3 dêvara

keṟe ânisuva muntaṇa beddale sa 1 haḍuvaṇa araḷiya keyi sa 1 alliṁ teṅkalu beddale ko 10 Chinni-Seṭṭiyu kaṭṭisida Kannegeṟeya sa 1 Šivasakti-Paṇḍitara maga Honna-jîya Honna-jîyana maga Hola-jîya šrî-Kali-dêvara dêvâlyavan ettisi keṟeyaṁ kaṭṭisidaṁ î-dharmmavaṁ pratipâlisidaṅg âyuṁ šrîyum akkuṁ î-dharmmavaṁ kâyada pâpige ek-kôti-munîndrarumaṁ kavileyumaṁ brâhmaṇa-rumaṁ Gaṅge-Vâraṇâsi-Kurukshêtradalli konda brahmati akkuṁ Kali-dêvara nandâ-divigeya kai-gâṇa suṅkadavaru end-endig aparihara î-sâsanavaṁ bareda Mudugeṟe-Nâgarâši-Paṇḍita rûvâri-Dêvôja dharmmakke sâsanava nilisida ॥ (usual final verse)

On the side of the same stone.

Šrî-Gôvindapurada ašêsha-mahâjanara kaiyalu Hebbâgeṟeya Egraṇakeṟeyalu niska koṭṭu khaṇḍuga-gaddeya šrî-Mahâdêvariṅge biṭṭa int î-dammavan aḷi-daṅge Bâṇarâsiyalu gô-vadhe mâḍida

86

On copper plates in possession of Liṅge-Gauḍa, paṭêl of the same village.

(Nâgarî characters)

(I*a*) Šrî ॥ šubham astu ॥
avyâd anâhataišvarya-kâraṇô Vâraṇânanaḥ ।
varadaḥ pâpa-timira-mihirô Hara-nandanaḥ ॥
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥
bhûyâd Yajña-Varâhô vaš šrêyasê bhûyasê chiraṁ ।
samîchakâra yaḥ kshôṇîṁ *suraiš chakrê payô girîn ॥
asti mandâra-kalpadru-kâmadhênu-sahôdaraḥ ।
Ramânujas Sudhânâthaḥ kshîra-sâgara-sambhavaḥ ॥
udabhûd anvayê tasya Yadur nâma mahîpatiḥ ।
pâlitaṁ Yâdavîyêna Vâsudêvêna bhûtalaṁ ॥
abhût tasya kulê šrîmân lasad-guru-guṇôdayaḥ ।
apâsta-duritâsaṅgas Saṅgamô nâma bhûpatiḥ ॥
puṇyais tasya babhûva pûrva-charitaiḥ putrô guṇânâṁ nidhiš
šrîmân Bukka-mahîpatiš Šiva-pada-dvandvaika-sêvâ-paraḥ ।
yasmâd rôsha-kashâyitâkshi-yugalât santrasyatâṁ vidvishâṁ
šatrubhyô'py abhaya-pradâpanam abhûd dûrvâṅkuraṁ durlabhaṁ ॥
samid-vâṭî-*sâdî-stanaka-chatura-ghôṭî-khurapuṭî-
parî[pâ]ṭî-chûrṇîkṛita-ripu-ka[ṭaka]-kôṭî-parishadaḥ ।
virâjad-râja-šrîs sthagita-jaladhis saisha rajasâ
bhuvaṁ chakrê bhôktuṁ vyapagata-dukûlîm iva muhuḥ ॥

* So in the original.

*tasmâj Jambhâry-Amarapurabhidâ tvâ cha kêḷîš cha vîṇâṁ
padyâ-sthairyô Harihara iti prâdurâsît kumâraḥ ।
dṛig êvâvatarajâṁ ka(I *b*)lâṇugaṁ manaši nilakaṁ vitanvan navaṁ
slâghaṁ nirasyan sapadi bahu-narêndra-yašabhâjâṁ satâṁ yaḥ ॥
yasyôdrikta-nišâta-khaḍga-daḷita-ma..rthi-kôšâhṛita-
svarṇa-stôma-nirâkṛita-dvija-kulânishṭâš cha tuṅga-šriyaḥ ।
*prâšôkâcharitâni shôḍaša-mahâ-dânâni sarvair nṛipaiḥ
ârûḍhaṁ mahanîya-dûra-padavîṁ svîya-šravâpâṁ tadâ ॥
Šakâbdê Vasu-chandrâgni-vidhunâ yuta-vatsarê ।
Dhâtv-âkhyê Šrâvaṇê mâsi šukla-pakshê šubhê dinê ॥
sômôparâga-samayê Tuṅgabhadrâ-nadî-taṭê ।
šrî-Virûpâksha-dêvasya sannihdau muktidâyinaḥ ॥
*âdišad imam(a) agrahâraṁ Harihara-nṛipatiḥ Kaḍalûra nâma viprêbhyaḥ ।
Sîge-nâḍa-sîmâyâṁ Hâsanântê tasya grâmasya Hariharapuram iti pašchâd
adhisthânam âchakshatê ॥
*sukham i[ha] vasatâ chirêṇa kratushu havirbhir upahṛitair ajasraṁ ।
sura-parishadi tṛiptim âšrayantyâṁ mama samabhûd ayašaḥ-prasaṅgaḥ ॥

šrîman-mahârâjâdhirâja-paramêšvara pûrva-dakshiṇa-pašchimôttara-†samudrê-ka nâlku bhâshâṁ Telaghu-râjanya-bhujaṅga Hindû-Râya-suratrâṇa râja-vêšyâ-bhujaṅga Karnâṭaka-ashṭaka-ashṭa-kaḷâvataṁsa Vijayanagarâdhîšvara chatush-shashṭi-kaḷâ-châturya-pravîṇa vaidika-mârga-pratishṭhâpanâchârya râjâdhi(šrî) râja Valmîki-siddha-sâra-sakta Siṁhala-dvîpa-jaya-stambha šrî-Virûpâksha-dêva-di(II *a*)vya-bhaktâṅkita su-lakshaṇânvita-sach-charaṇa tri-sandhyâ-samârâdhita-Chandramauḷi-mauḷi-chandra-chandrîkṛita-sândrîkṛita-hṛidayâṅgarâga šrî-vîra-pratâpa-Harihara-mahârâyaru sômôparâga-puṇya-kâladalli tad-aṅga-bhû-dânav âgi koṭṭa agrahârada vṛittivantaru nišchita-vṛittayaḥ । trayôdaša-saṅkhyâkâḥ । asya nirṇayaḥ । (19 lines following contain names, etc. of vṛittidârs) î-hadimûru-mandi brâhmaṇarige koṭṭa vṛitti hadimûrake grâma Kaḍalûru-grâma vandu Hirî-Kaḍalûru-grâma vandu Maidanahaḷḷi-grâma vandu antu kâlvaḷi-grâma mûru Hâsanada sthaḷada î-Kaḍalûra-grâmavannu Pampâ-kshêtrada šrî-Virûpâksha-dêvara sannidhiyallu koṭṭevu â-agrahârada chatuš-sîme yalle vivara (15 lines following contain details of boundaries) î-Kaḍalûra-agrahârada chatus-sîme va(III *a*) ḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshîṇy-âgâmi-siddha-sâdhyagaḷ emba ashṭa-bhôga-têjas-svâmyagaḷannû âga-mâḍikoṇḍu â-chandrârkasthâyigaḷ âgi putra-pautra-pâramparyav âgi anubhavisi yendu sômôparâga-puṇya-kâladalû kanaka-dhârâ Hariharapurav emba hesaruḷḷa sarvamânyada agrahâravanû । Dhâtu-saṁvatsarada Šrâvaṇa-šuddha-paurṇamiyalu sa-hiraṇyôdaka-dhârâ-pûrvakav âgi koṭṭevu । sukhadiṁ bhôgisuvadu ।

sâmânyô'yaṁ dharma-sêtur nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ ।
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ॥

* These verses are so in the original. † So in the original.

yê bhûmipâs satatam ujvaḷa-dharma-chittâḥ
mad-vaṁšajâḥ para-mahîpati-vaṁšajâ vâ ।
mad-dharmam êva satataṁ paripâlayanti
têshâṁ pada-dvayam ahaṁ širasâ vahâmi ॥

ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-paščhima-dakshiṇôttara-râjâdhirâja vîra-Harihara-Râyara hasta muṭṭida voppita ।

râjñô Hariharêšasya âjñayâ tâmra-šâsanaṁ ।
âlikhaṁ Muddanâchâryô aksharê maṅgaḷânvitê ॥

šrî-Virupâksha (in Kannaḍa characters).

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At Yalegunda (same hobli), on a stone south-west of the Šântamallêšvara temple.

Šrîmat-traiḷôkya-pûjyâya sarva-karma-su-sâkshiṇê ।
phaḷadâya namô nityaṁ Šaṅkarâya mahâtmanê ॥
êkaṁ. . .-nimîḷinâ mukuḷinâ chakshur-dhṛitê. .punaḥ
Pârvatyâ jaghana-sthaḷa-stana-taṭaiš šrî-. .ra-bhârâvaḷî ।
. .dûra-nikṛishṭa-. .Madana-. . . .
. . . . .môda-samayê nêtra-trayaṁ padma. . . ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaranuṁ । Dvârâvatî-pura-varêšvaranuṁ । Yadu-kuḷa-kaḷaša-kaḷita-nripa-dharmma-harmmya-mûḷa-stambhanuṁ । apratihata-pratâpa-vidita-vijayârambhanuṁ । Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ šrîman-Mukunda-pâdâravinda-vandana-vinôdanuṁ । akshuṇṇa-lakshmî-lakshita-vakshah-pradêšaṇuṁ । pratidinôpachîyamâna-puṇya-pravêšanuṁ । vinamad-ahita-bhaya-chakita-mukha-bimbâvalamba-sphaṭika-pâda pîṭha-vinyasta-padataḷanuṁ । švêtâtapatra-šîtaḷîkṛita-bhûtaḷanuṁ । snêha-nihita-râja-lakshmî-kaṭâksha-chchhaṭâyamâna-dhavaḷa-chamararuhôpavîjyamânanuṁ । sauṇḍîra-sarasa-vîra-kathâkarṇnanôdîrṇṇa-harsha-puḷaka-santânanuṁ । ripu-vijaya-vidita-vividha-ratna-khachita-karṇṇa-kuṇḍaḷa-prabhâ-maṇḍaḷa-sthagita-gaṇḍa-maṇḍaḷanuṁ । anûna-vibhavâlôkanâgamanôtkaṇṭhitÂkhaṇḍaḷanuṁ । vikaṭa-vaksha-sthaḷa-virâjamâna-vipuḷa-vimaḷa-muktâphaḷa-vikîrṇṇa-kânti-danturita-kêyûra-kîrttimukhanuṁ । mṛidu-madhura-vachana-miḷita-manda-smita-sudhâ-rasa-syandi-vadana-vidhu-bimba-prasâda-sakhanuṁ bahu-samara-labdha-vijayârûḍha-vikramâtikarkkaša-bhuja-yugaḷanuṁ । bhaṭa-kaṭaka-bhujâṭanôt-kaṇṭha-vijaya-ḷakshimî-dṛiḍhîkaraṇa-nihita-khaḍga-nigaḷanuṁ । sêvâgamana-samaya-samada-kâminî-kadamba-chalana-chaḷa-siñjinî-sañjâta-mañju-nâdôdbu-ddha-kusuma-baḷi-sabaḷa-madhukara-jhêṅkâra-mukharitâsthâna-raṅganuṁ । nîti-nitambinî-hṛidaya-nihita-gambhîrântaraṅganuṁ । vîra-lakshmî-vihâra-sapha-ḷa-šastra-nandanâbhirâmanuṁ । šaraṇâgata-kubhṛit-kuḷa-niyukta-kshêmanuṁ saṅgîtaka-prasaṅga-bhaṅgî-saṅgata-chatura-Bharatanuṁ tarka-vidyâ-višârada-

vichâra-niratanuṁ | šabda-vidyâ-samagra-lakshaṇa-su-šikshanuṁ | vêda-vidyâ-parîkshâ-dakshanuṁ | sakala-purâṇa-puñjitârttha-ratna-kôšanuṁ | purushârttha-sârttha-mûḷa-satya-maṇi-bhûshaṇanuṁ | kavitva-tatva-nišita-buddhiyuṁ | vandya-mantra-siddhiyuṁ | lôkâlôkana-šrîkarâkâranuṁ | satya-samutpanna-šôbhâdi-guṇâdhâranuṁ | Kâmbhôja-vâji-râji-sañcharaṇa-taraḷa-dharaṇî-vaḷayanuṁ | vijaya-ḍiṇḍimâyamâna. . . . ḍḍamara-madhukara-paṭaḷa-ghaṭṭita-piñchhâtapatranuṁ | para-vadhû-putranuṁ | karâḷa-karavâḷa-šârddûḷa-nihata-maṇḍaḷika-mṛiga-yûthanuṁ | Gaṇḍagiri-nâthanuṁ | Pâṇḍya-gaṇḍa-šaiḷa-nirbhêdana-kaḷâ-dambhôḷiyuṁ | Tuḷu-nṛipâḷa-hṛidaya-vidaḷana-prakaṭa-raṇa-kêḷiyuṁ | Jagad-dêva-baḷa-viḷaya-Bhairavanuṁ | Sômêšvara-prachaṇḍa-vêtaṇḍa-kabaḷana-prabaḷa-kaṇṭhîravanuṁ | Chakrakûṭa-pîṭha-Mâṇikya-dêvî-samaksha-lakshya-samarâṭôpanuṁ | Adiyamâvalêpa-lôpa-châpa-nipuṇanuṁ | Narasiṁha-Brahma-bhûja-bhañjananuṁ | Kaḷapâḷa-kapâḷa-chashaka-šôṇita-pâna-tushṭa-yôginî-manô-rañjananuṁ | Beṅgiri-bhujaṅga-bhaṅgakara-khaḷga-khaga-râjanuṁ | malerâja-râjanuṁ | Iruṅgoḷa-kunta-kadaḷa-vana-vidaḷana-karâḷa-šuṇḍâḷanuṁ | baḷa-padôd-dhûta-dhûḷi-dhûsarita-dik-pâḷanuṁ | Beṅgiri-kuṭkîḷa-châḷana-chatura-châpa-Vainyanuṁ | Paṭṭi-Permmâḷa-pratishṭhânushṭhitâtma-sainyanuṁ | âtmîkrita-Taḷa-vanapuranuṁ | aṅgîkṛita-Koṅga-vishayanuṁ | avaḷambita-Noḷambavâḍiyuṁ | dûrîkṛitârivargganuṁ | ûrîkṛita-Nîḷaparvvatanuṁ | urarîkṛita-Kôḷâḷa-puranuṁ | unmûḷita-Kovatûranuṁ | uttaraḷita-Tereyûranuṁ | ullaṅghita-Vallûranuṁ | udghâṭita-Naṅgali-puranuṁ | utpâṭita-Ghaṭṭa-kabâṭanuṁ | utkampita-Kâñchî-puranuṁ | uddaṇḍita-prachaṇḍa-têjanuṁ | uttambhita-kîrtti-dhvajanuṁ | ujj-ṛimbhita-jaya-bhêrî-ravanuṁ | bhuja-balâvashṭambha-sambhûta-vitta-virachita-vichitra-Vijaya-Nârâyaṇôttuṅga-bhavananuṁ | vîra-vitaraṇa-viḷâsa-kuḷâbhimâna-nuti-mukhara-sakaḷa-bhuvananuṁ | kâya-kânti-parihasita-kâñchananuṁ | šâr-ddûḷa-lâñchhananuṁ | Padmasadma-tapaḥ-pûta-vêda-parvvatâdhîšvaranuṁ | râja-samâja-bhâsvaranuṁ | yašaḥ-prasara-paripûrṇṇa-padmajâṇḍanuṁ | mala-paroḷ gaṇḍanuṁ | Kâvêrî-tîra-vana-vihâra-mada-marâḷanuṁ | su-bhaṭa-samara-kêḷî-lôḷanuṁ | lôkôpakâra-parâyaṇanuṁ | vijaya-Nârâyaṇanuṁ | âḷim munn iṛivanuṁ | šauryyamaṁ meṛevanuṁ | enisida šrîmat-Tribhuvana-malla bhuja-baḷa-vîra-Gaṅga-Vishṇuvarddhana-Dêvaru | mûḍalu Naṅgaliya Paḍiyaghaṭṭa | teṅkalu Koṅgu | paḍuvalu Bârakanûr-âdiyâda Koṅkaṇada gaḍiya. . . . . | baḍa-galu Peṛddoṛe mêrey âgi bhuja-balâvashṭambhadiṁ para-maṇḍaḷagaḷan ottikoṇḍu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam iralu tat-pâda-padmôpajîvi yenisi |

nâyaka-ratnaṁ padakado- | ḷ âyataṁ eni[si]rppa terade nirmmalina-guṇa- |
šrî-yutan ettida Kêteya- | Nâyakan âtmîya-patige bhûshaṇa . . yiṁ ||
âtana satî Šiva-dharmma- | šrî-tiḷakaṁ tân enalke pati-hita-guṇadiṁ |
bhûtaḷam ellaṁ pogaḷe gu- | ṇâtišayaṁ negaḷda Jakkiyabbey negaḷdaḷ ||
nirmmaḷa. . . .bage tâṁ | nirmmaḷam entu charitram âtmîya-guṇaṁ |
nirmmaḷa . . .enal sad- | dharmma-padaṁ Jakkiyabbeyoḷu sogayisuguṁ ||

intu sach-charitra-pâtram enisida Kêteya-Nâyakaṅgaṁ Jakkiyabbegaṁ |

magaḷ âdaḷ Lakshmiye tâṁ । mogam ujvaḷam âge nôrppa širi-gannaḍi tâṁ ।
mogav ene Šântaḷa-Dêviya । pogaḷadar âr bbhâgyavatiyan â-guṇavatiyaṁ ॥
Kantuva chintâmaṇi sî- । mantiniyargg îke tâne chûḍâmaṇi yî- ।
Šântale rakshâmaṇi tân । entu palargg enisi negaḷdaḷ avanî-taḷadoḷ ॥
â-pâlgaḍala magaḷ tâṁ । šrî-Purushôttamanan olisi nelasidaḷ uradoḷ ।
bhûpati...n âlisidd â- । d î-puṇyôdare nelasidaḷu tân uradoḷ ॥
î-rûpina sobaginoḷ anu- । sâr.........illa nâriyar sale..âruṁ ।
dhâriṇiyoḷ enisi Šântaḷe । bhûramaṇaṁ Vishṇuviṅge paḍadaḷu varamaṁ ॥
purvvina sôgeyan îkeya । karvvina châ..na vijaya-kîrttiyan ittaṁ ।
parvvisal....eseye । sarvva-kaḷâ-prauḍhe chikka-Sântale negaḷdaḷ ॥
nuḍiv-eḍeyoḷ [........] । naḍev-eḍeyoḷ patige ati..n î-Šântaleyoḷ ।
paḍi..Rambheyuma..ne । paḍedaḷu tat-kânte Vishṇu-kântana bageyaṁ ॥
anavarataṁ Gauriya pada- । vanaruhadoḷe tanna bhakti-madhu-rasadavoḷ ir- ।
ppinegaṁ Sâ..........manam । alardd â...eseye Šiva-vallabheya ॥
pati-hita-lakshaṇam âkṛiti । pati-hitam âchâram âtma-hṛidayaṁ pati- ।
hitam âgirpp âva..... । ....Šântala-Dêvi pati-hita-brate negaḷdaḷ ॥

intu nija-patiy appa vîra-Gaṅga-Vishṇuvarddhana-Dêvara prasâdadiṁ râjyaṁ geyyuttam irdu । netta..tannaya puṇyame.....Šântala-Dêvi tânuṁ magaḷuṁ sura-lôkaman eydalu Šaṅka[ra]-grihamaṁ Vishṇu-nṛipan-anugrahadindal â-chikka-Šântale-Dêviya tâyi Jakkiyabbe tanna magaḷigaṁ mammagaḷigaṁ parôksha-vinayam âgi Nirggunda-nâḍ oḷagaṇ Elegundadoḷu nele-gundade phaḷakundad uttuṅga-šriṅgadiṁ mâ..........m âgasamum...pêḷišuva dushkarmmava..radiṁ nivârisuva Šiva-gṛihaṅgaḷoḷu Šiva-pratishṭheyaṁ mâḍi Šântalêšvaraṁ Boppêšvaram endu....mâḍisi ॥ svasti šrîman-mahâ-maṇḍalêšvaraṁ Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa vîra-Gaṅga-Hoysaḷa-Dêvaru Šaka-varshsha sâvirada ayvatt-eṇṭaneya Râkshasa-saṁvatsarada Kârttika-šuddha êkâdaši Âdivârad andu Nirugunda-nâḍa Elagundada alliya tîrtthada šrî-Mahâdêvargge vritti mûṟu mahâ-janada vṛitti hadinâlku dêviyara tâyyargge mûṟu vṛitti antu vṛitti ippattuvaṁ chika-Sântala-Dêviyargge parôksha-vinayav âgi sarvva-namasyav âgi dhârâ-pûrvvakaṁ mâḍi biṭṭaru ॥ heggaḍiti Jakki..... tanna mûṟu vṛittiyaṁ magaḷigaṁ mammagaḷigaṁ parôksha-vinayam âgi Šântalêšvararkkaṁ Boppêšvararkkaṁ dhârâ-pûrvvakaṁ mâḍi biṭṭaḷu ॥ ašêsa-mahâjanaṅgaḷu Honneya Kaṭṭappâchâriya keṟêlu mû-gaṇḍuga kâra-gaddeya biṭṭaru । ..kambake vṛitti....syâstrakê biṭṭaru....ondu hiriya-keṟeya keḷage biṭṭa khaṇḍuga yeraḍu । â-grâma-sîme mûḍalu...nîra-keṟeya haḍuvaṇa-keṟe mêṟe teṅkaṇadi...lu keṟeya kôḍiya mâvina mara mêre baḍagalu vobbe...... inituvaṁ pratipâḷisuvaru ॥ î..beddale Boppêšvara-dêvara.....sakti-paṇḍita-Dêvaru ॥ î-dharmmakk anukûḷar âgade pratikûḷar âdava Gaṅgâ-kûladallu Vâraṇâsiya..........van eyduvaru ॥ (usual final verse)

int î-dharmmama........sida Balikôjana makkaḷu Kêtôjanuṁ Bammôjanuṁ ॥

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At the same village, on a stone to the right of the Râmêšvara temple, at the Râmêdêvara-haḷḷa.

Šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê ।
phaḷadâya namô nityaṁ Šaṅkarâya mahâtmanê ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaranuṁ । Dvârâvatî-pura-varêšvaranuṁ । Yadu-kula-kaḷasa-kaḷita-nṛipa-dharmma-harmmya-mûḷa-stambhanuṁ । apratihata-pratâpa-vidita-vijayârambhanuṁ । Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ । šrîman-Mukunda-pâdâravinda-vandanâ-vinôdanuṁ । akshuṇṇa-lakshmî-lakshita-vakshaḥ-pradêšanuṁ । pratidinôpachîyamâna-.... pravêšanuṁ । vinamad-ahita-bhaya-chakita-mukha-bimbâvalôkanô....pâda-pîṭha-vinyasta-pada-taḷanuṁ । šrîmat-Tribhuvana-malla bhuja-baḷa vîra...... varddhana-Dêvaru । mûḍalu Naṅgaliya Paḍiya-ghaṭṭa teṅkalu Koṅgu paḍuvalu Bâṟakanûr-âdiy-âda Koṅkaṇada Paḍiya-ghaṭṭa baḍagalu Heddoṟe....yâgalu bhuja-baḷâvashṭambhadiṁ para-maṇḍalaṅgaḷan ottikoṇḍu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam iralu ।

šrî-nirmmaḷam entuṁ bage ।......entu charitram âtmîya-gu- ।
ṇam nirmmaḷam entum enal ।..........Jakkiyabbeyoḷu sogayisuguṁ ॥

intu sach-charitra-pâtra....Kêteya-Nâyakaṅgaṁ Jakkiyabbegaṁ ।

magaḷ âdaḷu Lakshmiye tâṁ । mogam ujjaḷam âge nôrppa-siri-gannaḍi yî- ।
mogav ene Šântaḷe-Dêviya । pogaḷdar...bhâgyavatiyan â-guṇavatiya ॥
Kantuva chintâmaṇi sî- । mantiniyargg îke tâne chûḍâmaṇi yî-(chikka) ।
Sântale rakshâmaṇi tân । entu palargg enisi negalda....taḷadoḷ ॥

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-go..bhuja-baḷa vîra-Gaṅga Hoysaḷa-Dêvaru Šaka-varshsha sâsirada ayvatt-eṇṭaneya Râkshasa-saṁvatsarada Kârttika-šuddha-yêkâdašî-Âdivârad andu Nirugunda-nâḍa hâ... da Chaṇḍimuṇḍiya-tîrtthada šrî-Mahâdêvargge chikka-Šântala-Dêviyargge parôksha-vinayam âgi Elagundadalu biṭṭa vṛitti mûṟu tîrtthada dêva...na pati Chaṇḍimuṇḍiya-tîrtthada Mahâdêvargge sthâna-pati Šâma.....kshaṇa-mûrtti âdaru dêvargge kaṭṭisida keṟe tîrtthada keṟe (usual final phrases and verses)

91

At Kuduregunḍi (same hobli), on a beam of the hora-maṇṭapa of the Lakshmîkânta temple.

Svasti šrî jayâbhyudaya-Šaka-varsha 1193 ṟaneya Sobânu-saṁvatsarada* Šrâvaṇa-sudda 15 Va šrîmat-pratâpa-chakravartti Hoyisaṇa šrî-Vîra-Nârasiṅga-Dêvaru pṛithvî-râjyaṁ geyutt.iralu Kuduregunḍiya Sômanâtha-dêvarige nandâ-dîvigege Kuduregunḍiyal aḍake-davasada suṅkavan eṟadu ..yida Sâtaṇṇana tamma Gôpayyanu kê...mânusyan âgi yindu varusha 1 ke nibandhi ga 1 pa

* The number and name of the year are so given in the original. But Šaka 1193 = Prajôtpatti; Svabhânu = 1205.

2 koṭṭa dharmma chandra-sûryyar uḷḷannavara a-vûra aḍaki-davasake naḍavavaru koḍuta bahu..du koḍade keḍsidavaru šrî-Vâraṇâsiya taḍiyalu brâhmaṇananu kavileyanu konda dôsadalu hôharu

94

At the same village, on copper plates in possession of Nâgappa, shânabhôg of Raṅgapura.

(Nâgari characters)

(I *a*) Šrî-Gaṇâdhipô vijayatê-tarâṁ šubham astu ||
Namas tuṅga-širaš-chumbi-chandra-châmara-charavê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ |
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyam dadhau ||
Kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṁ |
yad gajo'py Agajôdbhûtaṁ Harinâpi cha pûjyate ||
(from 'asti kshîramayâd dêvair' to 'kîrtyâ samindhê' in line 67 is the same as in No. 6 of this taluq)
šakâbdê Šâlivâhasya sahasrêṇa chatuš-šataiḥ |
shaṭ-chatvârimšatâ yuktaiḥ gaṇanâṁ prâpitê kramât ||
vatsarê Târaṇâbhikhyê mâsi Mâdhava-nâmani |
pakshê valakshê 'kshayyâkhya-tṛitîyâyâṁ mahâ-tithau ||
Tuṅgabhadrânadî-tîrê Hêmakûṭôpašôbhitê |
šrî-Virûpâksha-dêvasya sannidhau šubhadâyini ||
sarva-kratu-mahâ-yâga-vâjapêyasya yâjinê |
ašêsha-vêda-vêdânta-purâṇâgama-šâstriṇê ||
kavitâ-rasa-sarvajña-Kaṇḍa-vaṁšâbdhi-janmanê |
Jâmadagnyâvatsa-gôtrâyÂšvalâyana-sûtriṇê ||
maṇḍitâkhila-dharmâya khaṇḍitântara-vairiṇê |
piṇḍîkṛitâgamârthâya paṇḍitâya dvijanmanê ||
vimata-dhvânta-bhâgasya Raṅganâthâkhya-yajvanaḥ |
pautrâya Naññinâthârya-tanujâya su-janmanê ||
Kṛishṇa-Dîkshita-san-nâmnê Kṛishṇa-pâdâgra-chêtasê |
Hâsanâkhyê [III *a*]...varyê šrîmad-Hvaisaṇa-nâḍukê ||
tathâ Bêlûra-sîmâyâṁ khyâtâyâṁ cha kṛita-sthitiḥ |
Harînahaḷḷy-abhida-grâma-sîmântât prâg-diši sthitaṁ ||
Kudarigunḍîti-vikhyâta-sîmâd dakshiṇataḥ sthitaṁ |
Pûmagâmî-purâ..va pašchimâšâṁ samâšritaṁ |
Kabbaḷî-Hosahaḷḷy-âkhya-grâmâd uttaratas sthitaṁ ||
Kṛishṇarâyapuraṁ chêti pratinâma samâšritaṁ |
Mutta[ttî]ty-bhidhaṁ grâmaṁ sarva-sasyâbhišôbhitaṁ ||

sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha samantataḥ ।
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ॥
akshiṇy-âgâmi-saṁyuktam êka-bhôgyaṁ sa-bhûruhaṁ ।
vâpî-kûpa-taḍâkâdi-kachchhârâmaiš cha saṁyutaṁ ॥
putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târakaṁ ।
dânasyâdhamanasyâpi vikrayasyâpi chôchitaṁ ॥
paritaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ।
vividhair vibudhaiš šrauta-pathikair adhikair girâṁ ॥
Kṛishṇa-Dêva-mahârâyô mânanîyô manasvinâṁ ।
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ॥
(usual final verses)

(III *b*) brahmasva-paripushṭâni vâhanâni balâni cha ।
yuddha-kâlê višîryantê saikatâs sêtavô yathâ ॥
a-karasya karâdânâd gô-kôṭi-vadha uchyatê ।
sa-karasya kara-chhêdât prâpnôti paramaṁ padaṁ ॥
mad-vaṁšajâḥ para-mahîpati-vaṁšajâ vâ
yê bhûmipâs satatam ujvala-dharma-chittâḥ ।
mad-dharmam êva paripâlanam âcharanti
tat-pâdukâ-dvayam idaṁ sirasâ vahâni ॥
âditya-chandrâv anilô'nalaš cha dyaur bhûmir âpô hṛidayaṁ manaš cha ।
ahaš cha râtriš cha ubhê cha sandhyê dharmaš cha jânâti narasya vṛittaṁ ॥
tad idam avanî-vanîpaka-vinuta-dhurîṇasya Kṛishṇa-Râyasya ।
šâsanam anukṛita-vaibhava-satata-vidhânasya sukṛita-paripâkasya ॥
Kṛishṇa-Dêva-mahârâya-šâsanêna Sabhâpatiḥ ।
abhâṇîd vara-sandarbhaṁ tad idaṁ tâmra-šâsanaṁ ॥ šrî
Appaṇâchârya-varyaš šrî-Vîraṇâchârya-nandanaḥ ।
â-kalpam ašnutê kîrttiṁ chiraṁ šâsana-lêkhakaḥ ॥
šrî šrî šrî šrî-Virupaksha (in Kannaḍa characters)

95

At Koṇḍajji (same hobli), on a stone in front of the Aḷḷâḷanâtha temple.

Siddhârtti-saṁvatsarada Chaitra-ba 13yu Guruvâradalu Chinnappa-Nâyakayanavara kâryakke karttarâda Kaḍadaravaḷḷiya Aṅkaṇṇanu Chennappa-Nâyak-aiyanavarige binnahaṁ mâḍi Koṇḍajji Allaṇṇanâtha-svâmiya naivêdyakke Vîrâpuravanu bêḍige kâṇikeyâ..............................

96

At Ballênahaḷḷi (same hobli), on a stone in the south wall of the Raṅganâtha temple.

Šrîmatu-yimmaḍi-Ranavarige puṇyav âgabêkendu Chôḷa-Vimarase Kanaka-Râuta mâḍuva..sêve.......yidakke doregaḷige Sîgeda Halige-Gauḍa Koṇḍajji-Maliyaṇa-Gauḍana mommaga Kaliyaṇa-Gauḍage gauḍikeyali hâkida sâsana Maṭadara Chôṭi-Dêvara baraha aḷupidôna bâyali katte..................

97

At Kaḍadaravaḻḻi (same hobli), on a stone to the south of entrance of the Mahantêšvara temple.

(Grantha and Tamil characters)

Šrî

namas tuṅga-širas-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

Svasti šrî Parâbhava-saṁvatsarattu Jêshṭha-šuddha-bidige-Sômavârattu nâḷ Iṟaiyeṅgapuram âna Kaḍanduṟavaḻḻiyil ašêsha-mahâ-janaṅgaḷôṁ svasti šrîmanu-mahâ-pradhâni sarvâdhikâri mahâ-pasâyitan parama-višvâsi vasudhaika-bândhava periya-mane-peṟgaḍi Chandiramauliyaṇṇa-uḍaiya Periyâḻvêšvarattu dêvaṟku šêshamâka eṟṟika šandai-tteruvukku nâlu pon-iṟai koṇḍu adhikam âna pon dêvaṟku šêshamâka eṟṟaikku ddânaṁ paṇṇi â-chandirâṟka-sthâyiy âka naḍakkaḍavad âka dânaṁ paṇṇi šilâ-lêkai paṇṇi kkuḍuttôṁ inda mahâ-janaṅgaḷôṁ idil piṟanda anniyâya niyâyam uḷarudu dêvar tiruppaṇikku šêshaṁ iddharmattukku anišaṁ vakraṁ šonnâr-uṇḍâkil Šrîparajaitra-naṇḍêšvaram nâyanâr Siva-drôhikaḷ svastir astu šrî

98

At Sige (same hobli), on a stone in front of the Hanumanta temple.

Šrîmukha-saṁvatsarada Chayitra šu 1 lu šrîman-mahâ-maṇḍalêšvara Nugibaḷḷiya Virupa-Râja-mahâ-arasugaḷa komâra Mala-Râjagaḷu tamage puṇyav âgabêkendu Sîgeyada Hanumanta-dêvara gade bedala biṭṭu hugi ga ¼ biṭṭhevu yidake aḷupidavanu yî-ûra kuḷuvâḍi maganu.....eñjalu tinda

99

At the same village, on a virakal in front of the Dêviramma temple.

Svasti Nîtimârgga Koṅgoṇi-varmma dharmma-mahârâjâdhirâjar Kovaḷâḷa-pura-varêsvara Nandagiri-nâta šrîmad-Permmanâḍigaḷ paṭṭaṅ gaṭṭida padinêḷaneya Pâlguṇa-mâsa-krishṇapaksha-bhidi..yeya Âdityavâram âge.........ṟa paḍiy akki.....Noḷambanadu.........na ôdide......

100

At the same village, on a virakal in front of the Kalle-dêva temple.

Sôbhakṛitu-saṁvatsarada Mâ............šrîmat-pratâpa-chakravarti-Hoysaḷa............šrî-Sômêsvara-Dêvaru pṛithvî-râjyaṁ geyyuvalli Hosagere...

101

At Kellavatti (same hobli), on a stone in front of the Lakshmî-Nârâyaṇa temple.

Lakshmî-latâliṅgita-bâhu-šâkha..
vêdârttha-vijñâna-sananda-pushṭita.. ।

....

......vinda-kalpa-druma........ ||

.........varddhana-pratâpa-chakravartti Poysaṇa..............mudradali sukha-saṅkathâ-vinôdadiṁ...mâḍisida śrî-Lakshmî-Nârâyaṇa-dêva..............Dêvaṇṇanavaru Saka-varsha 1189 Kshaya-saṁvatsarada..........Ilâḷa-perumâḷa-dêvara.........amṛita-paḍige â-mahâ-janaṅgaḷa kaiyalu.................kâlôchitade munna krayake koṭṭu.........â-Perumâli-Dêvaṇṇa.........ra siddâya vîsav eraḍanu dêva............tamma gadde salage 1 danu diva..........Peḷiyakêriya baḍav âgi....mûḍavâgi..banda â-mûṟ-aṅgaḍiya........siddâya vîsa............ tôṟu maṇṇa gaddege..................gadde Allâḷanâthana archanâ-vṛittiya.........nambiyarige saluvadu intu yid ella Allâḷanâtha-dêvargge dhâre[ya]n eṟadu koṭṭeü yî-dharmmakke mahâ-janaṅgaḷu Soḍappaṇṇage varshaṁ prati nibandiy âgi salistaha paṇa 3½

Namalla-Nâyar (in Tamil characters)

102

At the same village, on a stone near the Tirumala-dêva temple.

(6 lines illegible) svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍaḷêsvaranuṁ Dvârâvatî-pura-varêśvaranuṁ Yadu-kuḷa-kaḷasa-kalita-nṛipa-dharmma-harmmya-mûla-stambhanuṁ apratihata-pratâpa-vijita-vijayârambhanuṁ | Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ śrîman-Mukunda-pâdâravinda-vandana-vinôdanuṁ akshuṇṇa-lakshmî-lakshmita-vaksha-pradêśanum ity-âdi-nâmâvaḷî-samêtar appa śrîmat-Tribhuvana-malla Taḷekâḍu-goṇḍa-bhuja-baḷa vîra-Gaṅga Vishṇuvarddhana-Hoyśala-Dêvaru mûḍala Naṅgaliya Paḍiya-gaṭṭam teṅkalu Koṅgu Chêram Anamale paḍuvalu Bârakanûra-gaṭṭaṁ baḍagalu Peddoṟe âdiy âge bhuja-balâvashṭambhadiṁ koṇḍu nishkaṇṭakam âgi sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyuttal irddu sakala-samaya-dharmma-paripâlana-śîḷar âgi Nirggunda-nâḍ-oḷagaṇa Kellavattiyam nijânujan app Udayâditya-Dêvage parôksha-vinayaṁ mâḍi agrahâram âgi padineṇṭu-vṛittiyaṁ samakaṭṭi brâhmaṇargge sva-hastadiṁ dhârâ-pûrvvakaṁ mâḍi....t all int âdya-pratishṭhe mâḍisida śrî-Janârddaṇa-dêvargge hadineṇṭu-vṛittiyoḷage eraḍu vṛittiyaṁ dêvanu dhârâ-pûrvvakaṁ mâḍi koṭṭanu | alli dêvargge nitya-paḍiy âgi nandâ dîvige ondu sañje-soḍar eraḍu devasakke mûṟu hottiṅgaṁ mûguḷ-akki paḍi | Uyyakoṇḍa dêvara lôhada pratimege nivêdyaṁ nitya-paḍi mûṟu-baḷḷ-akki alliṁ dêvara pûjârige gadyâṇaṁ mûṟu parichârakaṅge gadyâṇav eraḍu nandana-vanadâtage gadyâṇav eraḍ aṅga-jâvada kâhinavaṅge paṇav ayd â-eraḍu-vṛittiy allade vûra teṅkaṇa-deseya Êchagâmuṇḍana-keṟe mattaṁ vûra îśânyadalu Gaṅga-mâra-dêviya haḍuvaṇa-meyal ikkhaṇḍuga-gadde mattaṁ â-vûra Oḍey-Âṇḍana Baṟaḍana-keṟeya gaddeyalli khaṇḍuga-gaddeya orvva-brâhmaṇaṅge dânaṁ-

geydan â-gaddeya Nambiy-Âṇḍa mâṟugoṇḍu šrî-Janârddana-dêvarige koṭṭa ant adu khaṇḍu[ga] gardde int î-yaraḍu-vṛittiyaluṁ Êchagâmuṇḍana-keṟeyaluṁ Gaṅgavûr-aḷeya haḍuvaṇa meyal ikkhaṇḍuga-garddeyaluṁ subhikshav âgi kâla lês âgi bhûmi beḷadanduṁ kâla-guṇadinda vṛishṭi alpav âgi alpa-beḷas âgi beḷa-danduṁ allige takka baṅgiyalu paḍiya naḍasuvar । int inituvaṁ Kellavattiya ašêsha-mahâjana-parama-Vaishṇavar sadharmmadiṁ Poysaḷa-râjyakk abhyu-dayama paripâlisuvaru Tiṟiya-kâḍina baḍagaṇa kaḍeya hiriya-hûvina-tôṭa adakke hesaru Tôraṇašûra । Mahadêvara dêgulada baḍagaṇa meya â-Kaṭṭe-mikki emba tôṭa haḍuvaṇa halasina yîḷiya mâvina hiriya-tôṭa । â-tôṭadinda mûḍaṇa Sômeyâṇḍiyar koṭṭa tôṭa int initu tôṭaṅgaḷaṁ brâhmaṇaru šrî-Janârd-dana-dêvarige koṭṭaru । Sôbhakṛit-saṁvatsarada Pusya-mâsada uttarâyaṇa-saṅ-krântiyandu Kâvêrî-dêviya taḍiyal irddu šrî-Vishṇuvardhana-Hoysaḷa-Dêvar Nirggunda-nâḍ oḷagaṇa Kellavattiya tamma tamma Udeyâditya-Dêvaṁ Kella-vattiyalu svarggasthan âdoḍe âtaṅge parôksha-vinayam âgi âtana âšrita-brâ-hmaṇargge agrahâra sarvva-namasyav âgi sva-hastadiṁ dhârâ-pûrvakaṁ mâḍi koṭṭar । yî-dharmma koṭṭa phala vahaḷ aggu । yî-dharmmav aḷiven endu nenada-vagaṁ anumati-mâḍidavagaṁ Gaṅgâ-dêvi-taḍiyalu sâyira-kavileya konda dôsha-van eydugu ।

sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ ॥

yidan ella vichârisi yî-dharmma paripâlisuvadu ॥ maṅgaḷam aha šrî šrî šrî

103

At the same village, on a stone south of the Janârdana temple in the fort.

.... Raṅga-Râja .... Bayappa-Nâyikara .... kâryakke kartar âda .... Râjaya-Dêva-mahâ-arasu .... Koyadara-Gauḍa umbaḷi .... namage Kṛi-shṇappa-Nâyaka .... Sâligrâmada-sîmey oḷagaṇa Kellavatti .... nâu daṇḍige-umbaḷiy âgi ....

105

At Nittûr (same hobli), on a stone east of the Sômêšvara temple.

.... šrî
nôḍire vîranaṁ negaḷva Sâhasa-mallanan âji-raṅgadoḷ ।
kûḍiye bandaraṁ neṟeye kâyal avan. . .n onde billiniṁ ।
ṟûḍhige sanda meṭṭ-aṟeya dâriyoḷ oppire nâḍe. . . ।
. .ḷ oḍḍi gelvan andaḍin â-kali bîḍ irade kanuveyoḷu ॥
kâḍoḷag......... । . . .yemmaru. ......tâgidaḍ avaraṁ ।
vôḍisi geldaṁ dhuradoḷu । kâḍ-oḍeyana kaṇṇa savi kalasaṁ Jakkaṁ ॥
heṇḍir-uḍe muchchuvâgaḷu । . . .kali billan neneya Bêḍara-Jakkaṁ ।
kaṇḍadoḷ iṇḍeyan âḍiye । chaṇḍaṁ kali sattu paḍedan â-sura-puramaṁ ॥

svasti šrî Šaka-varsha 1135neya Šrîmukha-saṁvatsarada Âshâḍha-ba 9 Maṅgaḷavârad andu Jakka-Bôva-mallaṁ Ayadoreyoḷ kâdi tâṁ sura-lôka-prâptan-âda âtana makkaḷu Dêvaṇṇ-amâtyaṅgaḷu vîra-galla nillisidaru ।
hûvina vimânav êrisa-l । ê vîra-jaüvaneyar esava..chenneyaruṁ ।
dêvâṅganeyar palaruṁ । bhâvise sura-lôkak eseye Jakkanan uydar ॥
sura-vaniteyar uyyaloḍaṁ । sura-dundubhi poyye suragi-pûvina maḻeyaṁ ।
sura-lôkaḍalli Jakkana- । n irisiye tâṁ vîra-rasava pâḍidar âgaḷ ॥

106

At the same village, on a vîrakal north of the Kallê-dêva temple.

Šrî

tolatolag endu mârmmaleva Vajjrana sêneyan okkal-ikki tâṁ ।
tolagade nindu vairi-bhaṭaraṁ tave kondu raṇâjiraṅgaḷoḷ ।
maled idir-ântaraṁ taṟidu kaṇ-basa vottuvin ondu taḷginiṁ ।
kalitanamaṁ Nṛisiṁha-naranâthana nâyaka-Bomman urvviyoḷ ॥
baṟa-siḍil eṟaguva teṟadind । uṟad ântaran ikki pokku saṅgara-dhareyoḷ ।
kuṟi-daṟi daṟidaṁ palavara- । n uṟe gali Niṭṭûra Mâcha-Gauḍana Bammaṁ ॥
yîs iṟidu virdda Bammana । n â-sura-kântey..ikki emag emag embâ ।
..ravam uṇmuttire san- । tôsadin idirgoṇḍar andu sura-lôkadoḷaṁ ॥

Svasti šrî Saka-varishaṁ 1143neya Vikrama-saṁvatsarada Phâlguṇa-šu 5 Bu । šrî-Vîra-Nârasiṁha-Dêvaru Dôrasamudrada nelevîḍinoḷu pṛithvî-râjyaṁ geyyuttaṁ Vajra-Dêvana mêle Mâdhava-daṇṇâyakara daṇḍa-haḷḷadiṁ Kanaṟiya kâḷegadalli Niṭṭûra Mâcha-Gauḍana maga Bommeya-Nâyaka kâdi sura-lôka-prâptan âda maṅgaḷam aha šrî šrî ॥

107

At the same village, on a stone south-east of the Kallê-dêva temple.

Svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêsvaraṁ Hoysaḷa-Dêva-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ salluttam ire । (Tammaḷudayyanuṁ kûḍi mâḍisida...ga)* ॥ Châḷôkya-Vikrama-saṁvatsarada šaka-varsha 1018neya Yuva-saṁvatsarada Šrâheyalu mâḍisida Hiñcha-Gâvuṇḍana maga Bûva-Gâvuṇḍaṁ dêgulaman ettisi keṟeyaṁ kâlumaṁ kaṭṭisi koṭṭa poṁ gadyâṇa 555 dêvâlyakke naḍeva gadde khaṇḍuga âṟu beddal mattar ondu iṁt î-dharmmamaṁ pratipâḷisuvaru ॥ Šivayya Bûva-Gâvuṇḍana peṇṇiṅge gaṇḍana pêḷvudaṁ teṟuvaru Mâra-Jîyara maṭa ॥ (usual final verse)....

108

On a vîrakal south of the same temple.

Svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Talekâḍu-Koṅgu-Naṅgali-Koyatûru-Noḷambavâḍi-Banavase-Hânuṅgallu-goṇḍa bhuja-baḷa vîra-Gaṅga

* The sentence in brackets is a later addition.

Poysaḷa-Dêvara putra Nârasiṅgha-Dêvana râjyada.......Châḷukya-Vikrama-kâlada 70neya Kshaya-saṁvatsarada Phâlguṇa-šuddha 14 Su । Lôkamâṇika-Seṭṭiya maga Maleya-Gâüṇḍa maga-vaṟeyaṁ Niṭṭûra mûḍaṇa Khûteyakeṟeya tuṟu harivalli kâdi tuṟuvaṁ magurchchi tâṁ sura-lôka-prâptan âda

109

On another virakal at the same place.

Vîra-Nârasiṁha-Dêvara kâladalli Châḷukya-Vikrama-kâlada 69neya Krôdhana-saṁvatsaradalu Bikki-Ṣeṭṭiya magaṁ kâde sura-loka-prâptan âdaṁ

110

Around the Upparike-Basavana kambha, south-east of the same village.

Šrî svasti šrimad-anâdiy-agrahâraṁ šrî-Sauraṭṭa-Sômanâthapurav appa Niṭṭûra mahâ-janaṅgaḷu Sômanâtha-dêvara amṛita-paḍiya bâgi. .Virôdhikṛitu-saṁvatsa-rada...........Sômanâtha-dêvara sthânika Prabhâyita...................

111

At Muttatti (same hobli), on a stone near the Mâdhavarâya temple.

Šrîmatê Râmânujâya namaḥ । svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1450neya varttamânakke saluvike Sarvadhâri-saṁvatsarada Šrâvaṇa-ba 5lu šrîman-mahârâjâdhirâja râja-paramêšvara Kṛishṇa-Râya-pautra Veṅkaṭâdri-putraru Siṅgappa-Nâyakara............Nâyakaru Muttattiya šrî-Mâdhava-dêvarige..............saṅkrânti-puṇya-kâladalu šrî-Mâdhava-dêvarige Mu-ttatti-sthaḷada Ponnappanahaḷḷiyanu šrî-Mâdhavârppaṇav endu koṭṭev âgi Ho-nnênahaḷḷige saluva chatus-sîmeg oḷagâda nidhi-nikshêpa-jala-pâshâṇa....... ....staḷa-svâmyav emba ashṭa-bhôgad oḷagâgi..........................

112

On four pillars of navaraṅga-maṇṭapa of the same temple.

(south-west pillar) Svasti samadhigata-pañcha mahâ-šabda mahâ-maṇḍaḷêšvara Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kulâmbara-dyuma (north-west pillar) ṇi samyaktva-chûḍâmaṇi Taḷekâḍu-goṇḍa bhuja-baḷa vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêvaru Vinayâditya-daṇḍa- (south-east pillar) nâyaka mâḍisida Hoysaḷa-Jinâlayakke biṭṭa datti šrî-Mûla-saṅgha-Dêšîya-gaṇada Postaka-gachchhada Koṇḍakundânvayada šrîman-Mêghachandra-traividya dêvara šishyaru (north-east pillar) šrî-Prabhâchandra-siddhânta-dêvargge saṅkrânti-vyatîpâtad andu kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti hiriya-keṟeya keḷage modal-êriya

gadde hattu-saligeyaduṁ ondu-salage tôṇṭeyaduṁ basadiya muntana immaḍalu bedaleyumaṁ Baḷḷigaṭṭamumaṁ basadiya baḍagaṇa.........(south-east pillar) Vineyâdityâlaya

114

At Pûmegâme (same hobli), on a stone south of the Kallêśvara temple.

Svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja râja-paramêśvaraṁ parama-bhaṭṭârakaṁ Satyâśraya-kula-tiḷakaṁ Châḷukyâbharaṇaṁ śrîmat-Tribhuvana-malla-Dêvaru vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ salluttam ire tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvatî-puravarâdhîśvara Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Vâsantikâdêvî-labdha-vara-prasâda-śrî maleparoḷu gaṇḍâdy-anêka-nâmâvaḷî-samâlaṅkṛita-mukhyar appa śrîman-mahâ-maṇḍalêśvaraṁ śrîmat-Tribhuvana-malla Talakâḍu-Gaṅgavâḍi-Noḷambavâḍi-Uchchaṅgi-Banavase-Hânuṅgallu-Koṅgu-Naṅgali-goṇda bhuja-baḷa vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ sallutam ire tat-pâda-padmôpajîvi....

....Koṅgu Siṅgimale-Râyapuraṁ Taḷakâḍu-Roddam ।
â-Beṅgiri-vâsa......Vallûru-Chakragoṭṭav-U- ।
chchaṅgi-Virâṭanâ-poḷalu-Baṅkapuraṁ............ ।
parâkramaṁ vijaya-varddhanan-â-kali-Vishṇu....... ॥

samasta-praśasti-sahitaṁ śrîmatu.....................................
.........yoḷu Kochatâḍadd iṟiyalu Jaga-Dêvana daṇḍu naḍa.......ant â-Jaga-Dêva naḍada naḍeya..............chantâḍadd iriyalu Vishṇuvarddhana-Hoysala.........meya dânaman ittu...................................
.....Kâchaṇaṅga suta puṭṭida Basavana.....Dharmajaṁ । svasti samasta-guṇa-sampanna nuḍidu ma....gôtra-pavitra parâṅganâ-putra nîti-Châṇakyan êka-vâkya śrî-Kali-dêva-labdha-vara-prasâda Hoysaḷa-Dêva-pâdâravinda-vandana-vinôda haya-Vatsa-Râja gaṇikâvaḷi.........malla bhîtaraṁ kolla sâhasôttuṅga......muj-jagaṁ ...kûrttaḍ-âdy-anêka-nâmâvaḷî-prasasti-sahitar appa śrîmatu sâhaṇi-Basavayyaṅgaḷu Pûrvvagâveya dêvâlayamaṁ mâḍisi Saka-varsha 1061 Siddhârtti-saṁvatsarada Pushya-sudda 5 Sômavâra-vyatîpâtad uttarâyaṇa-saṅkrântiyu kûḍid andu Kriyâsakti-Paṇḍitara kâlaṁ karchchi dârâ-pûrvvakaṁ mâḍi Kali-dêvan-aṅga-bhôga-nivêdyakkaṁ tapôdhanara âhâra-dânakaṁ biṭṭa datti hiriya-keṟeya modal-êriya gadde khaṇḍuga 4 kibbayalalu khaṇḍuga 2 Asadagaṭṭada modal-êriya gadde khaṇḍuga 1 dêvara mûḍaṇa kiṟu-keṟeya hûvina tôṇṭamuṁ vûra dakshiṇa-pûrvva-diśâ-bhâgada beddale matta.....(usual final phrases and verse) int î-dharmamaṁ Pûrvvagâveya Bâta-Gauḍana suputraṁ.... pratipâlisuvadu

115

At Grâma (Grâma hobli), on a stone in the raṅga-maṇṭapa of the Dharmêšvara temple.

Svasti šrîmad-anâdy-anta-Dharmêšvara-samîšvaraṁ ।
namâmi sarva-kalyâṇa-šâsanaṁ Šiva-šâsanaṁ ॥
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1454 neya Nandana-saṁvatsarada Jêshṭha-šuddha 5 Sômavâra-puṇya-kâladalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Achchuta-Dêva-Râya-mahârâyaru sukha-râjyaṁ geyyutt irppaṁ ।

šrî-Narasiṁhana tanayaṁ । bhûnâthaṁ vîra-Kṛishṇa-Râyaṅg anujaṁ ।
tân irppaṁ Vidyânaga- । rî-nilayaṁ Achchutêndra-siṁhâsanadoḷ ॥

ant eseva chatus-samudrâdhîšvarana kâruṇya-vârâsi-sampûrṇa-sudhâkaranuṁ Šiva-pûjâ-dhurandharanuṁ Daṇḍappa-puṇya-garbha-sambhava-Timma-bhûpâlanoḷu puṭṭipaṁ ।

šrî-Mahâdêva-pûjârthaṁ râmaṇîyaka-vaibhavaṁ ।
bhûmîša-Timma-bhûpêndraṁ svâmi-kârya-dhurandharaṁ ॥

ant eseva Timma-bhûpaṅg anuja-santânaṁ gô-bhûmi-hiraṇya-kanyâ-dâna-dhârâ-pravâha-hastanuṁ kavi-jana-vâkya-sudhâbhishêka Sandem-arasa-puṇya-garbha-sambhava-Dêma-bhûpâlanoḷu puṭṭirppaṁ । šrî-Achchuta-Dêva-Râya-mahârâyaru Keṟeya-Timm-aras-ayanavarige amarada-nâyakatanake pâlisida Šânti-grâma-sîmeyoḷagaṇa Yeleyûra-sthaḷad oḷagaṇa Vogarahaḷḷi-grâmavanu namma Šânti-grâmada Dharmêšvara-dêvara vutsava-mûrtti-Chandrašêkhara-dêvarige nitya-kṛityavâgi dina 1 kke 2 harivâṇa naivêdyakku 10 mandi-brâhmaṇa-bhôjanakku dvandvavâgi Dharmêšvara-liṅgana sammukhadalli samarpaṇava mâḍi koṭevu । šrî-Achchuta-Dêva Râya-mahârâyaru Keṟeya-Timm-aras-ayanavarige amarada-nâyakatanake pâlisida Šânti-grâmada sîmey oḷagaṇa Yeleyûra sthaḷada Vogarahaḷḷi-grâmakke uṇṭâda sarva-svâmya ashṭa-bhôga-sahita Šânti-grâmada Dharmêšvara-dêvara sthânakke karttarâda Dêvaru-Bhaṭṭara hastake sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi nîvu vobaru sahavâgi varusha 10 mandi brâhmarige pratidina â-chandrârka-paramparyâgi šrî-Dharmêšvara prîtan âgabêkendu satrakû Chandrašêkhara-dêvarigû kûḍi samarpaṇava mâḍi koṭṭevu । šrî-Achchuta-Râya-mahârâyaru Keṟeya-Timm-aras-ayanavarige amarada-nâyakatanake pâlisida Šânti-grâmada sîmey oḷagaṇa Yeleûra sthaḷada Vogarahaḷḷi-grâmavanu Keṟeya-Timm-aras-ayanavarige puṇya Achchuta-Râyarige sakala-sâmrâjyav âgabêkendu Šânti-grâmada Dharmêšvara-liṅgage satrakû samarpaṇava mâḍi koṭṭevu ।

sva-dattâd dvi-guṇaṁ puṇyaṁ para-dattânupâlanaṁ ।
para-dattâpahârêṇa sva-dattaṁ nishphalaṁ bhavêt ॥

dêva-dravyôpabhôktâ cha dêva-kârya-vighâtakaḥ ।
dêvatâ-nindakaš chaiva a-putraš chôpajâyatê ॥
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâm ।
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ॥

116

On a stone, south of the same temple.

Šrîmat-trailôkya-pûjyâya sarvva-karmma-su-šâkshiṇê ।
phaḷadâya namô nityaṁ Kêšavâya Šivâya cha ॥
Šrišôdarâmbujabhavâd uditô'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastaḥ ।
Âyus tataš cha Nahushô Nahushâd Yayâtis
tasmâd Yadur Yadu-kuḷê bahavô babhûvuḥ ॥
khyâtêshu têshu nṛipatiḥ kathitaḥ kadâchit
kašchid vanê muni-varêṇa Šaḷaḥ karâḷaṁ ।
šârdûḷakaṁ prati hi poy Saḷa ity atô'bhût
tasyâbhidhâ muni-vachô'pi chamûru-lakshma ॥
tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchhanâḥ ।
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ॥
maṇḍaḷâgra-samutpanna-têjasâ dviḍ-baḷâbdhayaḥ ।
âkṛishya jîvanaṁ têna niššêshaṁ šôshitâ bhuvi ॥
prîtiṁ sa sva-karêṇa sarvva-bhuvanasyôtpâdayaṁš chandravat
bhîtiṁ vairi-kulêshu daṇḍa-mukhatas sampâdayan Dharmavat ।
sphîtiṁ sâdhu-janê nijâvataraṇâd arôpayan Kṛishṇavach
chakrê šuklataraṁ varô nija-yašaš-chakrêṇa chakraṁ bhuvaḥ ॥
lêkhêva vêḷêva su-mêkhaḷêva sudhâṁšu-bimbasya sudhâmburâšêḥ ।
surâchaḷasyâbhavad agra-bhâmâ tasya priyâ šrî-Keḷeyabba-nâmâ ॥
Gaṅgâ-payôdhyôr iva puṇya-hêtuḥ saṅgas tayôr apy abhavat su-hêtuḥ ।
putras tatô'bhûd Eṛeyaṅga-nâmâ sîmâ guṇa-grâmabhṛitâṁ prasiddhaḥ ॥
kṛipayâ cha kṛipâṇêna prajâ bhûmêš cha kaṇṭakân ।
rakshan Dharma-sutô jâtaḥ kshatra-dharma-sutaḥ priyaḥ ॥
â-narapatig ambhôdhig a- । nûna-gabhîrateyiṁ samanisirddantire san- ।
mânini Yêchala-Dêvi ma-nô-nayana-prîti samanisalu samanisidaḷ ॥
ubhaya-kula-šuddhey enip â- । subha-lakshaṇegaṁ su-charita-bharitan enipp â- ।
prabhugaṁ mûvar ttanayar । ssubhagar bBallâḷa-Vishṇu-Vudeyâdityar ॥
šruti-kathita-pathadoḷ amard ire । gatigaḷu šuddhâtma-tatvadoḷu tiḷid ire san- ।
matigaḷu puṇyâtmar ivar । ggatigaṁ râjyakkam oppe bhâjanam âdar ॥
madadin idirâda Pâṇḍyana । madamaṁ nija-khaḷga-baḷade karchchiye kaḷed ô- ।
vade râjya-lakshmiyaṁ koṇḍ । adaṭar kkêvaḷame Vishṇu-Ballâḷa-nṛipar ॥
Dôrasamudradalli Jaga-Dêvana sêneyan ikki tamma tôḷ ।
vîra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- ।

šmîra-vilêpamaṁ neṟapi tat-padakaṁ beras eyde koṇḍu bhaṇ- |
ḍâraman â-nṛipar taḷeda vîraman âro gabhîram ennadar ||
paramârâdhyaṁ Mahêšaṁ kula-vadhu vijaya-šrî nelaṁ pôshya-varggaṁ |
doregaḷ vaivâha-sambandhigaḷ ene negard â-râyar ambhôjajâṇḍô- |
daradoḷu teṅgâya nîr antire tiḷida jasaṁ tanna bhaṇḍâram âgut-
tire Ballâḷâvanîšaṁ pogaḷe jagam asêshaṁ mahatvakke nôntaṁ ||
jayati dharaṇi-lôkôttaṁsitâtmîya-pâdaḥ
chatura-vibudha-gôshṭhî-prauḍha-vâṇî-vinôdaḥ |
sakaḷa-chatura-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ||
ravi-têjô-lateyoḷ podaḷda phaḷam emb ant irppinaṁ pûrṇṇa-bim- |
bavan uḷḷ indu-yašô-višâḷa-lateyoḷ pû-goñchal ant irppinaṁ |
dhavaḷa-chchhatrada taṇpu bhûmig amard irppant irppinaṁ kshatra-dha- |
rmma-viḷambaṁ pogaḷvaṅg aḷumbam enisutt â-Vishṇu-bhûpâḷanoḷ ||
para-nṛiparaṁ taḍaṁ sadidu bêliyan ikki paṭu-pratâpam ur- |
bbire Taḷakâḍa nîḍu gaḍid aḷkuṟe suṭṭu turaṅgamâṅghri-sañ- |
charaṇadin urttu vîra-rasadoḷ padan âdaḍe kûḍe bittidaṁ |
suruchira-kîrttiyaṁ nṛipa-šikhâmaṇi Sâhasa-Gaṅga-Poysaḷa ||
padadoḷ kûrmma-svarûpaṁ nayana-yugaḷadoḷ matsya-rûpaṁ ghana-grî- |
vadoḷ âdi-krôḍa-rûpaṁ naḍuvinoḷu nṛisiṁhatvam âtma-prabhâvâ- |
spadadoḷ râmâšrayatvaṁ mati-vikasanadoḷ bauddha-rûp âgi gujj â- |
gade kalkitvakke mey târada Hariy enipaṁ Vishṇu Vishṇu-kshitîšaṁ ||
dhuradoḷ mâṟântaraṁ konḍapan ereda janakk ittapaṁ bhîtiyindaṁ |
šaraṇ end âr bbandaḍaṁ kâdapan idu pusiy emb uddhatar kkâdi norkk ach- |
chariyindaṁ bêḍi norkkalladaḍe maṟege vandirddu norkk aṭṭi kolguṁ |
karad îguṁ kâgum entuṁ seṇasuv-adaṭar âr pPoysaḷaṅgaṁ Javaṅgaṁ ||

svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaranuṁ Dvârâvatî-pura-varâdhîšvaranuṁ Yadu-kuḷa-kalaša-kaḷita-nṛipa-dharmma-harmmya-mûḷa-stambhanuṁ apratihata-pratâpa-vijita-vijayârambhanuṁ Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ šrîman-Mukunda-pâdâravinda-vandana-vinôdanuṁ akshuṇṇa-lakshmî-lakshita-vakshaḥ-pradêšanuṁ pratidinôpachîyamâna-puṇya-pravêšanuṁ šârddûḷa-lâñchhananuṁ Padmasadma-tapaṟ-pûta-vêda-parbbatâdhîšvaranuṁ râja-samâja-bhâsvaranuṁ yašaḥ-prasara-paripûrṇṇa-padmajâṇḍanuṁ malaparoḷ gaṇḍanuṁ Taḷakâḍu-Naṅgali-Koṅgu-Noṇambavâḍi-Banavâse-Hânuṅgallu-goṇḍa bhuja-baḷa-Vîra-Gaṅganuṁ vijaya-Nârâyaṇanuṁ âḷiṁ munn iṟivanuṁ šauryyamaṁ meṟevan enisida šrî-Vishṇuvarddhana-Dêvara pâdârâdhaneyind agaṇya-kâruṇya-matiy enisida šrîmat-piriy-arasi paṭṭa-mahâdêvi Šântala-Dêviyaru |

pati-bhakti bhavad deyvakkaṁ | hitam embudan aṟidu vinayadiṁ Vishṇu-mahî- |
patiyaṁ mechchisute mahâ- | sati Šântala-Dêvi paṭṭamaṁ dhariyisidaḷ ||
Girijeya pâda-padma-vigaḷaj-jaḷadindame korbbi nîti vi- |

starisire sompu-vettu purusha-bratadiṁ daḷam êṟi bhâgya-mañ- |
jarigaḷan ântu rañjisuva Šântala-Dêviya rûpu-kalpa-va- |
llariy aḍardattu Vishṇu-nṛipan emba samunnata-kalpa-vṛikshamaṁ ||
satataṁ nôrppaḍe Lakshmi-dêvate raṇa-byâpâradoḷ khaḷga-dê- |
vate binpindame bhûmi-dêvate janakk ell andadiṁ puṇya-dê- |
vate vâg-dêvate viddeyoḷ sakaḷa-kâryyôdyôgadoḷ mantra-dê- |
vate nâthaṅg ene Šânti-Dêviyan ad inn ê vaṇṇipaṁ baṇṇipa ||
pitṛi Mârasiṅgan amaḷa- | brata-yute tâyi Mâchikabbe tanninde mahôn- |
natiyaṁ taḷedire Vishṇuva- | n atišayam ene Šânti-Dêviy ârâdhisidaḷ ||
besanaṁ pati-hitadalliye | besanaṁ dvija-dêva-pûjeyalliy ene negardâ- |
besanaṁ nômpigaḷalliye | besanaṅgaḷu Šânti-Dêviyoḷu peṟam oḷavê ||
patiya kaḷaṅkaman âtma- | dyutiyind apaharisaḷ endu Rôhiṇiyaṁ |
pati-hite Šântala-Dêviya | sita-kîrtti-jyôtsne santataṁ nagutirkkuṁ ||

svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâginî-dvitîya-Lakshmî-samâneyu manasvinî-mâna-sîmeyuṁ Dharmmêšvara-vara-prasâda-putriyuṁ | kêtaka-daḷâpahâsi-kêkara-kaḷâpa-kamanîya-nêtreyuṁ Baripura-payônidhi-janita-Kamaḷeyuṁ akshuṇṇa-puṇya-bratâcharaṇa-vimaḷeyu | parivâra-târakâ-parivṛita-navêndu-lêkheyuṁ | bhuvana-jana-puṇya-pushṭa-kaḷpa-kuja-šâkheyuṁ | yašaḥ-prasara-pâṇḍurita-dikpâḷa-chûḍâmaṇiyu | Nagarâjanandinî-pâdâravinda-vandanâbhiruchiyuṁ | šyâmaḷa-kômaḷa-bhrû-viḍamba-jita-Šachiyu | agaṇya-lâvaṇya-sampanneyu | mṛidu-madhura-vachana-prasanneyu | pañcha-lakâra-pañcha-ratna-yukteyu | šrîmad-Vishṇuvarddhana-Hoysaḷa-mahîpâḷa-pâdâbja-bhakteyu | saṅgîta-vidyâ-Sarasvatiyum abhinavârundhatiyum enisida šrî-mat-piriy-arasi-paṭṭa-mahâdêvi-Šântala-Dêviyargge sakâruṇyadiṁ šrîmat-Tri-bhuvana-malla Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêvaru mûḍalu Naṅgaliya haḍiya-ghaṭṭa teṅkalu Koṅgu Chêram Anamale haḍuvalu Bârakanûra-ghaṭṭav âdiyâgi baḍagalu Heṟddoṟe Sâvimaleyind oḷagaṇa bhûmiyaṁ bhuja-baḷâva-shṭambhadiṁ dushṭa-nigraha-šishṭa-pratipâḷaneyiṁ pâḷisuttaṁ šrîmad-râja-dhâni-Beluhûra bîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam irddu Saka-varisha 1044 neya Šubhakṛit-saṁvatsarada Paushya-bahuḷa 10 Sômavârav-uttarâyaṇa-saṅkramaṇadalu Sîge-nâḍ-oḷagaṇa Šânti-grâmav â-grâmakke pravi-shṭa. . .goṇḍu Hâruvanahaḷḷi Goḍeyanahaḷḷi Gauriyahaḷḷi Siriyabaḍagi Komma-nahaḷḷi Chikka-Haṇḍaraṅge Koravaṅgala Karaḍiyam oḷagâgi yinnûṟa irppadim-bar-dvija-râjargge sarvva-namasyav âgi samastaruṁ dhârâ-pûrvvakaṁ mâḍi šrîmat-piriy-arasi-paṭṭa-mahâdêvi-Šântala-Dêviyargg î-grâmam âchandrârkka-târaṁ-baraṁ saluvant iralu kâruṇyaṁ geydu koṭṭar adaṟoḷage šrîmat-Sântala-Dêviya tande herggaḍe-Mârasiṅgimayya mâḍisida šrî-Dharmmêšvara-dêvargge pûje-punaskârakke koṭṭa taḷa-vṛitti dêvara muntaṇa beddaley alliṁ mûḍaṇa keṟeya keḷagaṇa bayala sîme haḍuvalu nandana-vana baḍagalu kâni mûḍalu sêtuviṅge hôda-dâri teṅkalu tuḍikeya muntaṇa baṭṭe nîr-ottiṅge Dêvaṇa-Bhaṭṭaru koṭṭa beddaḷe hiriya-keṟeya keḷage Vaijanâtha-puḷisâsa koṭṭa gadde kamma hattu

Kiṟiya-Haṇḍaraṅginalliy arddhavuṁ Karaḍiy arddhamuṁ dhârâ-pûrvvakaṁ mâḍi Vishṇuvarddhana-Dêvaru sthânapati Šivašakti-Paṇḍitargge koṭṭar î-dharmmava pratipâḷisidargge šrî-Vâraṇâsiyalu sâyira-kavileya kôḍuṁ koḷagumaṁ honnalu kaṭṭisi sâyira vêda-pâragar appa brâhmaṇarige koṭṭa phala ı î-dharmmava kiḍisidavargge â-kavileyan â-brâhmaṇaruman â-tîrtthadalu konda pâpa ॥

bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ ı
yasya yasya yadâ bhûmis tasya tasya tadâ phalaṁ ॥
sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ı
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ ॥
gâm êkâṁ ratnikâm êkâṁ bhûmêr apy êkam aṅgulaṁ ı
haran narakam âpnôti yâvad â-bhûta-samplavaṁ ॥
sâmânyo' yaṁ dharmma-sêtur nripâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ ı
sarvvân etân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ॥

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At the same village, on a pillar near the east gate.

(West side) Šubham astu ı svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1496 neya Šrîmukha-saṁvatsarada Bhâdrapada-su 11 Sômavâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-vîra-pratâpa-Prauḍa-Dêva-mahâṟâyara aḷiyandir âda Âtrêya-gôtrada Âpastamba-sûtrada Šâvâšva-pravarada Yajuššâkheya Sôma-vaṁšada Tirumala-Râ- (south side) jana komâra Nuggehaḷḷi Rây-Oḍêra komâra Indušêkhara-Râjagaḷa komâra Pûḍûra-vaṁša-vardhana hadimûvaru-râyara gaṇḍa kaṭṭi-biḍuva-râyara gaṇḍa kaṇanan êri kai-mareva-râyara gaṇḍa balida-besegomba-râyara gaṇḍa jagad-êka-tyâgi bhuvanaika-vîra Basava-Râjaya-dêva-mahâ-arasugaḷu Šânti-grâmada navaraṅgada kalla-bâgilanu kaṭṭisi huli-mukhavan ikkisidakke maṅgaḷam ahâ šrî yî-Vuḷiga-grâmada Yeḷeyapana Siṅgaṇa-hebâruvana maga Siṅgaṇa-hebâruvanadu

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At the same village, on a copper plate in possession of Patel Kêšavâchâri.

(I *a*) Šubham astu

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ı
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ॥
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ı
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1684 sanda varttamânav âda Chitrabhânu-saṁvatsarada Bhâdrapada-šuddha 1 llu šrîmad râjâdhirâja râja-paramêšvarâpratima-prauḍha-pratâpa vîra-narapati Mahišûra šrî-Krishṇa-Râja-Vaḍeyar-ayyanavaru Veṅkaṭa-Râmaige barsi-koṭṭa kraya-bhû-dâna-tâmrašâsanada kramav entendare Mahišûra-nagarada hôbaḷi-vichârada-châvaḍi-

vaḷitada Grâma-sthaḷada Heragina-hôbaḷi Sâvantanahaḷḷi-grâma-ondakke sthaḷa-šyânabhâga Narasaiyyana lekkha-prakâra Pramâdi-saṁvatsarakke huṭṭiddu suvarṇâdâya davasâdâya suṅka pommu saha kaṅ gu 26—4½ yippatt-âru-varahavu nâlku-haṇa aḍḍada huṭṭuvaḷi grâmavannu kraya-bhû-dânav âgi appaṇe koḍisabêkendu nînu hêḷikkoṇḍu yidakke salu kraya kaṅ gu 264—5 yinnûra-aruvatta-nâlku varahavu aidu-haṇavannu sâkalyav âgi Koḷḷegâlada Vîra-Šeṭṭi-mukhântra bokkasakke vappistey âdakâraṇa î-grâmavannu ninage kraya-bhû-dânav âgi koḍisi-yiruvada kurtu â-mêrege î-Sâvantanahaḷḷi-grâmada yalle chatuš-šîme-vaḷaguḷḷa nidhy-âdy-ashṭa-bhôga-têjas-svâmyaṅgaḷu ninage saluvadu | illindaṁ munde î-grâ(I*b*)mavu nînu mâḍuva âdhi-kraya-dâna-parivartanegû salûd âdakâraṇa putra-pautra-pâramparyav âgi nirupâdhika-sarvamânyav âgi šâšvatav âgi anubhavisikoṇḍu baruvadu | (usual final verses) šrî-Kṛishṇa-Râja.

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At Markuli (same hobli), on a stone in the basti in the fort.

Šrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṁ |
jîyât traiḷôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ||
šrîmad-Dramiḷa-saṅghêsmin Nandi-saṅghe'sty Aruṅgaḷaḥ |
anvayô bhâti niššêsha-šâstra-vârâsi-pâragaiḥ ||
šrî-kântar yYadu-kuḷa-ra- | tnâkaradoḷ Kaustubhâdigaḷavol palaruṁ |
lôkôpakâra-pariṇata- | r êkîkṛita-sakaḷa-râja-guṇar appinegaṁ ||
Saḷan emban âge Yâdava- | kuḷadoḷ puli pâye kaṇḍu muni puliyaṁ poy |
Saḷay ene poydudaṟiṁ Poy- | saḷa-vesar avanindam âge tad-vaṁšajaroḷ ||
vinayaṁ pratâpam embî | janânâthôchita-charitra-yugadiṁ jagadoḷ |
jana-nayanam enisi negaḷdaṁ | Vinayâdityaṁ samasta-bhuvana-stutyaṁ ||
âtaṅg ati mahimaṁ Hima- | Sêtu-samâkhyâta-kîrtti san-mûrtti-Manô- |
jâtaṁ marddita-ripu-nṛipa- | jâtaṁ tanujâtan âdan Eṟeyaṅga-nṛipaṁ ||
eṟagida janakke pom-mugi- | l eṟagidavolu lôkav aḍḍam ene poṁ-maḷeyaṁ |
kaṟevan uṟad eṟagad ahitaṅ- | g eṟagida baṟa-sidiḷ enippan Eṟeyaṅga-nṛipaṁ ||
ballidar avanîpatigaḷo- | ḷ ellaṁ dharmmârttha-kâma-siddhivol avanî- |
vallabhar âtana tanayar | Ballâḷaṁ Biṭṭi-Dêvan Udayâdityaṁ ||
mûvar arasugaḷoḷaṁ tâṁ | bhâvise madhyaman ad âgiyuṁ nṛipa-guṇa-sad- |
bhâvadin uttaman âdaṁ | bhâvi-bhavad-bhûta-jishṇu Vishṇu-nṛipâḷaṁ ||
Maleyaṁ sâdhsi mâṇdanê Taḷavanaṁ Kâñchîpuraṁ Kôyatûr |
mMalenâḍ â-Tuḷu-nâḍu Nîlagiriy â-Kôḷâlam â-Koṅgu Naṅ- |
galiy Uchchaṅgi Virâṭa-Râja-nagaraṁ Vallûr iv ellaṁ sva-dôr- |
bbaladiṁ lîleye sâdhyam âduv eṇey âr Vishṇu-kshamâpâḷanoḷ ||
paḍuvaṇa teṅkaṇa mûḍaṇa | gaḍigaḷ tann-âḷva-nelake mûṟu-samudraṁ |
baḍagal Peṟddoṟe tâṁ gaḍi | gaḍiy ill â-Vishṇu kiḍasid-ahitargg entuṁ ||

maṇḍaḷamaṁ nijamaṁ dvija- | maṇḍaḷigaṁ dêvatâlayakkaṁ koṭṭaṁ |
khaṇḍeya vattaḷeyiṁ para- | maṇḍaḷamaṁ vîra-Vishṇuvarddhanan âḷdaṁ ||
ant enisida Vishṇu-mahî- | kântana tanayaṁ nayânurûpôpâyaṁ |
santata-bhuja-pratâpâ- | krânta-padaṁ Nârasiṁhan âhava-siṁhaṁ ||
ripu-sarppad-darppa-dâvânaḷa-baḥaḷa-šikhâ-jâḷa-kâḷâmbuvâhaṁ |
ripu-bhûpâḷa-pradîpa-prakara-paṭutara-sphâra-jhañjhâ-samîraṁ |
ripu-nâgânîka-Târkshyaṁ ripu-nṛipa-naḷinî-shaṇḍa-vêtaṇḍa-rûpaṁ |
ripu-bhûbhṛid-bhûri-vajraṁ ripu-nṛipa-mada-mâtaṅga-siṁhaṁ Nṛisiṁhaṁ ||
sthiranê bhûbhṛid-adhîšvaraṁ sa-dhananê Lakshmî-sutaṁ mûrtti-bhâ- |
suranê Vishṇu-tanûbhavaṁ subhaṭane tâṁ Nârasiṁhaṁ gaḍaṁ |
sthira-têjasviye višva-vikrama-guṇaṁ naisarggikaṁ nôḷpaḍ î- |
Narasiṁhaṅg eṇe.......guṇâdy-ârôpa-bhûpâḷakar ||
â-vibhuvina paṭṭa-mahâ- | dêvi pativrate charitradindaṁ Sîtâ- |
dêvige migil âd Êchala- | Dêvi samastârttha-kalpavalliy enippaḷ ||
ant esed Êchala-Dêviy-a- | nanta-yašô-garbbha-garbbha-dugdhâmbudhiyiṁ |
kântaṅgan Atri-putrana | kântiharaṁ dhvântahâri kuvaḷaya-mitraṁ ||
sakaḷa-kaḷâ-paripûrṇnaṁ | sakaḷôrvvî-nayana-sukhadan akaḷaṅkaṁ mat- |
t akuṭiḷan apûrvva-nava-šî- | takaraṁ Ballâḷa-Dêvan udayaṁ geydaṁ ||
vinayaṁ vikrânti puṇyôdayam ivaroḷage lôkaika-sandhâna-sampaj- |
janitaikâyatta-râjyaṁ sudṛiḍham enipud î-sthairyya-sat-kîrtti-sampat- |
ti-nimittaṁ pettu muṁ muppuri-vaḍedu bhayâyatta.....di Ballâ- |
ḷana râjyaṁ Râma-râjyaṁ sakaḷa-jana-manaḥ-prâjyam atyanta-pûjyaṁ ||
vinaya-šrî-nidhiyaṁ vivêka-nidhiyaṁ brahmaṇyanaṁ pûrṇna-pu- |
ṇyanan uddâma-yašôrtthiyaṁ jita-jagat-pratyartthiyaṁ sarvva-saj- |
jana-saṁstutyanan udbhavad-vitaraṇa-šrî-Vikramâdityanaṁ |
manuješar Yadu-râja-râjanan ad êṁ Ballâḷanaṁ pôlvarê ||
idu sarvva-grâsaṅ goḷ- | pudu bhâsvad-râja-maṇḍaḷaṅgaḷa nirmô- |
kshada.....embinam î- | Yadu-pati-Ballâḷa-bâhu-Râhu vichitraṁ ||
dig-ibhaṅgaḷ mada-vihvaḷaṅgaḷ achaḷaṁ kal kûrmman int ormmeyuṁ |
mogam îyaṁ bhujagâdhipaṁ visha-dharaṁ sâralk ayôgyaṅgaḷ en- |
du guṇôdagra-samagra-lakshaṇa-lasad-dôrdaṇḍadoḷ santosaṁ |
mige bhû-kâminiy irddapaḷ.........Ballâḷa-bhûpâḷanâ ||
â-Ballâḷana râjya- | šrî...................... |
šrî-Bûchi-Râjan esadan i- | ḷâ-budhargg animitta-bândhava..... ||
.....ḷuḷita-šrîpâda-parama.........vinuta-Šrîpâḷa-Traividya-sêvâ-sampâdita-sakala-šâstrâḷôkaṁ......guṇavati...Dêvanayyan esev-â-Suggavve tâyi...........dar kkulâṅgane....chaladiṁ....guṇa-sampannar ssutaru Râya......Malliyaṇa-Dêvanuṁ........baradaṁ...||.....šâstrada.......âšritâšêsha-vighnamaṁ parihari..pp abhîshṭava....atîta-nayaṁ kondu kayyoḷâ....gaṇi pradhânate vṛishânviteyâ....samudbhava sthiratara šaktiye...sutaṁ.....

sarvva-jana-sammada-prada- । n urvvîšvara-mantri-maṇḍaḷâḷaṅkâraṁ ।
sarvvôpakâ.........cha- । turvvidha-pâṇḍitya-maṇḍitaṁ Bûcharasam ॥
vâchaka-Vâchaspati... । ..châryyaṁ šrâvya-kâvya-rasa......artthâ- ।
ḷôchana-chakshu parârtthada । ......priya-hitârttha-vâchaṁ Bûchaṁ ॥
Kannaḍadoḷ Saṁskṛitadoḷ । channam ene............mê- ।
ṇ inn initum iṁ peṟar ene । ......ubhaya-kaviteyiṁ Bûchaṇanoḷ ॥
siddhântârttham ašêshaṁ । šuddhânta.....Yâdavaṁ chatur-upadhâ- ।
šuddhaṁ tatvârttha-saṅgraha- । ....graha-kṛitârtthanô Bûcharasaṁ ॥
paḍed-artthaṁ Jina-pûjegaṁ..abhishavakk âhâra-dânakke šî- ।
l-oḍeyargg âšritarg artthigaḷge vibudhargg ishṭargge sishṭargge.. ।
......ge Jinâlayakke satataṁ sampûrṇṇam âgirppud en- ।
doḍe mantrîšvara-Bûchi-Râjane valaṁ dhanyaṁ peṟar ddhanyarê ॥
Âṅgirasa-gôtra.... । ....niḷayaṁ vinûta-jananaṁ parišud- ।
dhÂṅgirasa-buddhi Kali-kâ- । lÂṅgirasa jâti-...ḍaṁ Bûcharasaṁ ॥
â-purusha-ratname... । ....nṛipa-Ballâḷa-mantri-Bûchaṅge nṛipa- ।
šrî-pûrṇa-puṇye Šântale । rûpâtišayânurûpa-mati satiy âdaḷ ॥
pati-bhaktiyinde dâna-guṇadun- । natiyiṁ Jina-pûjanâbhishavaṇôtsavadiṁ ।
Kshiti-suteyaṁ...mabbeya । n atišayadiṁ Šântiyakkan uḷidavar aḷavê ॥
..........nayamaṁ । vinêya-tatig intu pûrṇṇa-yašamaṁ pettaḷ ।
jana-vinute Šântiyakkaṁ । Jina-guṇa-sampatti nômpiy-udyâpane.. ॥
...ârâdhyan anûna-dâna-guṇadiṁ vikrântiyiṁ sarvva-saj- ।
jana-mânyar Maṟiyâneyuṁ Bharatanuṁ daṇḍâdhipar ttandevir ।
ttanag i..............jana-prastutyan ant Atri....... ।
..puṇyâtmana dharmma-patnig eṇey âr sSântavveg î-kânteyar ॥
â-Šântala-Dêvigam ati । ......guru mantri-Bûchaṇaṅgaṁ Râ- ।
.....Râja puṭṭida- । n âni yavol Umegav â-Rudraṅgaṁ ॥
raviyaṁ têjadin Indra-bhûruha...dattiy........ ।
bhavadiṁ.....................šakyaṅgaḷ ap- ।
puvu....na peṅgaḷiṁ nimishadiṁ dharmmaṅgaḷaṁ kûḍe mâ- ।
.... ॥
.............kiṟiyaṁ । tôyadhi-gambhîran âhitôttama-dâna- ।
šrêyâ........vi । nêyôpâyaṁ.................. ॥
...........bisa- । l aṟi..para-vadhu parârttham end and aḷipal ।
kaṟeyam bêḍida vandige । maṟeduṁ.............. ॥

...........svasti samadhigata-pañcha-mahâ-šabda mahâ maṇḍalêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâ-maṇi maleparoḷ gaṇḍa Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgal-goṇḍa.........n asahâya-šûra niššaṅka-pratâpa-Hoysaḷa-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudradalli Šaka-varsha 1095 neya Vijaya-saṁvatsarada Šrâvaṇa-šuddha 11 Âdivârad andu tamma paṭṭa-bandhô-tsavadoḷ mahâ-dânaṅgaḷaṁ mâḍuttam ippa samayadoḷ šrî-mat-sandhi-vigrahi

....mayyaṅgaḷ Sîge-nâḍ oḷagaṇa Maṟikaliyol tâvu mâḍisida trikûṭa-Jinâlayakk â-vûraṁ dêva-pûjegam âhâra-dânakkaṁ jîrṇṇôddhârakkam â-chandrârkka-târaṁ-baraṁ naḍavant âgi pâda-pûjeyaṁ tettu sarvva-namasyav âgi dattiyaṁ dhârâ-pûrvvakaṁ mâḍidu šrîmad-Dramiḷa-saṅghad Aruṅgaḷânvayada Šrîpâḷa-Traividya-dêvara šishyar appa šrîmad-Vâsupûjya-Siddhânta-dêvara kâlaṁ karchchi dhârey eṟedu koṭṭar antu dêva-dâ........ (after 9 illegible lines follow usual final verses) bhadram astu Jina-šâsanâya | maṅgaḷaṁ ahâ šrî šrî šrî šrî Vijaya-saṁvatsarada Kârttika-šu 8....vârad andu Kemmaṭada Mâchayyanuṁ ......adhikârigaḷ Agileya..........Sômeyanuṁ Bâḷachandra-Dêvara guḍḍa heggaḍe-Challayyanu Maṟikaliya trikûṭa-Jinâlayakk â-vûra........âgantuka-maduve-baṇṇige-magga-gâṇa-voḷavâṟu-hoṟavâṟ-oḷagâgi samasta-suṅkavam â-chandrârkka-târaṁ-baraṁ naḍavant âgi dhârey eṟedu biṭṭar (usual final phrases)

120

At Sâvantanahaḷḷi (same hobli), on a stone south of the Channigarâya temple.

Târaṇa-saṁvatsarada Mârggasira-ba 5 šrîmad-Dêva-Râj-oḍeyaru Mêlukôṭeya Challuvarâya-svâmige madhyâhna-kâlada avasarake koṭṭa grâma

122

At Bailahaḷḷi (Bailahaḷḷi hobli), on a virakal south of the Mallêšvara temple.

Sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ |
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jayatê krimiḥ ||

svasti šrîmanu-mahâ-maṇḍaḷêšvara šrî-vîra-Nârasiṁha-Dêvanu Magara-râjyava nirmmûla-baḍida Chôḷana râjyava prati[pâ]ḷanam appa Nârasiṅga-Dêvanu Mâdava...ḍanâyaka-vajrakkaṁ Dêvana-Maḷale beḷu-tâḷaka-koyaḷalli Bayala-haḷḷiya Aita-Gauḍana mammaga Kâchakana maga Bâchaya tâ............

123

At the same place, on another virakal.

Šrî Višvâvasu-saṁvatsarada Jyêshṭha-su 10 Ma Chikka-Kahiṅgâlanuḷe Kaṭṭa-iya malaharu eṇṭu iṟi..............tuṟuva harivall iridu yude bâve Kuṭâri biddan âgi â-Kûchanu Šiva-lôka-prâptan âdanu šrî šrî šrî

124

At the same place, on another virakal.

Svasti samasta-pra......manu-mahâ-maṇḍaḷêsvara Chokka-Biṭṭi-Dêvana kâḷa-gadalu daṇḍanâyaka Bopa-Dêvanu...râvuttara kaya.................
n iṟidu................ .....

125

At Ugane (same hobli), on a pillar of the Basava temple.

Svasti šrîmatu-Šaka-varusha 1355 neya Pramâdîcha-saṁvatsarada Bhâdrapada-su 1 ayvar ûge maṇṭapada î-kambha Anagil-oḍeya Muttaya-Nâyakana maga Mudeya-Nâyakara dhamma šrî

126

At Anuganâḷu (same hobli), on a pillar of the north doorway of the Channakêšava temple.

Durmati-saṁvatsarada Kârttika-ba.....šrî-Râma-Dêvana maga Chavuriyaṇṇa hinde dêvara pratishṭheyalu hol-otti-yiṭṭu yiddu gaddeyanu Chavuriyaṇṇanu honna koṭṭu biḍsi-koṭṭu pra...paḍadanu

128

At Muguḷûr (same hobli), on a stone in front of the basti.

Jayati sakala-vidyâ-dêvatâ-ratna-pîṭhaṁ
hṛidayam anupalêpaṁ yasya dîrghaṁ sa dêvaḥ |
tadanu jayati šâstraṁ tasya yat sarvva-mithyâ-
samaya-timira-ghâti jyôtir êkaṁ narâṇâṁ ||
šrîmad-Dramiḷa-saṅghê'smin Nandi-saṅghê'sty Aruṅgaḷaḥ |
anvayô bhâti niššêsha-šâstra-vârâši-pâragaiḥ ||
šrîmat-Traividya-vidyâ-pati-pada-kamalârâdhanâ-labdha-buddhis
siddhântâmbhônidhâna-pravisarad-amṛitâsvâda-pushṭa-pramôdaḥ |
dîkshâ-sikshâ-surakshâ-krama-kṛiti-nipuṇas santataṁ bhavya-sêvyaḥ
sô'yaṁ dâkshiṇya-mûrttir jjagati vijayatê Vâsupûjya-bratîndraḥ ||

šrîmatu-Vajraṇandi-Dêvara šishyaru Muguḷiya Pâršva-Dêvaru Rudhirôdgâri-saṁvatsarada Bhâdrapada-ba 13 Bra || ....

129

At the pedestal of the image lying in the same basti.

Šrîpâḷa-Traividya-Dêvara guḍḍagaḷu Meḷasina Mâri-Seṭṭiyariṁ Negarttiya Gôvana-Seṭṭiyaru Sîge-nâḍa Muguḷiyalu basadiyaṁ mâḍisidaru...mâḍisi šrî-Pâršva-dêvara pratishṭheyaṁ mâḍisi â-basadiyumaṁ â-dêvara bhûmiyumaṁ tamma gurugaḷige dhârâ-pûrvvakaṁ mâḍi koṭṭaru ||

130

On a stone near the entrance of the same basti.

Šrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṁ |
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ||

šrîmad-Êḷkôṭi-Jinâlayam idu ||

jayati sakaḷa-vidyâ-dêvatâ-ratna-pîṭhaṁ
hṛidayam anupalêpaṁ yasya dîrgghaṁ sa dêvaḥ |
jayati tadanu šâstraṁ tasya yat sarvva-mithyâ-
samaya-timira-ghâti jyôtir êkaṁ narâṇâṁ ||
Šrî-kântâ-nêtra-nîḷôtpaḷa-vadana-sarôjâta-sa-smêra-lîlâ- |
lôkaṁ lôka-trayôjjṛimbhita-višada-yašaš-chandrikâ-ḍôḥ-pratâpa- |
vyâkîrṇa-tyakta-yukta-krama-kaḷita-kubhṛich-chakra-khêda-pramôda- |
šrîkaṁ šrî-Vishṇu-bhûpaṁ beḷaguge jagamaṁ râja-mârttâṇḍa-rûpaṁ ||
jita-Pañchêshutvadind Îšvaran enisiyum udyat-sudhâ-kântan atyûr- |
jjita-têjô-lakshmiyiṁ tîbrakaran enisiyuṁ dṛišya-rûpaṁ kaḷâ-saṁ- |
bhṛita-bhâsvad-vṛittadindaṁ vidhuv enisiyum âtmîya-nityôdayôtsâ- |
rita-dôshâšêshan int âvanoḷaṁ asadṛišaṁ dhîra-Vishṇu-kshitîšaṁ ||
ari-sênâ-chakra-chakraṁ poraḷe ripu-kubhṛit-puṅgava-bhrânti taḷt op- |
p ire tann ugrâsiyind uchchaḷisi dhareg uruḷtappa vidviṭ-siraṅgaḷ |
taradiṁ kumbhaṅgaḷaṁ pôlt eseye nava-ghaṭî-yantradiṁ Vishṇu yuddhâ- |
jira-vâpî-vairi-raktâmbuvane nija-yašô-vallig ettuttav ippaṁ ||
magu-maguṛdu pokku durggama- | n agaḷd agaḷd â-vârddhi-varegav aḍḍaṁ tigaṭaṁ |
tagu-taguḷdu kondan ôvade | jaga-birudaran aṟasi Vishṇuvarddhana-Dêvaṁ ||
Himadiṁ Sêtuvaraṁ mat- | te maguḷd â-Sêtuviṁ Himaṁ-baregaṁ vi- |
krama-kêḷiyiṁ toḷalvaṁ | sa-mada-kshatriyaran iṟisi Vishṇu-nṛipâḷaṁ ||

svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍalêšvaraṁ Dvârâvatî-pura-varêšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi | Maleya-chakravartti | Varshmaja-mûrtti šrîmat-Kañchi-goṇḍa vikrama-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêvaṁ Gaṅgavâḍi-tombhattaṟu-sâsiramuman êka-chhatra-chhâyeyiṁ pratipâḷisi sukhaṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi | dharâmara-kuḷa-tiḷakaṁ | Jinêndra-pûjâ-vidhâna-pâtra-dâna-pravarddhita-pramôda-puḷakaṁ | šrîmad-Ajitasêna-Bhaṭṭâraka-padâmbhôja-chañcharîkaṁ | parama-tatva-prâgalbhya-prabaḷa-vivêkaṁ šrîman-mahâ-prabhu-Permmâḍiy-anvaya-prabhâvaṁ ent endaḍe ||

niyata-syâd-vâda-vidyâ-vibhava-bhavanam âgirppa nirddhûta-dôsha- |
trayam app udyat-tapô-lakshmige sale neley âgirppa rûḍhâkaḷaṅkâ- |
nvayadoḷ bhavyâḷig ellaṁ modal enisi karaṁ pempuvettattu Permmâ- |
ḍiya vaṁšaṁ lôkavaṁ kîrttiyoḷu beḷagitatt ujjaḷâchâra-sâraṁ ||
akkara || naya-vinayaman anukarisuvan anu- |
nayadiṁ têjôdhikan ene negardda Permmâḍiya permmagane Bhî- |
mayyan âtana chitta-priye Dêvalabbe pati-bha- |
ktiyoḷ â-Sîtegam Arundhatigam eṇey enipaḷ ||
avarge magaṁ samasta-guṇa-ratna-sudhâmbudhi Masaṇi-Seṭṭi bhû- |
bhuvana-vinûtan âtan-anujaṁ negarḍaṁ prabhu Mâri-Seṭṭi bân- |
dhava-jana-sarvva-bhavya-jana-kalpa-mahîruhan â-mahâtman-î- |
tavada-vibhûtiyaṁ paḍedud arhateyaṁ dhareyoḷ nirantaraṁ ||

11

Dôrasamudrada naḍuv idu | Mêru-mahîdharam enalke mâḍisidaṁ śrî- |
Mâraman uttuṅga-Jinâ- | gâraman idu Viśvakarmma-nirmmitam enisal ||
â-vibhuvin-aṇuga-dammaṁ | Gôvindaṁ Mandarâvanîdhara-dhairyyaṁ |
Śrî-vanitâ-vallabhan â- | Gôvindanavol mahî-manaḥ-priyan âdaṁ ||
vasudhege Kaustubham enal î- | basadiyan î-Muguḷiyalli sad-bhaktiyin et- |
tisidan ene matte Gôvin- | da-Seṭṭiyaṁ pogaḷad irpparê budha-nidhiyaṁ ||
bhû-viditane Bhîmayya ma- | hâ-vibhave putri Nâgiyakkanum ivar î- |
Gôvindana Jina-gṛihak ati- | pâvana-charitar nirantaraṁ paḍi salipar ||

avar-agra-tanûjaṁ aya-naya-śîḷan apratima-dharmma-sahâ(ni)yakan arâti-yûtha-durjjayan akhiḷêshṭa-śishṭa-jana-rakshaṇa-dakshanu.....saraṁ negaḷuda mahâ-prabhu vêḍade pûṇḍ â-Biṭṭi-Seṭṭiya guṇa..maṁ poga[ḷa]l â-Chaturâsyanu ....yutaṁ mâyôpâyakke pêsav atidhanyaṁ svasti ya.......san enal Nâki-Seṭṭiya...............sar â-pempumaṁ nimirchchi gôtra-pavitran âda Gôvinda..............Samantabhadra-svâmigaḷa............vâchâryyariṁ Kanakasêna-Vâdirâja-Dêvariṁ Dhanapâḷa-Bhaṭṭârakariṁ śrî.....kasêna-Bhaṭṭârakariṁ Maladhâri-svâmi.......traividya-dêvariṁ śrî-Vâsupûjya-siddhânta-dêvariṁ....devariṁ banda Dramiḷa......vilayamo śaṭ-tarkâviḷa-bahu-bhaṅgî-saṅgata-Śrîpâḷa-traividya-gadya-padya-vachô-vinyâsa-nisargga-vijaya-viḷâsaṁ ||

sach-châritra-pavi...vidyâ-saṁśuddha-buddhayê |
vidvaj-jana-prapûjyâya Vâsupûjyâya tê namaḥ ||

intu negaḷtevetta tanna guru-kulada pempaṁ negaḷi Gôvinda-Seṭṭi mâḍisidan int î-Jinâlayaṁ ||

Manu-charitar samasta-bhuvana-stavanîya-Jinêndra-dharmma-vâ- |
rinidhi-sarôjinî-prabhava-râga-vivarddhana-râja-haṁsar aṇ- |
ṇanum anujanmanuṁ guṇa-yutar gguṇavaj-jana-pârijâta Râ- |
man-immaḍiy âgiyuṁ Bharata-Râja-chamûpanum embud î-jagaṁ ||
Bhâratadoḷ Kânîn u- | dârateyoḷ Dharmma-nandanaṁ satvadoḷ â- |
châradoḷu Sindhu-nandana | ....daḍe Bharata-Râja-daṇḍâdhîśaṁ ||

î-Gôvinda-Jinâlayakke Prabhava-saṁvatsarad uttarâyaṇa-saṅkrânti Vyatîpâtad-andu....radali...âgi śrî-Narasiṁha-Hoysaḷa-Dêvaṁ Śrîpâḷa-traividya-dêvara śiśyar appa Vâsupûjya-siddhânta-dêvara kâlaṁ karchchi dhârâ-pûrvvakaṁ śrîmad-agrahâraṁ Muguḷiyali biṭṭa vṛittiya sîmâ-sambandhi Hiriyakeṟeya keḷage gadde (4 lines following contain details of the grant) â-beddaley-oḷagâgi dêvara soḍariṅge gâṇadal ara-vân-eṇṇey ûroḷag âva baṇḍa mâṟe vaḍahaṁ goṇḍu vîsada vaṇa-siddâyav ittuvalli...aidu-paṇavaṁ mahâ-janaṁ koḍuvar int initu-vaṁ mûvatt-irvvar mmahâ-janaṅgaḷuṁ dhârâ-pûrvvakaṁ mâḍi koṭṭaru || (4 lines following contain usual final phrases and verse) î-dharmmavan aḷidan êḷe[ne]ya narakaṁ puguvaṁ keṟeya ma.....ḍimeyaṁ tâ-kaṭṭisida keṟeyalli kaṇḍuga-gaddeyaṁ dêvarige biṭṭanu || aśêsha-mahâjanaṅgaḷu matta..da-keṟeyalli kaṇḍuga gadde-yaṁ biṭṭaru | kaḷadalu mû-guḷa bhattaṁ..........

131

In the same place.

(The first 14 lines correspond with those in No. 128 of this Taluq)....Puṟpasêna-siddhânta-dêvaru avara šishyaru Vâsupûjya-Dêvaru Hêmaḷambi-saṁvatsarada Vaišâkha-bahuḷa-trayôdašî-Budhavârad andu sallêkhana-samâdhi-maraṇadiṁ muḍipi svarggakke sandaru maṅgaḷam ahâ šrî šrî šrî

132

At the same village, on a copper plate in possession of paṭêl Veṅkaṭasubbayya.

(Front) Šubham astu ।

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ ।
Hêmadri-sikharâ yatra dhâtrî chhatra-šriyaṁ dadhau ॥
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1684 sanda vartamânav âda Chitrabhânu-nâma-saṁvatsarada Šrâvaṇa-ba 10 llû šrîmad-râjâdhirâja râja-paramêšvara prauḍha-pratâpâpratima-vîra-narapati । Mahišûra šrî-Kṛishṇa-Râja-Vaḍeyar-aiyanavaru । Hâsana-staḷada Muguḷûra-Veṅkaṭakṛishṇa-Hebbâruva । Tirumalâvadhâni Kṛishṇa-Bhaṭṭa Nârâyaṇa-Bhaṭṭa Veṅkaṭêša-Bhaṭṭa Anantanârâyaṇa-Bhaṭṭa Šrînivâsa-Bhaṭṭa Nañjuṇḍa-Bhaṭṭa-muntâda mahâjanaṅgaḷige barasi-koṭṭa kraya-bhû-dâna-tâmra-šâsanada kramav entendare । Mahišûra nagarada hôbaḷi-sîme vichârada-châvaḍi-vaḷitada Hâsana-sthaḷada Muguḷûru-grâma 1 kere 1 Kannana-mâni-Hosakoppalu 1 yî-upagrâma-karakke sêri banda mara-vargada pâḷâgi yiruva Kinnaḍipurada grâma 1 Agaḷahaḷḷi grâma 1 Mallênahaḷḷi grâma 1 antu grâma 1 kere 1 koppalu 1 upagrâma 3 kaṭṭegaḷu saha sthaḷada šyânabhâga-Timmaina lekkha-prakâra prâku rêkhe gadde beddalu tôṭa saha rêkhe-gûṭa । ga 279—9¾ kke mânya uttâra dêva-dâya brahmadâya ûḷiga-mânya mara-vargga saha gû ga 124—1¾ n uḷi [back] du šuddha nintaddu ga 155—8 karakke sêri banda mara-varga gû ga 23—7 sêri banda ûḷiga-mânya ga 40—5½ antu sêri bandaddu saha ninta rêkhe ga 220—½ kke Pramâdi-saṁvatsarakke huṭṭuvaḷi sakala-suvarṇṇâdâya davasâdâya tôṭada aḍike-pairu dêva-sthânada aravâsi kaivâḍadavara joḍi viṅgaḍa maṇihya jâgi gûṭa samayâchâra suṅka saha ga 525—2 kke sale kandi gu 420—1½ nânûra ippattu-varahâ-vondu-haṇa aḍḍada huṭṭuvaḷi yî-grâmagaḷannu kraya-bhû-dânav âgi appaṇe koḍisabêk endu nîu hêḷikoṇḍu yidakke salu kraya kaṇṭhi gu 4201—5 nâlku-sâvirada-yinnûra-vandu-varahâû aidu-haṇaû varttaka Koḷḷâgâlada Vîra-Seṭṭi-mukhântra bokkasakke sâkalyav âgi vappisiddarinda yî-grâmagaḷannu nimage kraya-bhû-dânav âgi koḍisi yî-grâmagaḷa yalle chatus-sîmegu šilâ-pratishṭheyannu mâḍisi koṭṭu yidhêve yâdda kurtu । yillinda munde yî-

grâmagaḷa yalle chatus-sîmey oḷaguḷḷa grihârâma-kshêtra-gadde-beddalu-tôṭa-tuḍike-kere-kaṭṭegaḷu nidhy-âdy-ashṭa-bhôga-têjas-svâmyaṅgaḷu nimige saluvadu । munde yî-grâmagaḷu nîvu mâḍuva-dânâdhi-kraya-parivartanegaḷ emba vyavahâra-chatushṭayaṅgaḷigu yôgyav âgi nîvu nimma putra-pautra-pâramparyav âgi â-chandrârkkav âgi nirupâdhika-sarvamânyav âgi šâšvatav âgi anubhavisi koṇḍu baruvadu (usual final verses) šrî-Kṛishṇa-Râja ।

133

At Handinakere (same hobli), on copper plates in possession of Mailârayya.

(Nâgarî characters)

[I *b*] Šrî

namas tuṅga-širaš-chumbi-chandra-châmara-châravé ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥
jayanti Dvipa-vaktrasya gaṇḍa-maṇḍala-shaṭpadâḥ ।
pratyûha-vijayênaiva prâptâvirbhûta-ḍiṇḍimâḥ ॥
namas tasmai Varâhâya yêna lîlôddhṛitâ mahî ।
anurâga-vašênêva sasyaiḥ pulaka-bhûshitâ ॥
âsîch chhrî-Saṅgamô nâma bhûpâlô guṇa-saṅgamaḥ ।
Yadu-vaṁša-mahâmbhôdhi-parivarddhana-chandramâḥ ॥
tasyâtmajô'bhûch chhrî-Bukka-Râjô râjanvatî chiraṁ ।
ashṭâdaša-dvîpavatî mahî yêna mahîyasâ ॥
râjêndraṁ šrî-Hariharaṁ Bukka-Râjô Mahêšvaraḥ ।
Gauryâm ajîjanad dêvyâṁ Mahâsênam athâtmajaṁ ॥
ambhôdhi-parikhâṁ pṛithvîṁ šâsatô nagarîm iva ।
tasyâsti Vijayâ nâma nagarî šrî-garîyasî ॥
. . .Hêmakûṭaḥ parisara-parikhâ Tuṅgabhadrâ su-bhadrâ
sâkshâd ârakshakô'yaṁ kshata-bhuvana-bhayaš šrî-Virûpâksha-dêvaḥ ।
râjâ râjâdhirâjô Harihara-nṛipatiḥ kshôṇikâ. . Kâñchî
slâghyaṁ šâkhâ-puraṁ šriḥ katham iva vachasâṁ gôcharê syâd ihâsyâḥ ॥
tasyâtmajô Dêva-Râyaḥ prajâ-pâlana-tatparaḥ ।
balâḍhyô guṇa-sampannô varttatê šatru-tâpadaḥ ॥
tasmin mahîṁ šâsati Dêva-Râyê tat-kîrtti-vallî bhuvanê nirûḍhâ ।
nâkaṁ yayau dêva-nikâya-madhyê viḍambayantî divi Dêva-râjaṁ ॥
dôr-ddaṇḍa-daḷitârâtir maṇḍitâkhaṇḍa-bhûsuraḥ ।
akhaṇḍa-bhaktir Îšânê Dêva-Râyô virâjatê ॥
Indrâdi-lôka-pâlânâṁ šaktyâ jâtô janêšvaraḥ ।
tad-guṇân atirichyaiva vartatê šîlatô'dhikaḥ ॥
sô'yaṁ râjâdhirâjaš [šrî]-Dêva-Râja-mahâ-nṛipaḥ ।
paṭṭâbhishêka-samayê dattavân puram uttamaṁ ॥
. . . .t samâhûya brâhmaṇân bhuvi višrutân ।
sva-nâma-chihnitaṁ grâmaṁ dattavân Dêva-Râya-râṭ ॥

Dêvarâjapurê viprâ vêda-šâstra-višâradâḥ ı
shaṭ-karma-niratâs sarvê brahma-nishṭhâ jitêndriyâḥ ıı
svasti šrî jayâbhyudaya-Šaka-varsha 1328 vartamâna Vyaya-saṁvatsarê Kârtika-mâsê kṛishṇa-pakshê dašamyâṁ Šukravârê Uttarâbhâdrapadê Prîti-yôgê Bava-karaṇê êvaṁ-vi[ši]shṭê šubha-kâlê šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Dêva-Râyô mahârâjas svasya paṭṭâbhishêka-samayê dvâtriṁ[II *a*] šat-saṅkhyayâ vṛitti-kalpanayâ parimitaṁ sva-nâma-chihnitaṁ pratâpa-Dêvarâ-yapuraṁ nâmâgrahâraṁ Bhâskara-kshêtrê Tuṅgabhadrâ-tîrê Hêmakûṭê šrî-Virûpâksha-sannidhau vêda-šâstra-višâradêbhyaḥ brâhmaṇêbhyas sa-hiraṇyô-daka-dâna-dhârâ-pûrvakaṁ â-chandrârkka-sthâyinaṁ kṛitvâ dattavân ı têshâṁ pratigrahîtṛîṇâṁ nâmadhêyâni likhyantê ı tasmin grâmê šrî-Râmachandrasya grâma-dêvatâyâḥ mûla-sthânasya Šambhôš cha êkâ vṛittiḥ ıı šrî ıı (33 lines following contain names, etc., of vṛittidârs)

vibhânty abhinava-prâpta-Dêvarâjapura-dvijâḥ ı
pratyêkam êva tê châtra vâgîšâḥ parikîrttitâḥ ıı
asyâgrahâra-varyyasya chatus-sîmâdi-lakshaṇaṁ ı
sarva-lôka-prakâšârthaṁ kathyatê dêša-bhâshayâ ıı
šrî-vîra-pratâp-Dêvarâyapurav âda paṭṭada-agrahârav âda Handiganakereya grâmakke saluva chatus sîmeya vivara ı (25 lines following contain details of boundaries) int î-Handiganakere-pratâpa-Dêvarâyapurav âda paṭṭada-agrahârada chatus-sîmey oḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyâshṭa-bhôga-têjas-svâmya-suṅka-suvarṇâdâya ênu uḷḷanthâdanû sarvamânyav âgi paṭṭâbhishêka-puṇya-kâladali Pampâ-kshêtra-šrî-Virûpâksha-dêvara sannidhi-yali sa-hiraṇyôdaka-dhârâ-pûrvakav âgi koṭṭa dharmma-šâsana ıı (usual final verses)
šrî-Virûpâksha (in Kannaḍa characters)

134

At Doḍḍa-Gaddavaḷḷi (same hobli), on a stone to the right of the main doorway of the Lakshmi-dêvi temple.

Svasti samasta-šrîmatu-mahâ-maṇḍaḷêsvara Biṭi-Dêvara râjyadalu Mahâlakshmi . . . oḍeya Kalahaṇara . . . oḍati Ugureya Bateya keṟe eraḍuṁ Hiryyakeṟeya vittaḍidu Kathârapaṟada munina mânya mataṁ varisake hatu-honnu maṇi-kaṇṭa saluvudu dêviya bôgake viḍugeḍeyaṁ Šivaleṅka-Dâsainu salisuva î-dharmmava kiḍisidaṁ Gaṅgeya taḍiya kavileya konda brahmati î-dharmmava kiḍisida liṅga-bhêdi ikkattigeya kavileya konda

135

On the south wall of the vimâna of the same temple.

Svasti šrî Jaya-saṁvatsarada Pushya-ba 13 Brihavârad andu Gaddubaḷḷiya šrî-Mahâlakshmî-dêvi šrî-Mahâkâḷi-dêvi šrî-Bhûtanâtha-dêvara šrî-kâryyakke

â-vichâri-Gôvinda-Dêvanu magga-deṟe pañcha-kâruka-vêḍikeyanu kaṭṭu-guttige piṇḍâdânav âgi sambaḷa sahita dêva-prasâda gadyâṇav eraḍa kombudu i-maryâdeya âva mîṟidavage dêva-brâhmaṇara konda brahmâti

136

On the east wall of the vimâna of the same temple.

Svasti šrî Bahudhânya-saṁvatsarada Âšvija-šuddha-paurṇṇami-Âdivâra-Byatîpâtad andu šrî-Mahâlakshmî-dêvi Mahâkâli-dêvi šrî-Bhûtanâtha-dêvara šrî-kâryake šrîman-mahâ-vaḍḍa-vyavahâri-Goleha-Nâyakara taṅge Giriyâ-Dêviyakkanu Mâyi-Dêvanu mâlegâṟara jîvitage Dêviyahaḷḷiya.. .kramav entendaḍe hola-guttage ga 13 bhatta bhâgad anitu..Bhûtanâtha-dêvara....rada suvarṇṇâya int initu aivaru mâlegâṟara ma......

137

On a vîrakal to the north-west in the enclosure of the same temple.

Svasti šrîmanu-mahâ-maṇḍaḷêsvara-Biṭṭi-Dêva......Biṭṭi-Dêvana andina râjya Beppa-Dêvana kâḷegadalu kudure-gâḷega Kadira..jaya-râhutta sura-lôka-prâpti.......saṁvacha......

138

On a stone to the north-east in the same enclosure.

Svasti šrîmatu-Dhâtu-saṁvatsarada Mâgha-šuddha-trayôdašî-Âdivârad andu šrîman-mahâ-vaḍḍa-vyavahâri-Goleha-Nâyakara taṅgi Giriyâ-Dêviyyakkanu Mâyi-Dêva Mârayyanu ašêsha-mahâ-janaṅgaḷuṁ samasta-praje-gâvuṇḍu-nakharaṅgaḷuṁ (v)iddu Maḷiseṭṭiyakeṟeya Raviḷanâthadêvarahaḷḷiya Mâdhava-Nâyakana maga Maiḷuṅgi-Dêvaṅge koṭṭa kramav entendaḍe kaṭṭu-guttige varisaṁ-prati gadyâṇa hadinaiduva..Mahâlakshmî-dêviya šrî-kâryyakke saṅkramaṇa-maryyâdêlu teṟuva âtana makkaḷu makkaḷu tappade salvant âgi koṭṭa sâsana (3 lines gone).....teṅkalu araḷiya-mara........kummariyiṁ baḍagaṇa....... galuhana........Kollâḷagâgi haḍavaḷa haḍavaḷa naḍeda heddariyiṁ.... baḍagalu doḍḍa-nêṟilu baḍagalu Hagareya namma........keṟege salvudu

139

At the same place, on another stone.

Svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêšvaraṁ Dvâravatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷ gaṇḍa gaṇḍa-bhêruṇḍan asahâya-šûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa-chakravartti Hoyisaḷa šrî-Vîra-Ballâḷa-Dêvaru Vijayasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôda-

diṁ pṛithvî-râjyaṁ geyvuttum irddu Raudri-saṁvatsarada Kârttika-mâsada paurṇnami-Sômavâra Byatîpâta-yôgav âgalu Tuṅgabhadrâ-dêviya tîradalli šrî-Mahâlakshmî-dêvi šrî-Mahâkâḷi-dêvi šrî-Bhûtanâtha-dêvara Gaddumbaḷḷi niḍi-viḍiya siddhâyav âneya sêse kuḍureya sêse khâṇav â-biṭṭiya-bhaṇḍi jeḍe-deṟe kôṭeya haḍike koṭṭige-deṟe toḍaru-gadyâṇa kumâra-gâṇike aḍakeya suṅka Mayse-nâḍa-heggaḍe-kâṇike î-voḷagâgi munde huṭṭuva apûrvvâyav ellavaṁ mâṇisi sarvva-bâdhâ-parihâram enisi sarvva-namasyaṁ mâḍi šrî-Mahâlakshmî-dêviyara dharmma-kâryyav â-chandrârkka-târaṁ-baraṁ salvant âgi Jâgaravaḷḷi-yaṁ biṭṭu dhârâ-pûrvvaka mâḍi koṭṭa šâsanaṁ ‖

sthiram î-dharmmaman aḷkaṟiṁ nilisidaṅg ishṭârttha-saṁsiddhigaḷ ǀ
dorekoḷguṁ kiḍipaṅge Gaṅge-Gaye-Kêdârâdi-tîrtthaṅgaḷoḷ ǀ
parama-brâhmaṇa-gô-vadhû-muniparaṁ kond â-mahâ-pâtakaṁ ǀ
dorekoḷguṁ biḍadant avaṁ nameyutirkkuṁ Rauravâmbhôdhiyoḷ ‖

(usual final verses)

140

At the same place.

.........yaš cha Šaka-varusha 1242 neya Siddhârtthi-saṁvatsara.......... ......šrîmad-dakshiṇa-Kollâpurav enisida Gaddumba.........mi-dêviyara amṛita-paḍige hiriya...........mahâ-janaṅgaḷige bîja-honnanu koṭṭu tamma ....guḷḷa gadde bedalu â-sakaḷa-sahita kuḷava...........pûrvvâya sarvva-bâde-parihârav âgi sarvvamânyav âgi.. ....â-saudigaḷu vâreyan eṟasikoṇḍu â-kshêtra............Mahâlakshumi-dêviyarige............â-chandrârkka-sthâyiy âgi naḍavudu (usual final verse)

141

On the east wall of the vimâna of the same temple.

Svasti šrî Manumatha-saṁvatsarada mârggasira-su 15 Â ǀ d andu šrî-Ballâḷa-Dêvara râjyadalu daṇṇâyada heggaḍe Masaṇayyaṅgaḷa maga Kêtama Tilakôṭeya Mâcheyanu šrî-Mahâlakshmî-dêviya viḷḷeya šrî..kkala huḍuke-deṟe.....vaṁ parihârava yint î-dharmmavaṁ.......geya taḍiya...... konda brahmâtiyalu hôhanu ‖ šrî ...Saṅkhara-Dêvaru oppa ‖

142

On the east wall of the vimâna of the same temple.

Svasti šrî samasta-bhuvanâsrayaṁ šrî-pṛithvî-vallabham mahârâjâdhirâja para-mêsvaraṁ parama-bhaṭṭârakaṁ Dvârâvatî-pura-varâdhîšvara Yâdava-kulâm-bara-dyumaṇi šrîmatu-pratâpa-chakravartti Hoysaḷa-Vîra-Ballâḷa-Dêvaru Dôra-samudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvigaḷ appa......deṟeya heggaḍe Holleya..tana tamma

heggaḍe Sogayyanuṁ..riyavveya tamma Mêdhâvi...Ânanda-saṁvatsarada Chaitra-su 5 Âdivârad andu šrî-Mahâlakshmî-dêviya šrî-kâryyakke magga 2 šrî-Mahâkâḷî-deviya šrî-kâryyakke biṭṭa magga 2 šrî-Bhûtanâtha-dêvara šrî-kâryyakke biṭṭa magga 2 Bhûtanâtha-dêvara pûjâri...yyaṅge biṭṭa magga 1 antu..î-dharmmavaṁ âva adhikâriy âdapaṁ pratipâḷisuvaṁ..(usual imprecatory phrases)

143

On the south wall of the same vimâna.

Piṅgaḷa-saṁvatsarad Âsvaija-su 10 Sô-d andu šrîmad-abhinava-Kollâpurav appa Gadduvaḷiya šrî-Mahâlakshmî-dêvi Mahâkâḷi-dêvi šrî-Bhûtanâtha-dêvara šrî-pâdakke ga 5 yi....Gaṅgôjana maga Bûtôja...teṟege varisa nibandhiy âgi teṟa ippatta-mûṟu-vṛittiya badiyalu chandrârkka-târaṁ-baraṁ naḍahadu â-haḷḷige sarvva-bâdhâ-parihâra â-keṟege chatus-sîme samastav âvud endaḍe (9 lines following contain details of boundaries) šrî-Mahâlakshmî-dêviya šrî-pâdârâdha-kar appa Jagadêva-Nâyakaru šrî-Bhûtanâtha-dêvan-aḍig ereya Golehe-Nâyaka ruṁ Bhûtôjaṅge dhârâ-pûrvvaka mâḍi biṭṭa dharmma idaṁ paripâḷisade kiḍisi-davaru liṅga-bhêda mâḍidavaru ı

144

On the south-east wall of the same vimâna.

Svasti šrîmatu Šukla-saṁvatsarada Chaitra-suddha 1 Âdivârad andu šrîmatu-pratâpa-chakravartti-Vîra-Ballâḷa-Dêvana šrîmanu-mahâ-pradhânaṁ hiriya-daṇṇâyakaṁ Goyidimayyaṅgaḷa maga šrîmanu mahâ-vaḍḍa-byavahâri purusa-nidhi šrî-Jayitayyaṅgaḷa maiduna Santasavâḍiya suṅkâdhikâri heggaḍe-Sôma-yyanu šrî-Mahâlakshmî-dêviya šrî-Mahâkâḷî-dêviya šrî-Bhûtanâtha-dêvarig âḷva Gaddumbaḷḷi-mukhyav âgi šrî-Bhûtanâtha-dêvar âḷuva haḷḷigaḷoḷage Ghaṭṭâ-vaḷiyalu âne mâṇika kudure aḍake arasina meṇasina bhâra eleyakki uppu âva bhaṇḍava hêṟ âdaḍaṁ â-suṅkavanu šrî-Bhûtanâtha-dêvara šrî-kâryyakke â-hegga-ḍe Sômayyanu â-chandrârkka-târaṁ-bâraṁ saluvant âgi â-suṅkavanu sarvva-bâdhâ-parihârav âgi dhârâ-pûrvvakaṁ mâḍi koṭṭa-šâsanaṁ (usual final verses)

145

On the north wall of the same temple.

Pramôdûta-saṁvatsarada Chaitra-bahuḷa 7 Vaḍḍavârad andu abhinava-Kollâ-purav appa Gaddumbaḷḷiya šrî-Mahâlakshmî-dêvi Mahâkâḷî-dêvi šrî-Bhûtanâtha-dêvara dibya-šrî-pâdârâdhakar appa Giriyâ-Dêvi Mâyi-Dêvanu Bhûtayyanu Bhûtave-nâyikitige Meḷiseṇṭṭiya keḷage i-khaṇḍuga gaddeya ašêsha-mahâjanada munde dhârâ-pûrvvakaṁ mâḍi koṭṭa šâsana makkaḷu makkaḷu dappade saluvudu ‖ (usual final verses)

146

On a beam of the navaraṅga-maṇṭapa of the same temple.

Svasti śrî[m]anu mahâ-maṇḍaḷêśvara Nârasiṅgha-Dêvara râjyadalu Sarvvajitu-saṁvatsarada Śrâvaṇa-su tadige Brihad-andu abhinava...puradalu Baṇṇige-deṟeya herggaḍe Biṭṭiyaṇṇanu avara tamma Sâviyaṇṇa..........

147

At the same place.

Śrîman-Mahâlakshmî-dêvige teligara okkal ondu asagara okkal ondu râhu-tara maga........okkal ondu int î-okkalu mûṟakkaṁ Baṇṇige...........
(usual imprecatory phrase)

148

On a beam over the doorway of the garbha-gṛiha of the same temple.

Svasti śrîmad-abhinava-Kollâpurada Chitrabhânu-saṁvatsarada Âshâḍha-su 1 Sô dalu śrî-Nârasiṅgha-Dêvana râjyadalu maṇḍaḷika-sâ[ha]ṇi-bihaṅgama-sâḷiva Avilâṇa-chakravarttiy appa Dâsaya-sâhaṇiyara sâhaṇiti Jakkavve Maḷiseṭṭiya-keṟeyalu 10 koḷaga gaddeyaṁ śrî-Mahâlakshmî-dêvige biḍisa..î-dharmmamaṁ kiḍisidargge Gaṅgeya taḍiya kavileya konda brahmati

149

On a stone to the south-west in the outer enclosure of the same temple.

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Śambhavê ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṁ Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Banavase-Beḷuvala-Halasige-Hânuṅgalu-Noṇambavâḍi-Vuchchaṅgi-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-śrî-Vishṇu-bhûpâpâḷakanu Dôrasamudrada râjadhâni-yalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyutt irddu || svasti śrî bhuvana-bha-vana-vêḷâvanî-Pâriyâtra tan-madhya-dêśôdbhavaru hita-kuḷa-tiḷaka dharmmâva-târa sarvva-jîva-dayâparar appa || svasti samasta-praśasti-sahitaṁ śrîman-mahâ-vaḍḍa-vyavahâri Kullahaṇa-râhutaru arddhâṅga-śarîriyar appa Sahajâ-Dêviya-ruṁ śrîmad-abhinava-Kollâpuravaṁ geysi śrîman-Mahâlakshmî-dêviya prâsâda-vaṁ geyda Viśvakarmma-nirmmita-su-bhâsitan appa Mallôja-Mâṇiyôjaṅge Vijaya-saṁvatsarada Chaitra-suddha 10 Bṛihaspativârad andu hiriya-keṟeya keḷage nâlku-salage gaddeyaṁ 4 sarvva-namasyav âgi koṭṭaru chandrârkka-târaṁbaraṁ salvudu î-dharmmavaṁ kiḍisidavaṁ liṅga-bhêdi Gaṅgeya taḍiyalu kavileyuṁ brâhmaṇanumaṁ konda brahmati (usual final verse) vimâna sarvvatô-bhadra vṛisabha naḷinika uttuṅga-vairâja-garuḍa varddhamâna śaṅkha-vritta pushpaka gṛiha-râja svasti

151

On a stone to the north-west in the enclosure of the same temple.

Svasti šrî Dhâtu-saṁvatsarada Mârggašira-šuddha 2 Âdivârad andu šrîmad-abhinava-Kollâpurav appa Gaddumbaḷḷiya âchâryya Chikka..vuḍa Râya-bhaṭ-ayyaṅgaḷa maga Biṭṭavarddhana-Dêvana maga Siṅgayya Mañchayya Chavu-ḍayya jñâti-sâvanta-dâyâdyaru tammoḷ anumatav âgi hiriya-keṟegaḷa aḍakeya tôṭav ad eṇṭu-nûṟu-marana utukṛishṭa-krayadalu Perumâḷi-Dêvanu maṭhakke haṇa-hâgadôpâdiyalu kraya-šêshav uḷiyade koṭṭu koṇḍa kraya-pramâṇa-šâsana â-tôṇṭadoḷage âchâryya-Appayyana bhâgeya nânûṟu-marana â-krayadale Peru-mâḷi-Dêva koṇḍu makkaḷu makkaḷu tappade tottina makkaḷige bhûmi-chandran uḷḷanaka saluvudu ûra hittala keyi ondu ant appudake sâkhi šrîman-mahâ vaḍḍa-vyavahâri-Golcha-Nâyakara taṅgi Siriyâ-Dêviyakka Mâyi-Dêva Bhûtayya ašêsha-mahâjanaṅgaḷu samasta-gauḍugaḷu maṅgaḷam ahâ šrî šrî (usual final verse) î-sâsana-mariyâdeya sâkshi-sahita âchâryya-Appayyanu maga Raṅgayyanu aḷiya Kêsava-Dêvanu tamma Iti-keṟeyaṁ koṭṭu hiriya-keṟeya keḷagaṇa kaḍeya gadde nâku-salageyaṁ prati-kshêtrava koṇḍaru â-nâku-salageyaṁ Perumâḷi-Dêvanu...du salva-kraya utukrishṭa-krayava avarige koṭṭu koṇḍa kraya-šâsana

152

At Chikka-Gaddavaḷḷi (same hobli), on a stone in the garbha-gṛiha of the Âñjanêya temple.

Šubham astu ||

namas tuṅga-širaš-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

svasti šrî vijayâbhyudaya-Šâlivâhana-saka-varusha 1470 sanda vartamâna-Kîlaka-saṁvatsarada Âshâḍha-ba 10 Sômavâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Sadâšiva-Dêva-mahârâyaru mâṁ..ya Hastinâvatiya nelavîḍinalu..pṛithvî-râjyaṁ geyutt iralu | šrîman-mahârâjâ.. râja râja-kulâdhidêvatey aha abhinava-Ko...........

153

At Gauḍagere (same hobli), on a stone near the Mallêdêva temple.

Namas tuṅga-širaš-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷekâḍu-Koṅgu-Naṅgali-Banavase-Hânuṅgalu-Noṇambavâḍi-goṇḍa bhuja-bala-pratâpa Hoysaṇa Nâra-siṁha-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyutt ire Šaka-varishada 1091 neya Vikṛiti-saṁvatsarada Pushya-bahuḷa 1 uttarâyaṇa-saṅkramaṇa Âdivârad andu Sâvâsi So..yyaṅgaḷu Hâlutoṟeya.

Maduka-Gaunḍa Bamma-Gauḍa Malla-Gauḍa Mudda-Gauḍa Râja-Gauḍa Masaṇa-Gauḍa yint ivara kaiyyalu krayav âgi bhûmiya konḍu Pinnavaneya-keṟeya kaṭṭisi â-keṟeya keḷage gadde........Gauḍageṟeya dêvatege saluvante nivêdyakke Sâvâs-Eli-Bhaṭṭa biṭṭa yint î-dharmmavaṁ pratipâḷsidavarige Gaṅge-Vâraṇâsiyali sahasra-brâhmaṇarige sahasra-kavileya koṭṭa-phala î-dharmmava keḍisidaḍe.....ya kavile brâhmaṇana konda brahmati ‖ Hâlutoṟeya Maduka-Gauḍa Bamma-Gauḍa Malla-Gauḍa Mâra-Gauḍa Nîkayya Pinnavaneya-keṟeya Masaṇa-Gauḍa Râja-Gauḍa Mudda-Gauḍa Mâra-Gauḍa gadyâṇagaḷu.... tombattu....

154

On a virakal at the same place.

Namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ‖

svasti šrîman-mahâ-maṇḍalêšvaraṁ Tribhuvana-malla Taḷekâḍu-Koṅgu-Naṅgali-Banavase-Noṇambavâḍi-Hânuṅgalu-goṇḍa bhuja-bala Vîra-Gaṅga pratâpa-Hoysaṇa Nârasiṁha-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadalu râjyaṁ geyyutt ire Kumâ....âḷu-Dêvana viḍḍûradalu Vijaya-saṁvatsarada Vaišâkha-bahuḷa 5 Âdivâra Gauḍageṟaya tuṟugaḷa harivinalu.........

155

At Hulukunda (Ponnâthapura hobli), on a rock of the Mallappana-beṭṭada-koppalu.

Srîmatu

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ‖

svasti......sâvirada-nânûra-Parâbhava-saṁvatsara-Mâgha-bahuḷa puṇya-kâladalli šrîmad-dêšika-šaṭ-staḷa-chakravarti brahmânanda-para-Šivamûrtti virakta-šikhâmaṇigaḷ âda Murige-svâmigaḷa....gahaḷi svâmigaḷa samîpa-sampradâya-kar âda Sôdi šrî-Kâḷahasti-nivâ..................

156

At Bhartûr (same hobli), on a stone south of the village entrance.

Svasti šrî Saka-varusha 1255 taidaneya Srîmukha-saṁvatsarada Phâlguṇa-ba 10 So । Kâmeya-daṇṇâykaru । biṭṭip agrahâra Ponnâthapurada-Bharatûru Baso-veggaḍe-Chikkaṇṇa-voḷagâda samasta-praje-sahita mâḍisida kal-kelasa-bâgilu ‖

157

On a virakal north of the same entrance.

Svasti šrîmatu Baretûra Mahârâja-gâvuṇḍa ûr-aḷivina pe..radaḍe.chchalu-mâṇada gaṇḍa Nanipaḷu Kaggular âne-oḍane sattarû padinaidu manisaru

158

At Hañjaḷige (same hobli), on a vîrakal near the inner doorway of the Sômêšvara temple.

Šrî Subhakritu-saṁvatsarada Vaišâkha-su 13 Budhavâradandu Hañjaḷageya Bamma î-pûjârige koṭṭa ga sotigaḷige opu-nile Jaya-Gavuḍana maga Bayachayyanu kumârana bhayadiṁ Satyalôka-prâptan âdanu nâguḷa gaddeyaṁ koṭṭanu aḷiyal âgadu

161

At Guḍḍatteraṇya (same hobli), on the east wall of the Sômêšvara temple.

Svasti samasta-prasasti-sahitar appa šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvanamalla Ballâḷa-Hoysaḷa-Dêvaru Gaṅgavâḍi-tombhatâṟu-sâyiramaṁ sukha-saṅkathâ-vinôdadiṁ chandrârkka-târaṁ-baraṁ râjyaṁ geyutt iralu svasti šrî Châḷukya-Vikrama-kâlada 29 neya Târaṇa-saṁvatsarada Chaitra-suddha 5 mî Sômavâradandu Sîge-nâḍa mûnûṟaṟ-oḷagaṇa Teraṇiyalu Chaṅga-nâḍa Mâvanûra Chôḷe-Gâvuṇḍana maga Âri-Gâvuṇḍanu Râja-Gâvuṇ*ḍanu mûla-sthânada Sômêšvara-dêvara prati[me]ya mâḍi dêvâleyaman etti pûraisi......ḍitarige dêvâlayada mundaṇa keṟeya gaḻde....leyada suttina beḻdale khaṇḍuga-bhûmi ....pûrvvaka mâḍi biṭṭaru yî-dêvargge sâna-ni....naḍayisuvudu int initumaṁ tappi...kavileyumaṁ Bâṇarâsiyumaṁ konda bra....pôdaṁ

162

On the south wall of the same temple.

Šrîmat-Tribhuvana-malla Ballâḷa-Hoysaḷa-Dêvaru Chaṅgâḷva-Dêvara mêle dâḷiy iḍuta šrî-Kaiḷâsamaṁ pôlva šrî-Teraṇeya Sômêšvara-dêvarge sâna-nivêdyanandâ-dîvigegaṁ Sindûraṁ Sômavâradandu sarvva-namasyavâgi biṭṭaru

164

At Byâḍarahaḷḷi (Kaṭṭâya hobli), on a stone on the tank bund near the sluice.

Šrî-Gaṇâdhipatayê namaḥ ॥ svasti šrî bhu[va]nâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêšvara Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi malerâja-râja maleparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-sûran êkâṅga-vîra giri-durgga-malla chalad-aṅka-Râma vairîbhakaṇṭhî[ra]va Makara-râjya-nirmmûlaka Chôḷu-râjya-Pâṇḍya-pratishṭhâchâryya nissaṅka-pratâpa-chakravartti šrî-vîra-Ballâḷa-Dêv-arasaru Saka-varusha sâvirada yinnûṟa mûvatta-êḷaneya Ânanda-saṁvatsara-Vaišâkha-su 10 Sô-du pṛitvîrâjyaṁ gevutt idalli šrîmanu-mahâ-pradhânaṁ Aṅkeya-daṇṇâyakara aḷiya Mâchaya-daṇṇâyakara tâyi Akaimâ...navaru šrîmad-anâdiy-agrahâraṁ Haḷeya-

* From this point the inscription has by mistake been printed in the Kannaḍa text as No. 163.

Goraûra kâluvaḷḷi Bêḍarahaḷḷiya vṛittimanta-[ma]hâ-janaṅga[ḷa] kaiyyalu â [ha]ḷḷiyiṁ teṅkaṇa haḷavanu keṟe-nivêšanake tatu-kâlôchita-krayava koṭṭu mâṟi-koṇḍu avveyaru Mâcha-daṇṇâyakara hesaralu ga 3500 honnan ikki Mâchasamudrava kaṭṭisidalli â-Goraûra nûṟa-nâlvattu-vṛittiya šrîmad-ašêsha-mahâ[ja]naṅgaḷu tammoḷage oḍambaṭṭu sarvvaikamatyav âgi tamma haḷḷi Hirivûra samasta-praje-gavuḍugaḷa mund iṭṭu â-[Mâ]chasamudrada keḷage keṟe-goḍage âgi â-chandrârkka-sthâyiy âgi biṭṭa busi nâ-kaḍegaḷalu alle vuḷḷa gadde-beddaliṅge allig-allige tôraṇa-galla naṭṭu â-Mâchaya-daṇṇâ[yaka]ra makkaḷu-makkaḷige saluvant âgi dhârâ-pûrvvakaṁ mâḍi âva teṟvû illade sarvvamânyav âgi dhâreyan eṟadu koṭṭa koḍage (usual imprecatory phrases) yî-dharmmava mahâ-janaṅgaḷu pratipâlisuvadu yî-šâsanavanu Goravûra mahâ-janaṅgaḷa appaṇeyiṁ tamma haḷḷi Hirivû[ra] sênabôva Mâdaṇṇanavara makkaḷu Nîlakaṇṭha-Dêvara barahake vûra voppa šrî-Kêšavâya (in Tamil characters)

165

At Masaḷe (same hobli), on a stone near the doorway of the Channa-Kêšvara temple.

Šrîmatu

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1500 neya sanda varttamâna-Îšvara-saṁvatsara-Jêshṭa-šu . . lu šrîmatu-Yeṟa-Kṛishṇappa-Nâyakara Veṅkaṭâdri-Nâyaka-ayyanavarige puṇyav âga bêk endu Goraûra Kêšava-Râjigaḷigû Kâva-Râjigaḷigû dharmmav âgabêk endu Mosaḷeya Chenna-Kêšava-dêvaru Nâgêšvara-dêvaru Hanumanta-dêvaru Kallinâtha-dêvara gadde beddalu tôṭa mane ga . . keṟe sahita . . 1 haṇaṁ sarvvamânya (usual imprecatory phrases) sri

167

At bêchirâkh Dâsalâpura (same hobli), on a stone in Lakkaṇṇâ's field.

Šrîmatê Râmânujâya namaḥ । Šrîmuka-Šrâvaṇada šuddha-dvâdašiyaliyû Eṟe-Kṛishṇappa-Nâyakara komâra Veṅkaṭappa-Nâyakarige Kêsava-Râja[ra]voru mâḍi[da] darma haḷḷi Hiriu-Gorûra hebâṟu mûvatta-yeṇṭu-haḷiya prabhugaḷu Kaba Tirumala-dê[va]rige vopi hâkida dharma-sâsana . . . . jâti beḍisa . . . . .

168

At Ammagauḍanahaḷḷi (same hobli), on a vîrakal near the village entrance.

Svasti šrîmatu-Nârasiṅga-Hoysaḷa . . . . vîra-Ballâḷa-Dêvaṁ pṛithvî-râjyaṁ geyyutt ire Amma-Gauḍiya maga Dudeya tuṟu hariyalu biddaṅge mâḍida vi . . . sida bîragaḷu

171

At Heṇavanahaḷḷi (same hobli), on a stone near the Âñjanêya temple.

Šubham astu šrî-Nârasiṁhâya namaḥ | Vâsudêva svasti vijayâbhyudaya-Šâli-vâhana-šaka varusha 1543 sanda.......ta-saṁvatsarada Mâgha-bahuḷa 11 Âdivâra..............Vâsudêva......koṭa šâsanada kramav entendare.........saluva Heḷavanahaḷḷiya grâmavanu Nârasiṁh-aiyanavaru Vâsudêva-amṛita-paḍi-naya....Veṅkaṭâdri-Nâyakara komâra Kṛishṇa-Nâyaka...........Lakshumammagu puṇyav âgabêk endu....Goraûra........meya-Gauḍa.. ......šâsana (usual imprecatory phrases)

172

At Chaṅgaravaḷḷi (same hobli), on a stone near the anicut.

Vibhava-saṁvatsarada Vaišâkha-šu 10 lu Goraûra kaṭe voḍadu khilavâgi yiralâgi Eṟa-Kṛishṇapa-Nâyaka-ayanavara komâra Veṅkaṭâdri-Nâyaka-ayanavaru jîrṇṇôddhârav âgi kaṭṭeyanu kaṭṭisidaru

173

At Kârale (same hobli), on a stone near the koḍige-gadde.

Šrîmatu.....Udayâdityanu Kâraleya šrî...rage Râma-Dêva âtanu Piḷapanu â-chandrârkka-sthâ[yiy] âgi koṭṭa koḍige gade kamba 45

174

At Mallêdêvarapura (same hobli), on a rock north-west of a pond.

Šrîmatu-Vikrama-saṁvatsarada Chayitra-šuđha 5 lu Šânta-Mallikârjuna-dêvara abhishêkake.....ya Malliya-Dêvaru kaṭṭisida koḷakke maṅgalam ahâ šrî šrî šrî

175

At Mukkundûr (same hobli), on a stone in Huchchi-Kâla's field.

......ndagiri-nâtha šrîmat-Permmâḍi..-arasar adhyaksha......ra-varêsvara....paḍu Satyavâkya........râjâdhirâja Kôḷâlla sa......Râma....Satya vâkya-..........ga Satyavâkya.....Permmânaḍi......................ruman aḷido.. ....pañcha-mahâ-pâta.....ppudu idan â........................ ......sarggastha......ndrâdityar uḷḷi.......na salvudu

176

At Gorûr (same hobli), on a stone in the enclosure of the Paravâsudêva temple.

Svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varisha 1497 sanda varttamâna-Yuva-saṁvatsarada Kârtika-ba 5 lu šrîmanu-mahâ-Eṟa-Kṛishṇapa-Nâyaka-ayana šrî-

Veṅkaṭâdri-Nâyaka-ayanavaru Bêlûra-Kṛishṇapa-Nâyakanavarige puṇyav âga-bêku endu Goraûra Vâsudêvaru 1 Nârasiṁha-dêvaru 1 Kailâsa-dêvaru 1 Chi-kkayanavaru 1 Varadayanavaru 1 Apparayanavaru 1 yî-dêvâdâya-brahmâdâ-yakke jîvige birâḍavanu biṭṭevu yidakke âvavan oba âse-mâḍid uṇṭâdare tamma tande-tâyanu Vâraṇâsiyali konda pâpakke hôhanu tamma guruvanu Vâraṇâsiyali vañchisida pâpakke hôhanu Kumbîpâkakke hôhanu tamma tâyige tapidavanu kanneya basuṟali bahanu yidakke sâkshi Vâsudêvaru Nârasiṅga-dêvaru Kailâsa-dêvaru

177

On a stone south of the inner doorway of the same temple.

Svasti šrî Plavaṅga-saṁvatsarada Mâgha-šuddha 3 Šu ı šrîmad-anâdi-agrahâraṁ Goraûra Akkalayakkana magaḷu Taṅgapeṇnakkanu šrî-Vâsudêvara dêvâlyadalu ondu ba...mâḍi obbaḷ-akkiya prasâdavanu dinam-prati â-chandrârkka-stâyiy âgi naḍasuva[ḷ] allade â-dêvara kshêtra otte yiddud âgi biḍisidaḷ âgi yinnu vatte yiḍisa sala yî-mariyâdeyalu naṁbiyaru naḍasuvaru yî-dharmmavanu mahâ-janaṅgaḷu sa....vu pratipâḷisuvaru šrî

178

On a stone north of the same doorway.

..Taṅgapeṇnakkanu šrî-Vâsudêvara saṅkha-chakrada kalu naṭṭu kshêtraṅgaḷanu hinde nambiyaru otte yiṭṭar âgi â-kshêtraṅgaḷige honna koṭṭu biḍisidaḷ âgi yî-dina-vâradindaṁ mêle..nambiyaru â-kshêtraṅgaḷan ottey iṭṭarâdaḍe râja-drôhi sameya-drôhi hadineṇṭu-sameyakû hoṟagu â-kshêtragaḷannu votteya hiḍidavarû râja-drôhi-sameya-drôhigaḷu hadineṇṭu-sameyakû hoṟagu â-nambiyaru dêvara šrî-kâryyavanû naḍasi ba......gaḷige dinaṁ-prati obbaḷa-akkiya prasâdavanu baḷi naḍeya koḍuta bahanu î-dharmmavanu âvanân obbanu....davanu Gaṅgeya taḍiyalu kavileyaṁ brâhmaṇaraṁ....dôshadalu hôharu yî-dharmmava.... Vaishṇavarû ašêsha-mahâ-janaṅga....pratipâḷisuvaru

179

At the same village, on a pillar south of the inner doorway of the Kailâsêšvara temple.

Svasti samatsa-prašasti-sahitaṁ šrîmanu mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Banavase-Hânuṅgalu-goṇḍa pratâpa-Hoysaḷa vîra-Nârasiṁha-Dêvaru sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyutt iralu Suligeya Vijayâ-ditya-heggaḍegaḷu Byaya-saṁvatsarada-Phâlguṇa-šuddha 10 Bṛihavârad andu Šatarudrîyapurav appa Goravûralli Trikûṭa-liṅga-pratishṭheya mâḍidalli tamma utsâha-priya-pûrvvakam atiprîtiyiṁ tamma Mâvinakeṟeyaṁ hadinaidu-gadyâṇa-honnaṁ pâda-pûjey âgi koṇḍu Vijayâdityapurakke dhârâ-pûrvvakaṁ mâḍi

sarvva-namaš-Šivâyav âgi koṭṭaru î-dharmmavan...râgi aḷidaḍe Gaṅgeya taḍiya kavileyaṁ brâhmaṇanaṁ konda dôsha[kke] hôharu î-dharmmava mahâ-janaṅgaḷu pratipâlisuvaru maṅgalam ahâ šrî šrî šrî

180

On the base of the outer wall of the same temple.

(East side) Svasti šrî Byaya-saṁvatsarada Phâlguṇa-su 10 Bra | Satigeya-Vijayaṇṇanu Trikûṭa-liṅga-pratishṭe mâḍidali Goraûr-ašêsha-mahâ-janaṅgaḷu tamma Mâvinakeṟe...utsâha-pûrvvakadi hadinaidu-honna pâda-pûjey âgi koṇḍu sarvva-namaš-Šivâyav âgi koṭṭaru i-dharmmavan ârâdaru vobban aḷidaḍe Gaṅgeya taḍiyali brâhmaṇanuṁ ka(north side)vileyanuṁ kond aisu pâpa î-dharmmavanu mahâ-jaṇaṅgaḷu pratipâḷisuvaru ||

181

At Banavase (same hobli), on a stone in Nila's wet land, below the tank bund.

Svasti šrî samasta-prašasti-sahitaṁ šrîmanu pratâpa-chakravartti šrî-Vîra-Ballâḷa-Dêvaru pṛithvî-râjyaṁ geyidalli Šaka-varusha 1237 Ânanda-saṁvatsarada Chayitra-su 5 ya dina srîmanu mahâ-pradhânaṁ Aṅkeya-daṇṇâykara aḷiya Malleya-daṇṇâykarige šrîmad-anâdiy-agrahâra Gorûra vrittimantaroḷage Prayâgi-Malaiyâṇḍi-Dêva âtana tamma Nallavaṇṇa Allâḷa-Bhaṭṭaya[na] maga Kâliyaṇṇa Yajñapurusha-Dêva maga...âtana tamma Niṅgaṇṇan oḷagâdavaru Banavâsiya mûḍaṇa tamma Baḷḷigaṭṭadalu tamag uḷḷa gadde-beddaliṅge tatu-kâlôchita-krayava......koṭṭu akkarav âgi nâku-kaḍeyalû tôraṇava neṭṭa hari-gula hâki....keṟeyiṁ teṅka kaṭṭeyiṁ paḍuva Baḷḷigaṭṭadiṁ mû[ḍa] yint î-chatus-sîmeyanu â-brâ[hma]ṇaru Mâchaya-daṇṇâyakara makkaḷiṅge saluvant âgi dhâṟeyan eṟadu koṭṭaru mâṟina krayada honnuṁ hâga uḷiyade sandudu yî-šâsana Goravûra sênabôva-Mâdaṇṇanavara makkaḷu Nîlakaṇṭha-Dêvara baraha šrî-*Kêšavâya maṅgaḷam ahâ šrî šrî šrî

182

At Avvêrahaḷḷi (same hobli), on a stone in Tammaḍi Nañjaiya's field, below the tank bund.

Svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêšvara Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi malerâja-râja malepa-roḷu gaṇḍa gaṇḍa-bhêruṇḍa êkâṅga-vîra kadana-prachaṇḍa Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma parêbha-kaṇṭhîrava Magara-râjya-nirmmûlana Chôḷu-râjya-Pâṇḍya-pratishṭhâcharya nissaṅka-pratâpa Hôsaḷa bhuja-bala šrî-Vîra-Ballâḷa-Dêv-arasaru Dôrasamudradalu pritvî-râjyaṁ gêvutt iddalli Saka-varusha 1237 ya Ânanda-saṁvatsarada Jyêshṭha-sudda-pañchamî-Sômavârad

* This word is in Grantha character.

andu šrîman-mahâ-pradhânaṁ Aṅkeya-daṇṇâyakara aḷiya Mâchaya-daṇṇâyakaru šrîmad-anâdiy-agrahâraṁ Chennakêšavapurav âda Goravûra kâluvaḷi Dâvara-haḷḷiyiṁ baḍagaṇa baḷḷakke â-haḷḷiya vṛittiya mahâjanaṅgaḷige keṟe-nivêšanakke tat-kâlôchita-krayava koṭṭu mâṟakoṇḍu â-Mâchaya-daṇṇâyakaru tamma ave Mâyakkanavara hesaralu mûṟu-nâku-sâvira-honnan ikki keṟeya kaṭṭisidalli â-vṛittimanta-mahâjanaṅgaḷu ašêsha-mahâjanaṅgaḷu tammoḷag oḍambaṭṭu â-keṟeya keḷage keṟe-goḍagey âgi â-Goravûra nûṟa-nâlvattu-vṛittiya mahâjanaṅga-ḷu tamma sva-ruchiyind oḍambaṭṭu alli uḷḷa dêva-dânavanu uḷiye alli uḷḷa gadde-beddaliṅge nâku-kaḍeyalu tôraṇa-galla naṭṭu â-chandrârkka-sthâyiy âgi â-Mâche-daṇṇâykara makkaḷu-makkaḷige saluvant âgi huṭṭumeṭṭ âgi sarvvamânyav âgi â-koḍagege âva teṟavû yill endu barasi koṭṭa koḍageya dharmmava keḍisi nena-davaru tamma tâyi-tandeya narakakke yikkidavaru Gaṅgeya taḍiyalu kavileyaṁ brâhmaṇanaṁ konda dôshadalli hôharu yî-dharmmava mahâjanaṅgaḷu prati-pâlisuvudu yî-šâsanavan â-Goravûra mahâjanaṅgaḷa appaṇeyiṁ bareda sênabôva-Mâdaṇṇanavara makkaḷu Nilakaṇṭha-Dêvara baraha yî-keṟe-kelasava avveyara Mâcheya-daṇṇâykara appaṇeyiṁ mâḍsida avara mânisa Hâsana Mâda vûra voppa maṅgaḷam ahâ šrî šrî šrî (in Grantha characters) šrî-Kêšavâya

183

At Uḍuvare (same hobli), on a pillar south-east of the Râmaliṅgêšvara temple.

Namas tuṅga-širaš-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ||

svasti samasta-prašasti-sahitaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja râja-paramêšvaraṁ parama-bhaṭṭârakaṁ Yâdava-kula-tilaka šrî-Hoyishaṇa-Vîra-Ballâḷa-Dêva sukha-saṅkathâ-vinôdadiṁ râjyaṁ mâḍutt iralu Dammâhaḷiya Mâdiyaṇṇa âḷikeyalu Uḍuvaṟeya Bâcheya-Nâyakana dêvântari Medajayoge kambha koṭṭa

184

On a pillar north-east of the same temple.

Šrîmad-râjâdhirâja râja-paramêsvara šrî-vîra-pratâpa-Dêva-Râya-mahârâyara kuva...Bramanna-Nâyakaru Uḍuvaṟeyan âḷuvalli......Parigehaḷḷi hiriya... ....mûṟu maduveya haṇavannu koṭṭeu yî-dammavann aḷidavanu tanna kula-kôṭiya narakakke yiḷihidavanu ||

185

At the same village, on a broken stone near the village entrance.

.........pûrita.....vaṁsada.....Dôrayya.....ruḷḷi kâypa......Koṅgoṇi-varmma dharmma......Kuvaḷâla-pura-va.........giri-nâtha šrîman....... chandra...........

BELUR TALUQ.

1

In Bêlûru, on a stone south-east of the Râmânujâchârya shrine in the enclosure of the Chenna-Kêšava temple.

Šubham astu

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥
aruṇa-sarasija-šrî-sôdarair aty-udârair
akhiḷa-bhuvana-rakshâ-dîkshitair dṛishṭi-pâtaiḥ ।
taruṇa-tuḷaši-mâlâlaṅkṛitôra-sthaḷa-šrîḥ
karuṇayati sadâ vaḥ Kêšava...... ॥

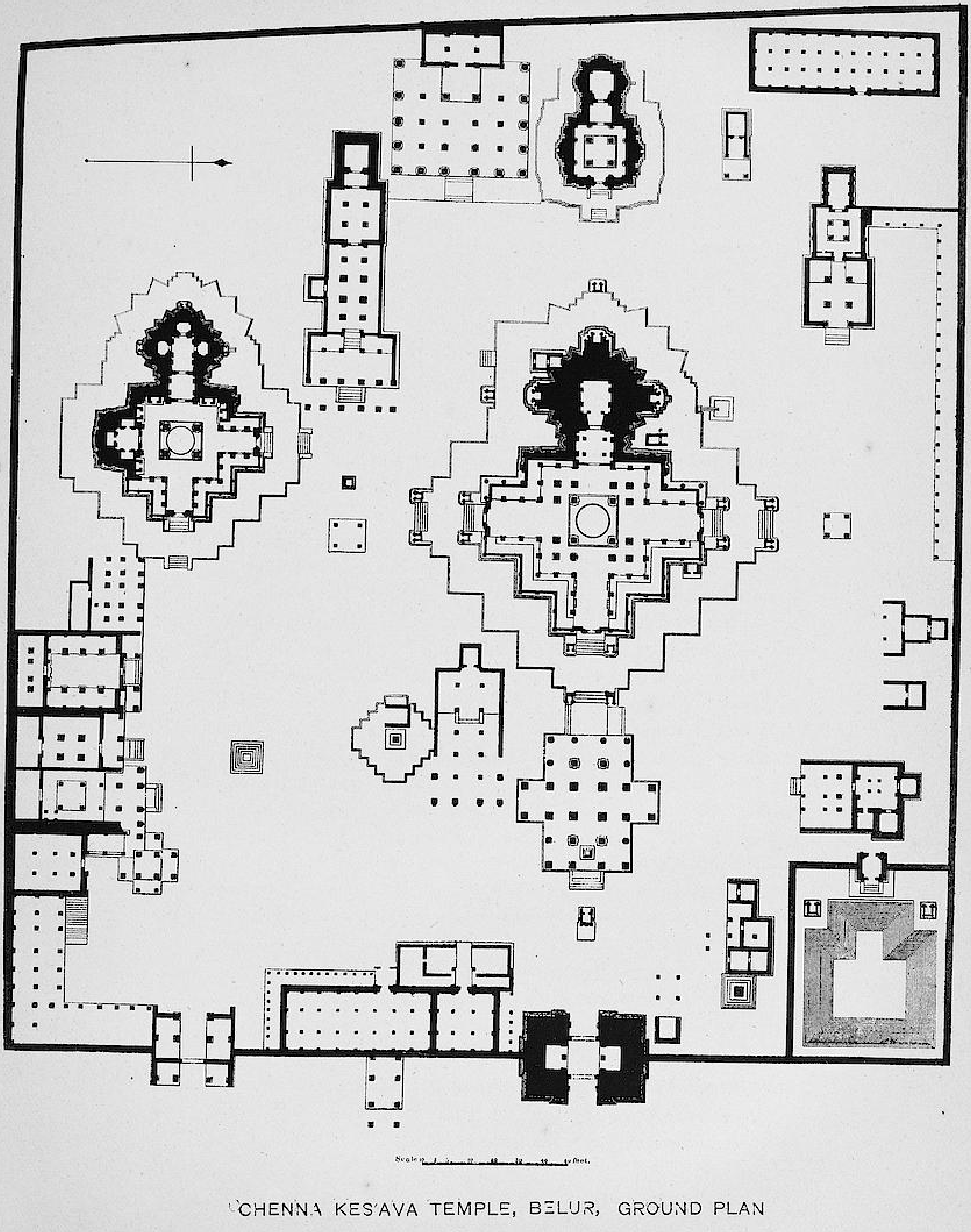
svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1501 sandu vartamâna-Bahudhânya-saṁvatsarada Šrâvaṇa-ba 8 Sthiravâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Šrîraṅga-Râya-mahârâyaru pṛithvî-sthira-râjyaṁ gait irppali šrîman-mahâ-sthânaṁ šrîmad-dakshiṇa-Vâraṇâsiy âda šrîmad-Êlâpurada šrî-Chennigarâyara šrî-pâda-sêvakar âda Râmânujâchâryyara nitya-paḍi-Dhanur-mâsa-tirunakshatra-saṁvatsara-tirunakshatragaḷige Kâšyapa-gôtrada Âpastamba-sûtrada Yajuš-šâkheya..nihaḷḷiya Mala-Râjana......yaṇa-Râjanu samarpisida grâma...... ॥ Vêṅkaṭâdri-Nâyaka-ayyanavarige dharmmav âgabêk endu tamma tande-tâyigaḷige puṇyav âgabêk endu tamma voḍeya.. ....Râjagaḷige sukṛitav âgabêk endu koṭṭa dharmma-šâsanada kramam entendare । Šrîraṅga-Râyara....Yarra-Kṛishṇapa-Nâyakara Vêṅkaṭâdri-Nâyakaru tamage vumbaḷiy âgi pâlisida Kesagôḍa-nâḍige saluva Koḍuganahaḷḷiya grâmakke pratinâmadhêyav âda Râmânujapurada chatuš-šîmeya vivara Koṛa-koḷake paḍuvalu Mahaḷake baḍagalu Kuṇikupanahaḷḷige mûḍalu Banahahaḷḷige teṅkalu yî-chatus-sîmey oḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-sâmyavanu Râmânujâchâryara šrî-pâdakke samarppisida-grâmada huṭṭuvaḷi ga 31 varaha ishṭake (10 lines following contain details of the gift) yî-prakârada sêve.....Râmânujâchâryara šrî-pâdakke samarpisida dharmma (usual final phrases and verses) sthâna-mânya-mariyâde maṅgaḷam ahâ šrî šrî šrî šrî šrî

vâchâ dattaṁ manô-dattaṁ dhârâ-dattaṁ dinê dinê ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ ॥

2

On the left wall of the maṇṭapa of the pushkariṇi in the enclosure of the same temple.

Namas tasmai Varâhâya.......... ।
......madhya-gatô yasya Mêruḥ kaṇakaṇâ.. ॥



CHENNA KES'AVA TEMPLE, BELUR, GROUND PLAN

šrîmad-Ballâḷa-bhûpô Yadu-kula-tiḷakḥ Kîrtti-Nârâyaṇasya
svachchhôdaṁ pushkariṇyâṁ tulita-Pṛithu......... ı
.................................šauṇḍaḥ
jigyê gâmbhîryya-dhairyyê prakaṭayitum alaṁ pushkaraṁ Pushkarâkshaḥ ॥
šrîmad-Yâ..........................mânasa- ı
prêmaṁ....pempan âḷdud amarâmbhaṟ-pûritaṁ ḍriṅ-manô- ı
râmaṁ tân ene Vâsudêva.................... ı
.... ॥
.... ı
........bhuvana-traya-sthiti-nutaṁ Ballâḷa-Dêvâvanî-
ša-manaḥ-prîtikaraṁ.......................... ı
.... ॥
srî-Vâsudêva-vesara sa- ı rôvaram eseda Vijaya-Nârâyaṇa-di- ı
vyâvâsada mund akhiḷa-ma- ı hî-vibhu................ ॥
viṭṭavol mêṇ............................... ı
..........mi......ḷe-nîrem bara.....ambu-sampû ı
ṛṇṇaman â-kalpântam......................... ı
....................chisidaṁ vîra-Ballâḷa-Dêvaṁ ॥
kanda ॥ avar ivar aḷave pêḷ Yâ- ı dava-kuḷa-bhûpâḷa-bhâḷa-tiḷakaṁ šrî-Vai- ı
shṇava............ ı ....ḷu jaya-ṣtambhamaṁ nilisuvar akke ॥

3

On three stones to the south of the same pushkariṇi.

(I) Šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê ı
phaladâya namô nityaṁ Kêšavâya Šivâya cha ॥
êtat-surâsurâdhîša-mauḷî-mâlôpalâlitaṁ ı
šrîmad-Vêḷapurâdhîša-Kêšavêšasya šâsanaṁ ॥
Jambûdvîpê parârddhê sakala-guṇa-gaṇair Bbhâratê varsha-khaṇḍê
dhâmâny aty-ujvalâni tridaša-muni-gaṇair architâny atra santi ı
dêvânâṁ puṇya-rûpâny api šatam uchitaṁ nâma têshâm athaitân
vakshyê kâṁšchid yathârhaṁ sakṛid idam akhiḷaṁ samsruṇudhvaṁ cha chitraṁ ॥
yaṁ Šaivâs samupâsatê Šiva iti Brahmêti vêdântinô
Bauddhâ Buddha iti pramâṇa-paṭavaḥ karttêti naiyâyikâḥ ı
Arhaš chêti ha Jaina-šâsana-matiḥ karmmêti mîmâṁṣakâḥ
sô'yaṁ vô vidadhâtu vâñchhita-phalaṁ šrî-Kêšavêšas sadâ ॥
sô'yaṁ pâyâd apâyâd apahasita-sarôjâta-nêtrântara-šrîr
âkalpaṁ kalpa-vṛikshân iva vipuḷa-kṛipâ-sâra-dhârâdharô yaḥ ı
Lakshmî-vakshôja-šailôpari kapiša-paṭî-vidyud-udyôtamânaḥ
šrî-Vêla-grâma-dhâmâ nija-pati-bhavanâbhâvitâṁ Kêšavô vaḥ ॥

aruṇa-sarasija-šrî-sôdarair aty-udârair
akhiḷa-bhuvana-rakshâ-dîkshitair dṛishṭi-pâtaiḥ |
taruṇa-tuḷaši-mâlâlaṅkṛitôra-sthaḷa-šrîḥ
karuṇayati kadâ naḥ Kêšavêšaḥ kṛipêšaḥ ||
sarvvôtkṛishṭê samagrair vvividha-guṇa-gaṇais satva-sâraika-ramyê
prakhyâtê Hoysaṇâkhyê mahati janapatêr dhâmni Vêlâ-nagaryyâṁ |
âtanvan Vishṇu-Dêva-kshitipati-vibhavân višva-rakshâ-vidhâyî
yôgaṁ yôgîndra-gamyaḥ kalayati kušalaṁ Kêšavô nâtha êshaḥ ||
andhân vyaktâkshi-bandhân alaghu-pariṇavad-râja-mudrân daridrân
paṅgûn jaṅghâna-mukhyân Amaraguru-sadṛig-vâk-samûkâṁš cha mûkân |
vandhyâs santati-bandhurâš cha kalayan dêšânya-dêšâgatân
sarvvâbhîshṭa-phalêna yôjayati tân Vêlâ-purî-Kêšavaḥ ||
saṁsârârṇava-garvva-vâraṇa-kaḷâ-vêlâ hi Vêlâ-purî
mûrttis tvaṁ prathamaiva mûrttishu chatur-vviṁšaty-upâkhyâsu cha |
Vishṇô Nârada-gîta-vaibhava Harê dêvâdhidêvôttama
klêša-dhvaṁsana saumya Kêsava mahâ-Lakshmî-patê pâtu mâṁ ||
šrîmad-vêdânta-vêdyâd avachana-vishayât sach-chid-ânanda-tatvâd
âvirbbhâvaṁ prapannê tri-bhuvana-bhavanê ‘ nâdi-mâyâ-vichitrê |
asya sthityai samarthân nṛipa-kula-tilakân nirmamê Padmayôniḥ
kâlê prâptê Kalau tat-kalusha-parihṛitau Saṅgamas sânvayô‘bhût ||
kûṭasthô ‘bhijanasya Saṅgama-nṛipaš šrî-Šâradâ-Saṅgamâj
jâtâḥ pañcha-sura-drumâ iva sutâs tatrâdhamô Haryapaḥ |
tasyai..tan êva Bukka-nṛipatir višvambharâ-Gôpatis
tasmâd êsha vivarddhatê Hariharas sâmrâjya-lakshmî-varaḥ ||
aryamṇas tanujô janâya mahatê jâmbûnada-sparšanê
kshôṇî-dâna-vidhâv asaṁšayam asau šrî-Rêṇukâ-nandanaḥ |
ishṭâ-pûrta-paramparâ-virachanê nânyô‘sti yasyôpamâ
sô‘yaṁ puṇya-mahîpatir Hariharaš šrîmân samujjṛimbhatê ||

šrîman-mahârâjâdhirâja râja-paramêšvara râja-kula-tilaka-chûḍâmaṇi | pûrva-paśchima-dakshiṇôttara-samudraika-nâyaka Hindu-râya-suratrâṇa bhâshâ-tilaṅghi-râjanya-bhujaṅga šrî-vîra-vijaya-Harihara-mahârâyaru šrîmat-Pampâ-parisarâbhinava-mahâ-râjadhâniy aha Vijayanagarada nelevîḍinoḷu anavarata-puṇyaika-rasâḷa-sukha-saṅkathâ-vinôdadiṁ sâmrâjyaṁ geyvuttam irddalli | tach-charaṇâravinda-makarandaika-parâyaṇa sakala-râja-vijaya-lakshmî-samâkarshaṇa siddha-mantra-prabhâvar appa šrî-vijaya-Guṇḍa-daṇḍanâthana pratâpam entendare ||

yadvad Dašarathasyâbhût Sumantras sachivô mahân |
tadvadd Hariharasya šrî-Guṇḍa-daṇḍâdhinâyakaḥ ||
yad-dôr-daṇḍa-pratâpa-prabalatara-mahâ-vahni-vîryâtirêka-
jvâlâ-mâlâ-pataṅgâyita-Yavana-Turushkândhra-šatru-kshitîšâḥ |

sô'yaṁ buddhi-prabhâva-praguṇita-nija-têjôlasan-mantra-šaktir
mantri-šrêshṭhâgragaṇyô jagati vijayatê Guṇḍa-daṇḍâdhinâthaḥ ||
êtasmin samarê vijitya nṛipatîn pratyarthinas tad-vadhûḥ
kârppaṇyêna vimuchya tân bhuvam imâṁ dharmmêṇa saṁšâsati |
tasyâjñâ-karaṇêshu mantri-gurushu šrî-Guṇḍa-daṇḍâdhipaḥ
prâdhânyêna vijṛimbhatê nṛipa-kṛitâv êkaḥ pratâpôjvalaḥ ||
Aṅgô vyaṅgaḥ Kaḷiṅgô vikaḷa-matir asau Gûrjjaras sa-jvarô'bhût
Pañchâḷâḥ pañchabhâvaṁ dadhati bahu-balas Saindhavas sindhu-pâtî |
Ândhrôpy andhaḥ prabaddhaš chaṭula-bhaṭa-vaṭu-kshipta-nâsîra-pâšaiš
Chôḷaḥ kôḷatvam âpa smarati raṇa-rasaṁ Guṇḍa-daṇḍâdhinâthê ||
Aṅgas saṅgara-bhaṅgitô raṇa-mahâ-raṅgaṁ Kaḷiṅgô jahâv
Andhraḥ parvata-randhragas samajahâd ûrjja-svaraṁ Gûrjjaraḥ |
kôṇaṁ Koṅkaṇa-Kauṭakâ jagur agâch Chôḷôpi šailântaraṁ
šrîmad-Guṇḍa-chamûpatau sakaḷa-sênâpatya-saṁsthê sati ||
svasti šrîmad-ašêsha-mantri-vara-vikhyâtâtišauryâtigâm-
bhîryyaudâryya-su-dhairyya-vîryya-vijaya-šrî-kîrtti-nityôdayaḥ |
bhû-dharmma-dvija-dêva-vêda-kula-rakshâ-dushṭa-sikshâkaraḥ
puṇyôdarkka-charitrakô'sta-duritas šrî-Guṇḍa-daṇḍâdhipaḥ ||
*yat-pratyôgha-vidâritâri-dhariṇî-pâlâvatârô(thâ) hṛitaḥ
strî-ratna-chchhala-vairi-vîra-vijaya-šrî-kautukôchchhâhitaṁ |
šrîmad-vîra-Harîndra-râjam anišaṁ kurvvâṇa varvvôttama-
prâyônîka-gaṇâdhinâtha-vijaya-šrî-Guṇḍa-daṇḍâdhipê ||
yad-dhâṭî-puṭa-ghûṭṭa-kharvvaja-khura-kshuṇṇa-kshamâ-maṇḍalôd-
dhûta-sphîta-dig-antarâvṛita-rajô râjan nabhô-maṇḍalê |
pratyartthi-kshitipâla-saṁstha-vijaya-šrî-kautukaṁ Guṇḍa-daṇ-
ḍâdhîšasya vidhâtum antarita-vastrâkâram ujjṛimbhatê ||
aggrê yad-gaṇanâ pravîra-parishad-gôshṭhîshu kâshṭhâṁ gatâ
prakhyâtiḥ prati-janyam ûrjjita-jaya-šrî-pâṇipîḍâ-vidhiḥ |
yat tê Guṇḍapa-daṇḍanâtha nibiḍô bhâvas sadâ Tryambakê
sarvvaṁ chaitad udâra-Harihara-nṛipa-šrî-pâda-padma-prabhâ ||
(II) Râmasyêva sa Mârutir Harihara-kshôṇîpatêr agraṇîr
bhṛityô Guṇḍapa-daṇḍanâtha-subhaṭô Laṅkâm iva skandayan |
jitvâ Kêraḷa-Tauḷav-Ândhra-Kuṭakân ânîya têbhyaš šriyaṁ
râjñê sampradadâti mantri-nṛipayôs tat sâmarasyaṁ paraṁ ||
vêdaṇḍân iva Saipa-Patheya-mukhân mattâms Turushkân raṇê
kêšêshv êva nigṛihya vâji-bhavanê šâkhâmṛigâḥ kâritâḥ |
anyau jyêshṭha-kanishṭha-sañjñaka-mahâ-byâghrau gṛihîtau gaḷê
šrîmad-Guṇḍapa-daṇḍanâtha bhavatê tishṭhêta kas sparddhayâ ||
santâpâkhyam iraṁmadaṁ jvalayati svântêshv ahaṅkâriṇâṁ
sândraṁ varshati vairi-vṛinda-madirâṁ yat-khaḍga-kâḷâmbudê |
dhaṭṭê sâdhu-kadambam utsava-dašâṁ kîrttiṁ navaṁ kêtakî-
saurabhyaṁ bhajatê dišâsu vijaya-šrî-Guṇḍa-daṇḍâdhipaḥ ||

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* So in the original.

dhura-dhîram Guṇḍa-daṇḍâdhipane nija-yaśaḥ-kânte bhû-bhâgadoḷ mat- |
saradindam Śrî-vadhû-saṅgavan uḷid olavindam diśâ-chakradoḷ ḍâ- |
varisal kânteyam Bhâratî jagada kavi-brâta-jihvâḷiyoḷ taḷt |
iru nîn end oldu santaisalu naṭa-vidhadim nṛityav âḍuttav irppaḷ ||
ripu-bhûbhṛid-vajra. . . chita-bala-ghana-dôrdaṇḍa-chaṇḍâṁśu-têja- |
vyapa. . . . kâjina-vasana-padâbjâḷi tad-bhṛitya-kalpâṅ- |
ghripan udyad-dhairyya-vîra-pratati-parivṛitam mantri-vaṁśâbdhi-târâ- |
dhipati śrî-Guṇḍa-daṇḍâdhipatig eṇey ad âr mmatta boṭṭ ittal uṇṭê ||
bharadindam raudra-saṅgrâmadoḷ ahitara bembatti poyyalke birddar |
tturagam rautar ggajam jôdaru bahaḷa-padâti-pratânam dharâdhî- |
śvarar ondê tâṇadoḷ mârige manad-olavind iṭṭ agal tânad imb ant |
ararê śrî-Guṇḍa-daṇḍâdhipana bahaḷa-bâhâ-balakk âmpan âvam ||
dhuradoḷ Guṇḍap-amâtyam | naramêdhava mâḍad uḷapan end enal â-bhî- |
taru maranan êṟi hûvina | taṟuvâï taṟuvâï enuttam irddar ad ênô ||

int î-vijaya-Guṇḍa-daṇḍanâthanu || Aṅga-Vaṅga-Kaḷiṅga-Kaṭhâra-Kâmbhôja-Siṁhvaṇa-Tuḷuva-Magadha-Mâḷava-Kêraḷa-Oḍḍiya-Jina-Jônega-Arimaṇa-Koṅkaṇa | Chêra | Chôḷa | Pâṇḍya | Vidarbbha | Saurâshṭra | Kuru | Maru | Pañcha | Pâñchâḷa | Mâgaviya | Teluṅga | Pârasika | Pâriyâtra | Kollahaṇa | Kâsmîra | Barbbara | Bhoṭṭa | Mahâbhoṭṭa | Kâka | Mûka | Êkapâda | Ghôḍâ-mukhav | endu hêḷalupaḍuttam viddanthâ | râshṭrântaragaḷalli | praśasti-lâñchhana-śâtakumbhâlaṅkṛita-jaya-stambha-sthâpaneyanu mâḍidantha śrî-vîra-Guṇḍa-daṇḍanâthanu | śrîman-mahârâjâdhirâja râja-paramêśvara | śrî-vîra-Harihara-mahârâyara nirûpadindalu | svasti śrî-Hoyisaṇa-râshṭrâdhipati śrîman-mahâ-Vishṇuvarddhana-mahârâjâdhirâja-kulâdhidêvatey aha abhinava-kshôṇî-Vaikuṇṭhav enisidda śrî-Vêlâpuradalli parama-saumanasyadinda | nikhila-bhajaka-janaṅgaḷige chatur-vidha-purushârthavanu sa-kâruṇyadinda prasâdisuta Mahâlakshmî-nija-niḷayav aha prâsâda-madhyadalli mûrttimatt âgi prakâśisu-ttam iddantha | śrî-Chenna-Kêśavanâtha-dêvarige Hoyisaṇa-dêśâdhipatiy aha śrî-Vishṇuvarddhana-Biṭṭi-Dêva-Râyaru | kalpisidantha | aṅga-raṅga-bhôga-modalâguttam iddantha śrî-kâryak kâlântaradinda saṅkôchav âgiddadanu jîrṇô-ddhâravam mâḍi | â-Biṭṭi-Dêva-Râyaru pûrvadal â-kalpisidantha dêvara vêda-pârâyaṇa | pañchakêśvara | śrî-Pañcharâtra-śâstra-mantra-siddhânta-mârgga-sakala-bhôga | nityârchana | mantrâsana | snânâsana | alaṅkârâsana | yâtrâ-sana | bhôjyâsana | śayyâsana | aupachârika | sâṁsparśaka | hṛidayaṅgama | chatush-shashṭy-upachâra | shaṭ-kâlârchane | nitya-hôma | nityôtsava | pakshô-tsava | mâsôtsava | saṁvatsarôtsava | pavitrôtsava | svâpa | śayanôtthâna | jayanty-utsava | Râma-Kṛishṇa-jalmôtsava | davana | kamala | kalhârôtsava | vasantôtsava | ḍôḷârôpaṇa | dîpôtsava | Mârgaśirushôtsava | Mâghôtsava | bha-ktôtsava | navaratna-snâpana | nava-vastrâbharaṇa | viśêsha-samârâdhana | sakala-pala-vastu-daruśana | ma. . ta-daruśana | madhu-pûraṇa | bîja-pûraṇa | châturaṅga-balârchana | darpaṇa | pushpa-mâlâvalôkana | nṛitya-gîta-vinôdâ-

sthhâna-maṇṭapa । dhânya-parvata । kôša-pravêšana । Vishuv-ayana । saṅkrama-snapana । nîrâjana । nitya-naimittika-prâyaschitta । šânti-hôma । samasta-parivârârchchanâdigaḷ aha । samasta-utsava sarva-viniyôgaṅgaḷû â-chandrârkka-sthâyiy âgi naḍuvahâṅge kaṭṭaḷeyanû mâḍi Kallubarageya Turuka Gaṅga-Šalâranu bandu muṛidu suḍisidantha bâgiluvâḍada gôpuravanu êḷu-neley âgi mâḍisi ॥

idaṁ vijayatê purô bhavana-bhûshaṇaṁ Šârṅiṇas
Sumêru-Hima-sânuman-Maleya-Mandara-prakriyaṁ ।
trivishṭapa-padônnamat-šikhara-châru siddâṅganâ-
padâmbuja-pariskhalat-kanaka-nûpuraṁ gôpuraṁ ॥

(III) Mêrôš šṛiṅgam utândhakâri-bhavanaṁ Prâlêya-pṛithvîdhṛitaḥ
kûṭaṁ kiṁ Muravairi-nirmmita-mahâ-Dvârâvatî-gôpuraṁ ।
kiṁ vâ kiṁ Maya-šilpa-sâra-sahitaṁ Pâṇḍûdbhavânâṁ sabhâ-
dvâraṁ Guṇḍa-chamûpa-nirmita-mahâ-shaṭkaṁ samujṛimbhatê ॥
sapta-dvîpa-samudra-gôtra-dhara-lôka-chhanda-ṛishy-ašva-saṅ-
khyâtânêka-jagan-nidhâna-mahanîyâšêsha-vastu-šriyâṁ ।
sâraṁ gôpura-nishṭha-sapta-bhuvana-vyâjêna shaṭkô mahân
êkîbhûtam ivâvabhâti satataṁ šrî-Guṇḍa-daṇḍâdhipaḥ ॥

î-maryyâdeyalu gôpuravanu mâḍisi ।

Šâkê varsha-gaṇê pañcha-daša Îšvara-vatsarê ।
Šrâvaṇasya tṛitîyasyâṁ šuklâyâm abhijid-ravau ॥
saumya-Kêšava-nâthasya gôpurâgrê hiraṇmayî ।
sthâpitâ kalasî Guṇḍa-daṇḍanâthêna šâšvatî ॥
saudhâgram ujvalad-anûna-divâkarâbhô
bâlâtapa-pratima-kântir aharnišaṁ yaḥ ।
šrî-Guṇḍa-mantri-vara................

4

On a stone to the left of the bali-maṇṭapa of the same temple.

Šubham astu

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha sâ 1470 sanda varttamâna-Kîlaka-saṁvatsarada Âšâḍha-ba 11 Sômavâradalu । šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Sadâšiva-Dêva-mahârâyaru Hampe-Hastinâvati-nelevîḍinalu pṛithvî-râjyaṁ gaiuttaṁ iralu šrîman-mahârâjâdhirâja râja-kulâdhidêvatey aha abhinava-kshôṇî-Vaikuṇṭhav enisida tri-lôka-mahâ-sthânaṁ šrîmad-dakshiṇa-Vâraṇâsiy âda Vêlâpurada šrî-Chenna-Kêšava-nâtha-dêvarige Haḍapada Bayyapa-Nâyakara makkaḷu Kṛishṇapa-Nâyakara kaiyalu Hiriya-Siṅgapa-Nâyakara makaḷu Chika-Siṅgapa-Nâyakaru isikoṇḍu koṭṭa dharma-šâsanada kramav ent endare šrî-Channa-Kêšavanâtha-dêvara

Šivarâtriya rathôtsavada šaluv âgi koṭṭa Hâsanada-sîme sthaḷake saluva Chikka-Gaddubaḷiya grâma 1 adaṟa kâluvaḷi Gôvindanahaḷiya grâma 1 ubhayaṁ grâma 2kke saluva chatus-sîmey oḷag uḷḷa gadde beddalu sakala-suvarṇṇâdâya-sakala-bhattâdâya-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhy-aṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanû sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭa Chikka-Gaddubaḷiya dharma-šâsanake šubham astu (usual final verse) šrî

5

On a second stone at the same place.

Šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varuša 1477 neya varttamâna-Râkshasa-saṁvatsarada Mâgha-šuddha 5 lu šrîman-mahârâjâdhi-râja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Sadâšiva-mahârâyaru Vidyâ-nagaradalu ratna-siṁhâsanârûḍhan âgi pṛithvî-râjyaṁ gaiut iralu Bêlûra šrî-Chennigarâyana sthânadali samasta-halarigû pañchâḷadavarigû mâtugaḷu bara. ...Râma-Râjayya Tirumala-Râjayyana sammukhadali pûrvadali pañchâḷadavara jâti-dharmadali naḍava-mariyâdeyali Râma-Râjayya Tirumala-Râjayyana mund iṭṭu nirṇaya mâḍidu pañchâḷadavarige Bêlûralu teṅkaṇa vîdi......rige iralu ....rindaṁ paḍuvalu teṅkaṇa kôṭe mûḍalu baḍagalu....gaḍiga teṅkalu. ..chatur-bhûmigaḷa kallanu hâkisi koṭṭu nimma......pañchâḷadavaru kêri-manegaḷanu.....jâti-dharmake saluva vaḍave....naṅgaḷanu nimma kêriyoḷage mâḍikoṇḍu Vidyânagaradali.....taru tiru-nâḷalu pañchâḷadavarige saluva svâmya-sthânaṅgaḷanu Chennigarâyana sthânadalu anubhavisisi....vêdânti Râmarâjayapa embhattu-eṇṭu mandi Šrîvaishṇava-mahâjanaṅgaḷu Râma-Râjayya Tirumala-Râjayyanavara kâryake kartara âda Banad-arasayyanu Râmapayyanavara kâryake kartar âda-senaba-Seṭṭiyaru nâvu ishṭu mandiyu Râma-Râjayya Tirumala-Râjayyanavara nirûpa-prakâradalu pañchâḷadavarige koṭṭa šilâ-šâsana (usual final verse) yî-pañchâḷadavarige koṭṭa šilâ-shâsana tappi-davaru Chennigarâyana pâdakke tappidavaru šrî

6

On a third stone at the same place.

Seṭi-paṭaṇa-svâmigaḷu Bêlûra-sthânadavarû Bêlûra-sîme ayivatta-âṟu-dêšada asagara jâtige hâkida šâsana nimma jâtiyara teraü kanne-veṇṇige varaha gaṇḍa-sattavaḷige nâlku-varaha ûru....daṇav illa bhaṅgârake mûṟu iḷuhu kaṭudu ga 7 višêšav âge....seṭi-paṭaṇa-sâmigaḷige jâtige hoṟagu

7

On the garuḍa-kambha in the same temple.

Svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1488 sandu vartamâna-Kshaya-saṁvatsarada Bhâdrapada-šuddha 12 Maṅgaḷavâradalu šrî-Garuḍa-dêvara kôvila kaṭṭisiddu Eṟa-Kṛishṇapa-Nâykara Veṅkatâdri-Nâyakara sêve šrî šrî šrî

8

On the bali-piṭha in the bali-maṇṭapa of the same temple.

(East side)

Svasti šrî vijayâbhyudaya-Šâlîvâhana-šaka-varsha 1618 neya Dhâtu-saṁvatsarada Jyêshṭha-šu 5 lu

šrîmach-Chenniga-Râya-nandananu tân Appaṇṇa-pautraṁ varaṁ ।
šrîmat-Kêšava-Râyan emba-pesaraṁ šrî-Kêšavârâdhakaṁ ।
šrîman-mañjuḷa-Dhâtu-vatsara-lasaj-Jyêshṭhâkhya-mâsâmala- ।
šrîmat-pakshada pañchamî-divasadoḷ Glau-vâra-Pushyarkshadoḷ ॥
srîmat-saundara-Pañcharâtra-vidhiyiṁ nirmâṇamaṁ mâḍisi ।
šrîmantaṁ bali-pîṭhamaṁ pramudadiṁ viprarggaḷaṁ môdisi ।
šrîmat-saumyatara-pratishṭheyanu tâṁ santôshadiṁ mâḍidaṁ ।

(North side)

šrîmat-Kêšavan eṁbinaṁ kramava tâṁ ni.....ḷdaṁ dhṛivaṁ ॥

9

On a stone near the fresh-water well in the enclosure of the same temple.

Srîmat-parama-gaṁbhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥
šrîmad-višuddha-pâdâya Sântâyâmaḷa-mûrttayê ।
syâd-vâda-satya-vâkyâya Jinêndrâya namô namaḥ ॥
jayatu jayatu šašvat šâsanaṁ Jainam êtat
sa-phaḷa-vipula-dharmma-šrî-latâ-baddha-mûḷaṁ ।
sudṛiḍham iha dharitryâṁ yâvad êshâ dharitrî
vasati vasatir uchchair Arhatas sthâna-laksh[m]yâḥ ॥

namô Arhantâṇaṁ ।

šrîmad-Yâdava-vaṁša-jâta-Vinayâdityôdbhavaṁ râjya-la- ।
kshmî-mukhyaṁ prabaḷa-pratâpan Eṟegaṅgaṁ tan-nṛipaṅg a-chyuta- ।
prêmaṅg Êchala-Dêvig îšan-enisiṟpaṅg âtmajaṁ vikramô- ।
ddâmaṁ Vishṇu-nṛipâḷan ujvala-yašaš-šrî-lôlan aty-uttamaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaranuṁ Dvâravatî-pura-varêšvaranuṁ Yadu-kuḷa-kaḷaša-kaḷita-nṛipa-dharmma-harmmya-mûḷa-staṁbha-nuv apratihata-pratâpa-vidita-vijayâraṁbhanuṁ । Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ । šrîman-Mukunda-pâdâravinda-vandana-vinôdanuv akshuṇṇa-laksh-mî-lakshita-vakshaḥ-pradêšanuṁ pratidinôpachîyamâna-puṇya-pra.......... chakita-mukha-biṁbâvaḷamba-spaṭi[ka]-pâda-pîṭha-vinyasta-pada-taḷa .. švêtâta-patra-sîtalî.........Pâṇḍya-gaṇḍasaiḷa-nirbbhêdanâ-kâḷa-dambhôḷiyuṁ Tuḷu-............raṇa-kêḷiyuṁ Chakrakûṭa-..........Adiyamâvalêpa-lôpa-nipuṇa-châpanuṁ Narasiṁha-bra...........kapâḷa-chashaka-..tâpaṇa-tushṭa-yôginî-manôrañjana............ruṅgoḷa-kunta-kadaḷa-vana-vidaḷana........giri-

Pemmâḷa-kutkiḷa-châḷana.............tâtma-sainyanuv âtmîkṛita-Taḷavana-puranuv aṅgîkṛita........rîkṛita-Nîḷa-parvvatanum | ....yûranuṁ | ullaṅghita-Vallûranuṁ..............ta-Kâñchî-puranuṁ uddaṇḍita-pra... ....ja-baḷâvashṭambha-saṁbhûta-vitta-vîra........................ mâna-nuti-mukhara...................

(rest illegible)

10

On a pillar in the new kitchen of the same temple.

(Nâgarî characters)

........sa Kâḷidâsaṁ davâ.....................mayaš šrî-Jagad-dêva-vîra-pravîrân ajayad iha da.......varûḍhaḥ ||

11

On a stone to the left of âne-bâgalu of the same temple.

Šâsanadalli baredanthâ sêvegaḷanu Bêlûru-eṁbhatt-eṇṭu-mandi-Šrîvaishṇava-mahâjanaṅgaḷu kâla-kâladalli mukhyav-âgi naḍavantâvarum âr-obaru yî-dharmavanu paraṁpareyâgi tappade naḍasi-baharu yî-šâsanadalli baradanthâ sêvegaḷanu naḍasal aṟiyade âr-obaru tappidavara yâvaj-janmârjitav âda sukṛitavu yî-sêveya mâḍida Muttakadahaḷḷi-Lakhaṇṇa-Nâyakarige bahudu yî-sêvege tappidavaru šrî-Chenna-Kêšava-nâtha-dêvarige tappidavaru | (usual final verses)

Lakkha-kshôṇîša-kîrttyâ vidhu-vidhu..sairâvata-svachcha-mûrtyâ
jâtê chândrê karaṇḍê bahu-vṛisha-janushâ Puṇḍarîkôdbhavâṇḍê |
dugdhâbdhir Daitya-hantrâmala-Vibudha-dhunî Bradhna-jatôddhataughaiḥ
Šrîkaṇṭhaḥ kaṇṭha-kântyâ nibhṛita iva janair lakshmaṇâ jñâyatê glauḥ ||

maṅgaḷam ahâ šrî šrî

12

On a pillar in the sâlu-maṇṭapa, south of the âne-bâgilu.

Šri šubham astu |

namas tuṅga-širaš-chuṁbi-chandra-châmara-châravê |
trailôkya-nagarâraṁbha-mûla-staṁbhâya Šaṁbhavê ||

svasti šrî jayâbhyudaya-Šâlîvâhana-šaka-varusha 1502 sandu vartamâna-Vikrama-saṁvatsarada Mârgašira-šu 15 puṇya-tithiyallu šrîman-mahârâjâdhi-râja râja-paramêšvara šrî-vîra-pratâpa-šrî-vîra-Šrîraṅga-Dêva-mahârâyaru pṛithvî-râjyaṁ geyiutt iralu Bêlûra Chennigarâyage Haḍapa-Pôtapa-Nâyakara maga Era-Kṛishṇapa-Nâyakara komâra Vêṅkaṭâdri-Nâyakaru svâmiya vasantôtsavada uyyâle-maṇṭapa aṅkaṇa 15 hadinaidanu samarppisidevu || šrî

13

On both sides of the doorway of the yâga-śâle of the same temple.

(Left side) Svasti śrî jayâbhyudaya-Śâlivâha...1406 san....rttamâna-Krôdhi... tsarada prathama...ka-śu 10 Â lu...gadahâḷa......................rasa-Nâyaka...kaḷu Lakhaṇṇa......makaḷu śrî-Chen.....prîtiyâgi.......yâga-śâle..........gaḷam ahâ.....śrî..śrî......... (right side) jagaṁ praha..... ....bikâyâṁ bhru..........svâtithês........yas sad-bhakta......... ....nâthaṁ bhadrâ................

14

On the dipa-stambha in the middle of the same temple.

Saṁsârârṇṇava-garvva-vâraṇa-kaḷâ-vêḷâ hi Vêḷâpurî
mûrttis tvaṁ prathamaiva mûrttishu chatur-viṁśaty-upâkhyâsu cha ।
....Nârada-gîta-vaibhava Harê dêvâdhidêvôttama
klêśa-dhvaṁsana saumya-Kêśava Mahâ-lakshmî-patê pâhi mâṁ ॥
êtat surâsurâdhîśa-mauli-mâlôpalâlitaṁ ।
śrîmad-Vêḷâpurâdhîśa-Kêśavêśasya śâsanaṁ ॥

śubham astu svasti śrî jayâbhyudaya 1337 neya Jaya-saṁvatsarada Śrâvaṇa-ba 10 Śu dandu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru sukha-râjyam geyiutt irppa-kâladali śrîman-mahâ-pradhâna-Baiche-daṇṇâyakaru śrîman-mahâ-sthânaṁ dakshiṇa-Vâraṇâsiy âda Vêḷâpurada śrî-Chenna-Kêśava-nâtha-dêvara Kṛittikâ-dîpôtsavake dîpti-staṁbha dôlârôhôtsavakke mâḍisid uyyaḷum eṁb ivanu pratishṭheya mâḍisidudakke Dêva-Râya-mahârâyara Baicha-daṇṇâyakara pûrvvânvaya-guṇa-kathanam entendaḍe ।

śrîmad-râjâdhirâjaṁ Harihara-dharaṇîpâlakaṁ prîtiyiṁ nis- ।
sîmaṁ śrî-Baicha-daṇḍêśage nija-sachivaṁ kôvidaṁ putra-mitra- ।
stômaṁ bâpp eṁbinaṁ sajjanaru pogaḷvinaṁ durgga-bhaṇḍâra-râjya- ।
prêmaṁ kai-sârvvinaṁ mudrikeyan olaviniṁ paṭṭamam kaṭṭi koṭṭaṁ ॥
â-Harihara-nṛipan-anujaṁ । mahivallabha-Bukka-nṛipanoḷ and atiśayadiṁ ।
bêha bahu-râja-kâryyaṁ । mahâ-vibhavav ina...Baicha-daṇḍâdhîśaṁ ॥

15

On the fourth pillar of the east-gate of the Kappe-Channigarâya temple in the enclosure of the same temple.

(West side)*

.... । .... ।
............da । ḍe Yâdava-kuladoḷu Hempan ê-vaṇṇipudô ॥
tatu-kuladoḷ ogedan Ude. । .... ।
.... । ....ṟeyaṅgaṁ ॥

* Other sides are effaced and are shown by blanks here.

âtana tanayaṁ vairi- | brâta-mada-dvirada-saṅgha-siṁhaṁ šaraṇâ- |
.... | .... ||

........Vâsantikâ-dêvî-labdha-vara-prasâdaṁ nija-bhujôdagra-khaḷga-chandra-chandri........ri-kutkîḷa-kuḷiša-daṇḍaṁ | Narasiṅga-varmma-sammôhana-samagra-šara-jâḷaṁ | .... mada-mâtaṅgaṁ | anêka-samara-samaya-sallabdha-vijaya-lañjikâ-bhujaṅgaṁ | .... dhukaraṁ | satya-ratunâkaraṁ | hiraṇyagarbbha-tuḷâpurushâdi-vividhâdhvara-samaya.........
...n enisidaṁ Narasiṁhaṁ ||

vṛittaṁ || Baḷabhadraṁ bhujadoḷ pratâpad eḍe... .... |
.... |
.... |
.... ||

........maṇḍaḷêšvaraṁ | Dvâravatî-pura-varâdhîšvaraṁ prati-dina-pravard-dhamânânû.................. tâpânaḷôddâma-dhûmaṁ | sakala-kshatra-lîlâ-lalâmaṁ | šaraṇâga..................................maṇḍaḷika-šaiḷa-nirgghâtaṁ | Karṇâṭi-kanat-kanaka-kêyûraṁ | ....
.............râyaṇaṁ | Yâdava-Nârâyaṇaṁ | šaši-višada-yašas-sudhâ-va.....
..............................gavâḍi-tombhatt-aṟu-sâsiramumaṁ dushṭa-nigraha-šishṭa-pratipâḷana..........................sida-paregaṁ takkante Hoysaḷa-râjyakke virôdhigaḷ âgidda maṇḍaḷi....................Bôkima-yyaṅgaṁ šrîman-mahâ-maṇḍaḷêšvaraṁ Nârasiṁha-Dêva................. tendaḍe hiriya-heggaḍe Balluv-ayyaṅgaṁ | hiriya-haḍavaḷa...............
...................nitumaṁ šrî-Vijaya-Nârâyaṇa-Kêšava-dêvara šrî-Vishṇv-Išvara-dêvara yâ..............................daḍa pesâyitatanadal âdaḍaṁ bêḍidaḍe kuḍal âgadu | mattav î-râjyakke svâ...................
....gar app anêka-kôṭi-brâhmargg anêka-kôti-kavileya kôḍuṁ koḷagumaṁ...
...............nta-brâhmaruman ananta-tapôdhanaruman ananta-kavile-yumaṁ mattaṁ lôkadal uḷḷa..................

16

At the same temple, on the right wall inside the western entrance.

Šrîmat-traiḷôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
phaḷadâya namô nityaṁ Kêšavâya Šivâya cha ||
Šrîšôdarâmbuja-bhavâd uditô 'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastaḥ |
Âyus tataš cha Nahushô Nahushâd Yayatis
tasmâd Yadur yYadu-kuḷê bahavô babhûvuḥ ||
khyâteshu teshu nṛipatiḥ kathitaḥ kadâchit
kaš-chid vanê muni-varêṇa Saḷaḥ karâḷaṁ |
šârddûḷakaṁ prajahi Poysaḷa ity atô 'bhût
tasyâbhidhâ muni-vachôpi chamûru-lakshma ||

tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchchhanâḥ ।
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ॥
maṇḍaḷâgra-samutpanna-têjasâ dviḍ-balâbdhayaḥ ।
âkṛishya jîvana.........šêshaṁ šôshitâ bhuvi ॥
prîtiṁ sa sva-karêṇa višva-bhuvanasyôtpâdayaṁs chandravat
bhîtim vairi-kuḷêshu daṇḍa-mukhatas saṁpâdayan Dharmmavat ।
sphîtiṁ sâdhu-janê nijâvataraṇâd ârôpayan Kṛishṇavach
chakrê šuklataraṁ varô nija-yašaš-chakrêṇa chakraṁ bhuvaḥ ॥
sa šrî-vṛiddhikaraṁ karaṁ jana-hitaṁ kṛitvâ dharâṁ pâḷayan
švêta-chchhatra-sahasra-patra-kamaḷê lakshmîṁ chiraṁ vâsayan ।
dôr-ddaṇḍê ripu-khaṇḍanaika-chaturê vîra-šriyaṁ nâṭayan
chikshêpâkhiḷa-dikshu sikshita-ripus têjaḥ prašastôdayaḥ ॥
Koṅkaṇigar ivana khaḍgada । kaṅkaṇav ade namman elavo muḷugisug enutuṁ ।
bhôṅkal kedaṟuvinaṁ niš- । šaṅkaṁ pariyiṭṭan alte Vinayâdityaṁ ॥
maley-arasu-makkaḷ ellaṁ । taleyaṁ taḍavuttam erddu pâdâṁbujamaṁ ।
taleyoḷ taḷevinegaṁ bhuja- । baḷamaṁ taḷed-irppan alte Vinayâdityaṁ ॥
yuga-sâmartthyade munnaṁ । Nṛiga-Nahushâdigaḷoḷ âda guṇam êṁ guṇamê ।
migil..ttaṁ guṇadiṁ Kali- । yuga-sâmartthyamuman aledu Vinayâdityaṁ ॥
â-Vinayâdityaṅgaṁ । pâvana-châritre Keḷeyabarasigam akhiḷôr- ।
vvî-varan udayaṁ-geydaṁ । Šrîvara-pada......................॥
.......vandi...gaḷa- । n eṟagipan eṟagipan arâti-lakshmiyan idiriṅg ।
eṟagade balpindaṁ tana- । g eṟagipan Eṟagaṅgan atuḷa-vîryya-šrîyaṁ ॥
â-narapatig...... । ...gabbhîrateye samanisirp antire san- ।
mâniniy Êchala-Dêvi ma- । nô-...........................ḷ ॥
avara sutar mmûvar a... । dbhava-yutar Ballâḷa-Vishṇuv-Udayâdityar ।
bbhuvana-nutar avaroḷ int î- । pu...................nṛipâḷaṁ ॥
pitṛi-bhû-raksheye sâlvudê nṛipatig end udvṛittaraṁ kirttu ha- ।
sta-taḷaṁ vikrama-kâḷa.....d-ayutaṁ tan-mauḷiyaṁ..... ।
..taḷaṁ karmma-kaṭhôrav appinegam âšâ-danti-sîmâṅka-bhû- ।
mi-taḷaṁ ta......................Vishṇu-bhûpâḷakaṁ ॥
madavad-vairiyan ântu poyye jayašîḷaṁ Vishṇu vidvishṭanu ।
...da kichchâ...........irddudu bîrarkkaḷa birdda tôḷ pi- ।
ḍida khaḍgaṁ poyva sûḷ dôṟutirddud inde................ ।
...........n î-vîra-vibhavaṁ sa.........................ḷ ॥
inidu-kaḍalalli puṭṭida- । ḷ iniyaḷ Siri Siriya moleya sôṅkiniṁ......... ।
.......yaḷan appu... । Vanajôdaran îge Vishṇu-nṛipatige šubhamaṁ ॥
Nârâyaṇâya namaḥ । .....mahâ-šabda mahâ-maṇḍalêšvaranuṁ Dvârâvatî-pura-varêšvaranuṁ । Yadu-kuḷa-kaḷaša-rañjita-nṛipa-dharmma-harmmya-mûḷa-staṁ.
....pratâpa-vidita-vijayâraṁbhanuṁ । Vâsantikâ-dêvî-labdha-vara-pra.......
...pâdâravinda-vandana-vinôdanuṁ । akshuṇṇa-lakshmî-lakshita-vaksha-sthaḷa-pradêšanuṁ । pra.........puṇya-pravêšanuṁ । vinamad-ahita-chaya-chakita-

mukha-bimbâvaḷamba-sphaṭika.......pada-taḷanuṁ ı švêtâtapatra-... ḷikrita-bhûtaḷanuṁ ı snêha-nihita-râja-lakshmî-kaṭâksha-chchhaṭâyamâna-dhavaḷa.... raruhôpavîjyamânanuṁ ı sauṇḍîra-sara....thâkarṇṇanôttîrṇṇa-harsha-puḷaka-santâ....... vividha-ratna-khachita-karṇṇa-kuṇḍaḷa-prabhâ-maṇḍaḷa-sthagita-gaṇḍa-maṇḍaḷanuṁ ı anûna-.....ḷôkanâgamanôtkaṇṭhitâkhaṇḍaḷanuṁ ı vikaṭa-vakshasthala-virâjamâna-vipuḷa-vimaḷa-muktâphaḷa-vikîrṇṇa-kânti-danturita-kêyûra-kîrtti-mukhanuṁ ı mṛidu-madhura-vachana-miḷita-manda-smita-sudhâ-rasa-syandi-vada...... sakhanuṁ ı bahu-samara-labdha-vijayârûḍha-vikramâti-karkaša-bhuja-yugaḷanuṁ ı.....bhujâṭanôtkaṇṭha-vijaya-lakshmî-dṛiḍhîkaraṇa-nihita-khaḍga-nigaḍanuṁ ı sêvâgamana-samaya-sa-mada-kâminî-kadaṁba-chaḷa-na-chaḷa-siñjinî-sañjâta-mañju-nâdôdbuddha-kusuma-baḷi-šabaḷa-madhukara-nikara-jhêṅkâra-mukharitâsthâna-raṅganuṁ ı nîti-nitaṁbinî-hṛidaya-nihita-gam-bhîrântaraṅganuṁ ı vîra-lakshmî-vihâra-saphaḷa-šastra-nandanâbhirâmanuṁ ı šaraṇâgata-kubhṛit-kuḷa-niyukta-kshêmanuṁ ı saṅgîta-prasaṅga-bhaṅgî-saṅgata-chatura-Bharatanuṁ ı tarkka-vidyâ-višârada-vichâra-niratanuṁ ı šabda-vidyâ-samagra-lakshaṇa-su-šikshanuṁ ı vêda-vidyâ-parîkshâ-dakshanuṁ ı sakaḷa-pu-râṇa-puñjitârtha-ratna-kôšanuṁ ı purushârtha-sârtha-mûḷa-satya-maṇi-bhûsha-nuṁ ı kavitva-tatva-nišita-buddhi-.....prasiddhiyuṁ ı lôkâḷôkana-šrîkarâkâra-nuṁ ı satva-samutpanna-šôbhâdi-guṇadhâranuṁ ı Kâmbhôja-vâji-râji-sañcharaṇa-taraḷa-dhariṇî-vaḷayanuṁ ı vijaya-kadaḷikâ-kadaṁba-chuṁbita-viyad-vaḷaya-nuṁ ı gaja-râja-gaṇḍa-vijaya-ḍiṇḍimâyamânôḍḍamara-madhukara-paṭaḷa-ghaṭita-piñchhâtapatranuṁ ı para-vadhû-putranuṁ ı karâḷa-karavâḷa-šârddûḷa-nirddhûta-maṇḍaḷika-mṛiga-yûthanuṁ ı Gaṇḍagiri-nâthanuṁ ı Pâṇḍya-gaṇḍašaiḷa-nirbbhe-danâ-kâḷa-dambhôḷiyuṁ ı Tuḷu-nṛipâḷa-hṛidaya-vidaḷana-prakaṭa-raṇa-kêḷiyuṁ ı Jagad-dêva-baḷa-viḷaya-Bhairavanuṁ ı Sômêšvara-prachaṇḍa-vêdaṇḍa-kabaḷana-prabaḷa-kaṇṭhîravanuṁ ı Chakrakûṭa-pîṭha-Mâṇikya-dêvî-samaksha-laksha-samarâṭôpanuṁ ı Adiyamâvalêpa-lôpa-nipuṇa-châpanuṁ ı Narasiṁha-brahma-bhûja-bhañjana-prabhañjananuṁ ı Kaḷapâḷa-kapâḷa-chashaka-šôṇitâpâna-tushṭa-yôginî-manô-rañjananuṁ ı Beṅgiri-bhujaṅga-bhaṅgakara-khaḍga-Khagarâjanuṁ ı malerâja-râjanuṁ ı Iruṅgoḷa-kunta-kadaḷa-vana-vidaḷana-......šuṇḍâḷanuṁ ı baḷa-padôddhûta-dhûḷi-dhûsarita-dikpâḷanuṁ ı Beṅgiri....kutkîḷa-châḷana-chatura-châpa-Vainyanuṁ ı Paṭṭi-Permmâḷa-pratisṭhânushṭhitâtma-sainyanuṁ ı âtmîkṛita-Taḷavana-puranuṁ ı aṅgîkṛita-Koṅga-vishayanuṁ ı avaḷaṁbita-Noḷaṁbavâḍiyuṁ ı dûrîkṛitâri-vargganuṁ ı ûrîkṛita-Nîḷa-parvvatanuṁ ı urarî-kṛita-Kôḷâḷa-puranuṁ ı u...ḷita-Kovatûranuṁ ı uttaraḷita-Tereyûranuṁ ı ullaṅghita-Vallûranuṁ ı udghâṭita-Naṅgali-puranuṁ ı utpâṭita-ghaṭṭa-kapâṭa-nuṁ ı utkaṁpita-Kâñchî-puranuṁ ı uddaṇḍita-prachaṇḍa-têjanuṁ ı uttaṁbhita-kîrtti-dhvajanuṁ ı ujjṛiṁbhita-bhêrî-ravanuṁ ı bhuja-baḷâvashṭaṁbha-saṁbhûta-vitta-virachita-vichitra-Vijaya-Nârâyaṇôttuṅga-bhava..... vîra-vitaraṇa-viḷâsa-ka.... mâna-nuti-mukhara-sakaḷa-bhuvananuṁ ı kâya-kânti-parihasita-kâñcha-nanuṁ ı šârddûḷa-lâñchhananuṁ ı ..vêda-parvvatâdhišvaranuṁ ı râja-samâja-

bhâsvaranuṁ | yaśaṟ-prasara-paripûrṇṇa-Padmajâṇḍanuṁ | malaparoḷ gaṇḍa-nuṁ | Kâvêrî-tîra-vana-vihâra-mada-marâḷanuṁ | subhaṭa-samara-kêḷi-lôḷanuṁ | lôkôpakâra......Nârâyaṇanuṁ | âḷiṁ munn iṟivanuṁ | śauryyamaṁ meṟeva-num enisida śrîmat-Tribhuvana-malla bhuja-baḷa Vîra-Gaṅga-Vishṇuvarddhana-Poysaḷa-Dêvara pâdârâdhaneyinda.........kâruṇya-bhûmiy enisi |

Siri nôḍuva siri-gannaḍi | Sarasvatî-dêvi.....ri-kaḷegaḷa beragaṁ |
parikisuva keḷadiye...... | ....isuguṁ ||
pati-bhakti bhava-dvayakaṁ | hitam eṁbudan aridu vinayadiṁ Vishṇu-mahî- |
patiyaṁ mechchisute mahâ- | sati Śântala-Dêvi paṭṭamaṁ dhariyisidaḷ ||
siri rûpu sobagu tanaga.... | ....ṭṭam enutta paṭṭamaṁ pati kaṭṭal |
parivâra-kaḷpa-late.... | bira-natey âdante vinaya-nate sogayisuguṁ ||

Śiva ||

.... | ....yî-Mâchikabbe tanninde mahôn- |
natiyaṁ taḷedire Vishṇu- | kshiti-patiyaṁ Śânti-Dêvi sale mechchi... ||
......pûjya.....yin enisuva saundaryya Mâlakshmig îgaḷ |
dore......yinda sthiratey enisuv â-dhairyyam â-Vâṇiyoḷ bi- |
ttarisirdda..keyindaṁ chatur enisuva châturyyam âścharyya.. |
..............................mahâ-dêviyoḷ rañjisirkkuṁ ||
Rati besakeyyal intu naḍe nîn ene kantuve pêḷu keyyalu.. |
.......................pacha.......ṇam âgi tôrppinaṁ |
pati-hite sarvva-jîva-hite sarvva-kaḷânvite sarvva-maṅgaḷa- |
sthiti-yute sarvva-lôka-nute Sântala-Dêvi nitântam o.... ||
piriy-arasitanaṁ tanag op- | pire tannaya peṁpu............. |
..........varade koḍutt | ire Sântale-Dêvi pati-hita-brate negaḷdaḷ ||
chatura-Chaturmmukha-mukham anêka-kaḷâ............... |
patiya..........neṟeye mechchisi viddeya mûrtti tân enisir- |
pp atiśayam appa rûpina viśuddha-charitrad-agaṇya-puṇyad-â- |
..ti-guṇa-ratna-bhûmiy ene Sântala-Dêvi nitântam oppuguṁ ||

Śiva ||

î-na........... | ......nîḍipaḷ ishṭa-phaḷaman î-pratimey en...rd- |
d â-Nagasutey ene pûjipa- | ḷ ânandade Śânti-Dêvi Śaiḷâtmajeyaṁ ||
sâ............ | ...tâḷadoḷ.....gad abhinayaṅgaḷ Bharatâ- |
gamada tiruḷ enisal ubhaya- | krama-nṛityaṁ Śânti-Dêviyoḷ sogayisuguṁ ||
śrutiyoḷ saradoḷ grâma- | dvitayadoḷ â-mûrchchanâḷiyoḷ bahu-tâna- |
sthi.......tija-râga- | bratatiyoḷaṁ Śânti-Dêvi sale rañjisuguṁ ||
saṅgata-rasa-bhâvâbhina- | yaṅgaḷ Kauśikeyoḷ oppe sama..... |
..........madige.... | siṅga baḍeyalke Śânti-Dêviye ballaḷ ||
basanaṁ pati-hitadalliye | basanaṁ dvija-dêva-pûjeyalliye negaḷd-â- |
basanaṁ nômpigaḷalliye | basanaṅgaḷ Śânti-Dêviyoḷ peṟav aḷave ||

svasti samasta-maṅgaḷâbhyudeyakara-lakshaṇâbhirâmeyuṁ | saubhâgya-sîme-yuṁ | Balipura-vara-kshîra-vârâsi-janita-......................maḷeyuṁ |

šrîmad-Dharmmêšvara-dêva-labdha-vara-prasâdeyuṁ । Îšapura-rachita-Râmêšvara-prâsâdeyuṁ । Vishṇuvarddhana-manô-râga-sâgarâbhivarddhana-chandralêkheyuṁ । parivâra-phaḷita-kaḷpa-kuja-šâkheyuṁ । sad-arttha-sarasa-samayôchita-vachana-madhu-rasa-syandi-vadanâravindeyuṁ । Nagarâjanandanâ-padâravinda-vandana-varddhitânandeyuṁ । kaḷâ-kaḷâpa......................... yuṁ । lâvaṇya-sindhu-vêḷâ . . . yamâna-kêkarâti-bandhureyuṁ । Bharatâgama-bhavana-nihita-mahanîya-mati-pradîpeyuṁ । vinaya-vinamad-viḷâsinî-kadaṁba-laṁbâḷakâlambi-charaṇa-nakha-kiraṇa-kaḷâpeyuṁ।dayâ-rasâmṛitâpûrṇa-vadana-vidhu-biṁbeyuṁ । anûna-dânâbhimânâvaḷaṁbeyuṁ । vichitra-narttana-...... šikhâmaṇiyuṁ । sakaḷa-samaya-rakshâ-maṇiyuṁ । saṅgîta-saṅgata-Sarasvatiyuṁ । pati-vinayâviditârundhatiyuṁ । savati-gandha-hastiyuṁ । ity-âdi-nâmâvaḷî-prašaṁseyum enisida (stops here)

17

In the same enclosure, on a stone in the roof of the Saumyanâyaki temple.

(The upper portion gone)

....prabhâva ॥

*saṅgaradoḷ ânta. .arasiyaraṁ bisuṭu jaguḷe taguḷd avana râjyamane.... । Beṅgirigaḷ â-dharaṇî-bhâgadoḷ sâye Narasiṅgana vadhû-nikaramaṁ paḍedu. . . .d ।
Aṅgaranan ikki biḍe Siṅgaḷikanaṁ tuḷidu Gaṅgevaram atta maguḷd uttara-dharitrî- ।
raṅgada nṛipâḷaran asuṅgoḷen Eṟegaṅga-nṛipa-nandanan avâryyatara-šauryyaṁ॥
ant uttara-digvijayam uttarôttaram âgi sale ।

atidîrggha-ghrâṇa-hastaṁ nišita-dašana-daṁshṭrâṅkuraṁ paksha-rakshâ- ।
yata-pakshaṁ Târkshyanant ôvagisi tuḷiye tann-âne Pâṇḍyâvanîbhṛit- ।
pṛitanâ-vidhvaṁsanôpârjjita-jaya-vadhuvaṁ Vishṇu tuchchhâji-lajjâ- ।
smitan ântaṁ Chôḷa-Gauḷâsura-samara-jaya-šrî-samâliṅgitâṅgaṁ ॥

antu Pâṇḍyanaṁ beṅkoṇḍu Noḷambavâḍiyaṁ kaikoṇḍu ।

seṇḍina teṟadiṁ nija-dôr- । daṇḍadin urchchâṭisi poḷeyal Uchchaṅgiyan Â- ।
khaṇḍaḷa-vibhavaṁ kshaṇadiṁ । koṇḍaṁ šrî-Kañchigoṇḍa-Vikrama-Gaṅgaṁ ॥

tad-anantaraṁ Teluṅga-dêšakk etti ।

gaja-ghaṭe verras Indra. . । bhu-jita-yašô-dhanamum uḷḷa kuḷa-dhanamuman â- ।
vijigîshu kavardu koṇḍaṁ । vijaya-staṁbhaṅgaḷ eseyal eṇ-desegaḷoḷaṁ ॥

tad-anantaraṁ râshṭra-kaṇṭakan appa Masaṇana nirmmûḷa-praḷayakke salisi Banavase-pannir-chchhâsiramumaṁ kaḍitakke varise ।

tiṟikall âduvu Vishṇu-bhûbhuja-bhuja-šrîg âvagaṁ pempinoḷ ।
neṟed â-Sahya-nagêndra-Nîḷa.........................gaḷ ।
peṟat ên â-bhuja-lakshmig î-negaḷda-Pânuṅgal muhûrttârddhadiṁ ।
kiṟidânum miḍivaṭṭ enal miḷirdu kaisârttappud âv adbhutaṁ ॥

* So in the original.

.....bîjan apra.......nâtha kisukalla koḷvan âḷôkana-mâtradoḷ kondu Jeyakêsiyaṁ beṅkoṇḍu Palasige-pannir-chchhâsiramumaṁ........nûṟuman irkkuṁ..ḍu ।

magu-maguḷdu pokka durggama- । n agaḷd-agaḷd â-vârddhi-varegam aḍḍaṁ tigaṭaṁ ।
tagu-taguḷdu kondan ôvade । jaga-birudaran aṟasi Vishṇuvarddhana-Dêvaṁ ॥
pesargoṇḍ âv-âva-dêšaṅgaḷan eṇisuvad âv-âva-durggaṅgaḷaṁ baṇ- ।
ṇisi pêḷutt irppud âv-âv-avanipatigaḷaṁ lekkisutt irppud eṁb ond ।
esakaṁ kaigaṇme nâlkuṁ-kaḍala taḍi-varaṁ dig-jaya-krîḍeyoḷ sâ- ।
dhisidaṁ bhû-ḷôkamaṁ kshatriya-kuḷa-tiḷakaṁ vîra-Vishṇu-kshitîšaṁ ॥

â-mahâ-kshatriyaṁ samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâṁbara-dyumaṇi maṇḍaḷika-chûḍâmaṇi šrîmad-Achyuta-padârâdhanâ-labdha-Jishṇu-prabhâvaṁ dikpâlaka-parâkramâkramaṇa-paṭu-parâkramaika-svabhâvaṁ šatru-kshatriya-kaḷatra-garbbha-sravasaṁpâdaka-gabhîra-vijaya-šaṅkha-nâdaṁ Vâsantikâ-dêvî-labdha-vara-prasâdaṁ samara-mukha-gṛihîtâhita-mahîkânta-kâminî-jana-mukha-nirîkshaṇa-kshaṇa-kṛita-sûryya-nirîkshaṇaṁ sakaḷa-jana-satya-nityâšîrvvâda-sâmartthya-saṁpâdita-kalpâyur-ârôgyâbhivṛiddhi-yuktaṁ durddhara-samara-kêḷî-saṁsaktaṁ dôrvvaḷâvalêpaṁ duššîlâšvapati-Gajapati-pramukha-râja-lôka-nirddaya-nirddaḷanôpârjjitâšva-gajâdi-nânâvidha-ratna-nichaya-ruchira-râjya-lakshmî-viḷâsaṁ Sarasvatî-nivâsaṁ । Chôḷa-kuḷa-praḷaya-Bhairavaṁ । Chêrama-staṁbêrama-râja-kanṭhîravaṁ । Pâṇḍya-kuḷa-payôdhi-baḍavânaḷaṁ । Pallava-yašô-vallî-pallava-dâvânaḷaṁ । Narasiṁhavarmma-siṁha-sarabhaṁ । nišchaḷa-pratâpa-dîpa-patita-Kaḷapâḷâdi-nṛipâḷa-šalabhaṁ । Vaṅgâṅga-Kaḷiṅga-Siṁhaḷa-nṛipâḷa-kuraṅga-kuḷa-paḷâyana-kâraṇa-kaṭhôra-vijaya-dhanur-ddaṇḍa-ṭaṅkâraṁ । sakaḷa-ripu-nṛipa-kuḷa-daḷana-janita-jayâḷaṅkâraṁ। nijâjñâ-chaṇḍa-ḍiṇḍimâḍaṁbarâḷaṅkṛita-Kâñchî-pura sva-gṛiha-chêṭî-niyôga-yôjita-ripu-nṛipântaḥpura kara-taḷa-krôḍîkṛita-dakshiṇa-Madhurâ-puraṁ nija-sênâ-nâtha-nirddaḷita-Jinanâthapuraṁ । jagad-dâridrya-vidrâvaṇa-pravîṇa-kâruṇya-kaṭâksha-nirîkshaṇaṁ । pratyaksha-Padmêkshaṇaṁ । chatus-samudra-mudrita-vasumatî-manôhara-lakshmî-vallabhaṁ । bhaya-lôbha-durllabhaṁ । nâmâdi-samasta-prašasti-sahitaṁ šrîmatu Kañchi-goṇḍa-Vikrama-Ganga-vîra-Vishṇuvarddhana-Dêvaru Gaṅgavâḍi-toṁbhatt-aṟu-sâsiramuṁ Noṇaṁbavâḍi-mûvattir-chchhâsiramumaṁ Banavase-pannir-chchhâsiramumaṁ dushṭa-nigraha-šishṭa-paripâlana-pûrvvakam êka-chchhatra-chchhâyeyiṁ rakshisi sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam iral â-kshatra-kuḷa-kuḷâ-chaḷa-chakravarttiya pâda-mûla-prabhûtanuṁ tat-kâruṇyâmṛita-rasa-pravâha-parivarddhitanum âgi ।

pesaraṁ bett ettaluṁ bêr-vvaridu beḷadu šâkhânušâkhâḷi nîḷd eṇ- ।
desegaṁ taḷt oppe sarvvarttuka-sakaḷa-phaḷaišvaryyadiṁ lôkamaṁ ra- ।
kshisut irkk â-pûrṇna-chêtôratha-yuta-Kamaḷâ-kalpavallî-viḷâsâ- ।
vasathaṁ šrî-Vishṇu-daṇḍâdhipa-divija-kujâtaṁ vipašchid-vinûtaṁ ॥

sama-sand-akshuṇṇa-puṇyôdayam udaya-nagârûḍha-bhânu-prabhâ-vi- ।
bhramadindaṁ nichcha-nichchaṁ posayise Kamaḷânandamaṁ viśva-nêtrô- ।
paman enduṁ têjadindaṁ beḷegugum eḷeyaṁ Vishṇu Vishṇu-kshitîśa- ।
krama-paṅkêjâta-bhṛiṅgaṁ chapaḷa-ripu-chamû-nâtha-mattêbha-siṅgaṁ ॥
abhirâmâkâradind apratima-bhuja-baḷâṭôpadind apramêya- ।
prabhu-mantrôstâha-śakti-tritayadin amard-utsâhadiṁ Vishṇu-bhû-va- ।
llabha-saptâṅgakkav âḷambanav ene negaḷd akshuṇṇa-puṇyâḍhyan êka- ।
prabhuv â.. Vishṇu-daṇḍâdhipan akhiḷa-budha-prâṇa-rakshâ-pravîṇaṁ ॥
paripûrṇṇêndu-prabhâ-vibhramadoḷ amardu Gaṅgâpagâ-sphâra-rug-vi- ।
staramaṁ taḷkaysi dugdhârṇṇava-nava-ruchiyaṁ tâḷdi nîḷd-appud âdaṁ ।
dharey î-dik-chakradiṁ Mandara-śikharadin attal viyan-maṇḍapâgraṁ- ।
baregaṁ śrî-Vishṇu-daṇḍâdhipa-vipuḷa-yaśaḥ-kalpa-vallî-viḷâsaṁ ॥

svasti samasta-bhuvana-bhâgyôdayôtpannaṁ naya-vinaya-vîra-vitaraṇâdi-guṇa-saṁpannaṁ śrîmad-Arhat-paramêśvara-pada-payôja-shaṭcharaṇaṁ vipaśchij-janaika-śaraṇaṁ Kâśyapa-gôtra-śatapatra-vana-mitraṁ chamûpa-chûḍâratnaṁ Chiṇṇama-priya-putraṁ śrîmat-târkkika-chakravartti-Vâdîbhasiṁhâpara-nâma-dhêya-Śrîpâla-traividya-dêva-pâdârâdhanâ-labdha-sarasvati-prabhâva-sarvva-svaṁ châturyya-Chaturânanaṁ samasta-śastra-vidyâ-Shaḍânanaṁ sakaḷa-śubha-lakshaṇôpalashitâkshaya-saubhâgya-bhâgyâbhirâmaṁ rûpa-nirjjita-Kusumachâ-paṁ virôdhi-vîra-bhaṭa-bhayaṅkaraṁ । para-durâpa durddhara-pratâpa । pañ-châṅga-mantra-prapañchâñchita-sâchivya svayaṁ-buddha chatur-upadhâ-viśu-ddha nânâ-nayôpâya-prâvîṇya pratyaksha-Yôgandharâyaṇa । Vishṇuvarddhana-Dêva-prâjya-rájya-bhara-sandhâraṇa-parâyaṇa । svâmi-bhakti-yukta-Vainatêya । svâmi-hitÂñjanêya śrîmat-Kañchi-goṇḍa-Vikrama-Gaṅga-Vishṇuvarddhana-Dêva-prasâdâsâdita-dviguṇa-pratipatti-pratishṭhita-mahâ-prachaṇḍa-daṇḍanâtha-padavî-paṭṭa-râjita-lalâṭa-paṭṭa । nija-vijaya-bhujâ-daṇḍa-nirllôṭhita-ratha-turaga-kari-ghaṭâ-ghaṭita-samara-saṅghaṭṭa । mâsârddha-siddha-dakshiṇa-dig-jaya durddharâvaskanda-kêḷî-nirmmûlita-pârâvâra-tîra-vîra-râja-samâja-sarvvasvâ-paharaṇa-samâyâta-mâtaṅga-ghaṭâ-samarppaṇa-saṁpâdita-svâmi-sarvvâṅga-puḷaka । daṇḍa-nâtha-maṇḍalî-maṇḍana-mâṇikya-tiḷaka nija-pratâpa-nirddagdha-Râyarâyapura-śikhi-śikhâ-kaḷâpa-santâpita-Chêra-Chôḷa-Pâṇḍya-Pallava-nṛipân-taraṅga । Koṅga-baḷa-mastaka-mastishka-kusumôpahâra-râjitâji-raṅga । Sahyâcha-ḷa-tiḷakâyamâna-dakshiṇa-dig-jayôttaṁbhita-pati-jaya-staṁbha । sadâ-samâliṅgi-ta-Lakshmî-kucha-kumbha । samasta-râja-kâryya-bhara-sahishṇutâ-svabhâva-sâra । saṅgrâma-dhîra । Yadu-kula-drôhara niṭṭ-eluva muṛivaṁ manadiṁ munn iṛiva । Vishṇuvarddhana-Dêva-dakshiṇa-bhujâ-daṇḍaṁ manadoḷu machcharipara gaṇḍaṁ । nâmâdi-samasta-praśasti-sahitaṁ śrîman-mahâ-pradhânan immaḍi-daṇḍa-nâyaka-Biṭṭiyaṇṇaṁ sarvvâdhikâriyuṁ samasta-janôpakâriyum âgi sukham ire ।

birudar mmârâyar âr nnîn ire jagad-oḷag â-Koṅginoḷ kappamaṁ tâ ।
tvaritaṁ nîn endu tannaṁ nṛipati besase pakshârddhadoḷ yuddadoḷ Cheṅ- ।

giriyaṁ beṅkoṇḍu tat-paṭṭaṇaman urihi tad-ddhâtriyaṁ sûṟegoṇḍ ach- |
chari kappaṁ goṇḍu tandaṁ mada-gaja-ghaṭeyaṁ Vishṇu-daṇḍâdhinâthaṁ ||
magav îtaṁ Koṅgu goḷvaṁ gaḍa gaja-ghaṭeyaṁ tarppan îtaṁ gaḍaṁ Pon- |
nagey eṁb uddaṇḍaruṁ tapise para-nṛiparaṁ kâdi beṅkoṇḍu Koṅgaṁ |
jagam utkôchaṅ-goḷal sâdhisi gaja-ghaṭeyaṁ tanna bâhâ-balaṁ kai- |
mige tand âḷdaṅg atiprîtiyan odavisidaṁ Vishṇu-daṇḍâdhinâthaṁ ||
dig-adhîšar ttamma-tamm-irdd-eḍeyoḷ agid aḍaṅg irppinaṁ Chôḷa-Lâḷâ- |
digaḷ âṭaṁ-goṇḍu durggâšrayadoḷe sakaḷatraṁ bhayaṁ-goṇḍu gôḷuṇ- |
ḍe-goḷutt irppinnam ambhônidhi-nikaṭa-mahîpâḷaraṁ Vishṇu vikrân- |
ta-guṇaṁ kaigaṇme beṅkoṇḍ adaṭan avara sarvvasvamaṁ sûṟegoṇḍaṁ ||
uridudu Râyarâyapurav â-pura-vahni-šikhâ-kaḷâpav â- |
pariduve Kâñchiy-attal enutaṁ naḍe nôḍuva Chôḷa-Chêra-Pâṇ- |
ḍyara bageyoḷ dhigill ene chamûpa-šikhâmaṇi-vîra-Vishṇu-bhî- |
karatara-dôṟ-pratâpa-šikhi nîḷdu podaḷdud agurvvu parvv iral ||
anupamam appo..tâ- | ne negaḷteyan ânta nallan eraḍuṁ-kulamuṁ |
jananî-janakara porad âḷ- | dana pempuṁ pesarumaṁ negaḷchidan âta[ṁ] ||
âtan-anvaya-kramam entendoḍe | bhagavad-âdi-Brahma-nirmmitam appa yugâvatâradoḷu Kasyapa-prajâpatiyiṁ pavitram âda Kâsyapa-gôtradoḷu kṛita-kṛityaruṁ siddha-sâdhyarum appa mahâtmar anêkariṁ baḷikav avara pogart-tegaṁ negaḷtegaṁ tâne neley âgi |
padam aty-uttuṅga-gôtrâchaḷa-šikharadoḷ opputt iral tanna nityâ- |
bhyudayaṁ bhû-maṇḍalôtsâhaman odavise sânanda-sa-smêra-Lakshmî- |
vadanâbja-šrîyoḷ oppaṁbaḍeye nija-viḷâsaṁ jagad-vandyam âdatt |
Udayâditya-prabhâvaṁ prakaṭita-bhuvanâbhôga-têjô-viḷâsaṁ ||
âtana kula-vadhu bhuvana- | khyâte jagat-pûte bhâgya-saubhâgya-guṇô- |
pête Manôbhava-vibhava-sa- | mêtey enal Sântiyakkan ôrvvaḷe nôntaḷ ||
â-dampatigaḷa bhâgyadi- | n âdam sat-putran âtma-gôtra-pavitraṁ |
mêdinige tâne sura-taru- | v âdaṁ šrî-Chiṇṇa-Râja-daṇḍâdhîšaṁ ||
parama-Brâhmya-prabhâvaṁ manuja-parivṛiḍhâkâramaṁ tâḷdit emban- |
t ire dhîrôdâtta-satvônnatiyoḷ amardu nânâ-guṇânarggha-ratnô- |
tkaramaṁ ratnâkaraṁ tân ene taḷed Eṟeyaṅgâvanînâtha-dhâtrî- |
bharamaṁ tâḷdirddan êka-prabhuv ene bhuvanaṁ Chiṇṇa-daṇḍâdhinâthaṁ ||
â-vibhuvina manôvallabhe |
kulada pogaḷte sîlada negaḷte Manôbhava-râjya-lakshmiyaṁ |
nilisida gâḍi lôkadoḷag âvagav î-migil-andadindav ag- |
galisida rûḍhi tannoḷ amard oppire Chiṇṇa-chamûpa-kânte Chan- |
dale neṟe tâḷdidaḷ dhareg agundaley appa guṇa-prabhâvamaṁ ||
Phaṇipatigaṁ vachô-vishayam allavu bhâvise Chandiy-akkan-oḷ- |
guṇam avu nishkaḷaṅka-nija-rûpadoḷ oppireyuṁ pogaḷteyoḷ |
taṇiyade Dhâtri Lakshmî Rati Bhârati Rêvati Satyabhâme Rug- |
miṇi bhuvana-praṇûte Dharaṇîsutey embudu lôkam âkeyaṁ ||

avarge magaṁ mahâ-baḷa-parâkraman anvaya-bhûshaṇaṁ Manô- ।
bhava-nibhan anya-sainya-vipina-praḷayânaḷan artthi-kalpa-pâr- ।
tthivan ene rûḍhi-vett Udayaṇaṁ negaḷdaṁ bhuvana-praṇûta-Yâ ।
dava-nṛipa-râjya-vârinidhi-varddhana-pârvvaṇa-śârvvarîkara[ṁ] ॥

â-puṇya-bhâjananiṁ baḷiyaṁ palavu strî-ratnaṅgaḷaṁ paḍedu mattam orvva mahâ-bala-parâkramanuṁ puṇya-nidhiyum appa maganaṁ paḍeyalu Jina-mahâ-mahimegaḷaṁ mâḍi bayasut irpp-â-puṇyavatige ।

puṭṭidan ârppuṁ kûrppuṁ । neṭṭane tann-oḍane puṭṭe ripugaḷge bhayaṁ ।
puṭṭe nija-patige chakraṁ । puṭṭidud ene Vishṇu su-bhaṭa-chûḍâratna[ṁ] ॥

antu puṭṭi ।

kuvaḷayam eyde tann udayadiṁ paritôshaman eyde viśva-bân- ।
dhava-jana-lôla-lôchana-chakôra-chayaṁ nija-dêha-kântiyiṁ ।
tavad anurâgamaṁ taḷeye Kâśyapa-gôtra-pavitran êḷge vâ- ॥
ḍivad-eḷa-diṅgaḷ-ant anudinaṁ baḷedaṁ piriduṁ-vibhûtiyiṁ ॥

antu samasta-guṇaṅgaḷum odavaḷeyiṁ baḷevudum anvayâgata-pradhâna-santa-tiyuṁ tanage dharmma-santatiyum emba bahumânadiṁ śrîmat-Kañchi-goṇḍa Vikrama-Gaṅga-Vishṇuvarddhana-Dêvaṁ putra-samânam âge kaikoṇḍu naḍapi mahôtsavadin upanayanôtsavamaṁ tâne mâḍe saptâshṭa-saṁvatsarântaradoḷ samasta-śastra-śâstra-pravîṇan âge sakaḷa-śubha-lakshaṇôpêteyum abhijâteyum appa nija-pradhâna-daṇḍanâtha-putriyaṁ kanyâ-ratnamaṁ tand â-Vishṇu-varddhana-Dêvaṁ tâne kanaka-kalaśavan etti kai-nîr eṛadu kanyâ-dâna-phala-paritushṭan âge vivâha-kalyâṇaman akshûṇa-manôrathamaṁ taḷedu daśaikâda-śa-varsha-prâyadoḷe kuśâgrîya-buddhi-samartthanuṁ chatur-upadhâ-viśuddha-num âdudaṁ kaṇḍu koṇḍâḍi Vishṇuvarddhana-Dêvaṁ tanna śrî-hastadiṁ dvi-guṇa-pratipatti-pûrvvakaṁ mahâ-prachaṇḍa-daṇḍanâtha-paṭṭamaṁ kaṭṭi sama-stâdhikâramumaṁ kuḍe sarvvâdhikâriyuṁ sakaḷa-janôpakâriyum âgi ।

anupamam appa dig-vijayadiṁ Jayanoḷ paḍiy âgi balpiniṁ ।
tanag aparâjitatvam aḷavaṭṭ ire têjad aḷurkkeyiṁ jagaj- ।
janam anurâgadind amita-têjan enal krama-vikramaṅgaḷiṁ ।
neneyi[su]vaṁ purâtana-mahâtmaran Immaḍi-daṇḍanâyakaṁ ॥

âtan ârûḍha-yauvvanan âgi samasta-niyôga-yukta-sâ. . .rdaman anubhavisuttuṁ mahâ-tîrttha-sthânaṅgaḷoḷ anûna-dharmmamaṁ mâḍisi śrîmad-Yâdava-râjya-râjadhâni-Dôrasamudradoḷ î-Vishṇuvarddhana-jinâlayavaṁ mâ. . . .mahâ-puru-shana guru-kuḷam entendaḍe śrî-Varddhamâna-svâmigaḷa tîrtthadoḷu kêvaḷigaḷu ṛiddhi-prâptaruṁ śruta-kêvaḷigaḷuṁ palaruṁ siddha-sâdhyar âge tat. . . . . . . .rtthyamaṁ sahasra-guṇaṁ mâḍi Samantabhadra-svâmigaḷu sandar avariṁ baḷika tadîya-śrîmad-Dramiḷa-saṅghâgrêsarar appa Pâtrakêsari-svâmigaḷiṁ Vakragrîvâbhi. . . .rind anantaraṁ ।

yasya di. . . . . . . .n kîrttis trailôkyam apy agât ।
. .yêva sa bhâty êkô Vajranandî gaṇâgraṇîḥ ॥

avarim̐ baḷika Sumati-Bhâṭṭârakar avarim̐ baḷika...samaya-dîpaka.........ram unmîlita-dôsha-ka.....rajanîchara-baḷam udbôdhita-bhavya-kamaḷam âyt ûrjjitam Akaḷaṅka-pramâṇa-tapana sphu...... ‖ avarim̐ baḷika Chakravartti-Bhaṭṭârakar avarim̐ baḷika Karmmaprakṛiti.......varim̐ baḷika Pallavana gurugaḷu Vimaḷachandrâchâryyar avarim̐ baḷika Paravâdimalla-Dêvar avarim̐ baḷika Kanakasêna-śrî-Vâdirâja-Dêvar avarim̐ baḷika Gaṅga-kuḷa-kamaḷa-mârttaṇḍan appa Bûtuga-Permmâḍiya gurugaḷu śrî-Vijaya-Bhaṭṭârakar avarim̐ baḷika chakravartti-Jayasim̐ha-Dêvana gurugaḷ âgi ǀ

gata-sarvvajñâbhimânam̐ Sugatan apagatâpta-pra..dam̐ Kaṇâdam̐ ǀ
kṛita-nîti-bhrânti-naśyan-nija-naya-nayanâlôkanam̐ sanda Lôkâ- ǀ
yatan inn î-martya-mâtraṅgaḷa nudigaḷ oḷav embinam̐ mîṟi lôkôn- ǀ
natam âyt Arhan-matâmbhônidhi...vibhavam̐ Vâdirâjêndra-bhâvam̐ ‖

avarim̐ baḷika Yâdavânvaya-chûḍâmaṇiy app Eṟeyaṅga-Dêvaṅge gurugaḷum̐ jagad-gurugaḷum enisi ǀ

charaṇânusmaraṇâ....ya-nikarakk ishṭârttha-sam̐siddhiyam̐ ǀ
tar vâcham̐ grahaṇam̐ kumârgga-yuta-vâdi-vrâtamam̐ tûḷe dur- ǀ
ddhara-châritrada durjayôrjita-vacha-śrîy-oḷpu tammoḷ manô- ǀ
haram âgal taḷadar ssamant Ajitasêna-svâmigaḷ kîrttiyam̐ ‖

avara sadharmmaru ǀ

Kantuvan ântu mey degeyad ôḍisi durmmada-karmma-vairi- vi- ǀ
krântaman eyde bhañjisi lasat-paramâgama-vit[t]vadind idâ- ǀ
nîntana-Tîrttha-nâthar ene rûḍhiyan ânta Kumârasêna-sai- ǀ
ddhântikar âdam ujjaḷa..Jina-dharmma-yaśô-viḷâsamam̐ ‖

avarim̐ baḷika śrîmad-Ajitasêna-svâmigaḷ-agra-putrarum̐ jagat-pavitrarum âgi ǀ

sale sanda yôgyateyan ag- ǀ galisida durddhara-tapô-vibhûtiya pempim̐ ǀ
Kali-yuga-gaṇadharar embudu ǀ nelan ellam̐ Mallishêṇa-Maladhârigaḷam̐ ‖

avarim̐ baḷikam Akaḷaṅka-sim̐hâsanaman aḷaṅkarisi Târkkikachakravarttigaḷum̐ Vâdîbhasim̐harum emba pesar eseye ǀ

avasarppiṇy-arddhadin[d i]tt uḷugaḍe Jina-jîmûta-saṅghâtam î-bhû- ǀ
bhuvanan têṅkâduvannam̐ surida sakaḷa-vidyâ-nadî-pûradin tî ǀ
vi vipaśchit-pâpa-santâpaman uḍugisut irddappud âdam̐ munîndra- ǀ
pravara-Śrîpâla-yôgîśvaran enipa jagat-sârtthakṛit-puṇya-tîrttham̐ ‖
âvana vishayamo shaṭ-tarkk- ǀ âviḷa-bahu-bhaṅgi-saṅgatam̐ Śrîpâḷa- ǀ
traividya-gadya-padya-va- ǀ chô-vinyâsam̐ nisargga-vijaya-vilâsam̐ ‖

antu jagad-gurugaḷ enisida Śrîpâḷa-traividya-dêvara kâlam̐ karchchi śrîmad-Immaḍi-daṇḍanâyaka Biṭṭiyaṇṇan î-basadiya khaṇḍa-sphuṭita-jîrṇṇôddhâra-kkam̐ dêvatâ-pûjegam ill-irppa rishi-samudâyad âhâra-dânakkam̐ Śaka-varsha 1059 neya Naḷa-sam̐vatsarad uttarâyaṇa-saṅkrântiy-andu śrî-Vishṇuvarddhana-Poysaḷa-Dêvara śrî-hastadim̐ dhâṟey eṟeyisi paramêśvara-datti mâḍi biḍisida grâma Mayse-nâḍa Bîjevoḷal adaṟa sîmântara (6 lines following contain details of boundaries) Dôrasamudrada paṭṭaṇa-svâmi Voṇḍâḍi-Seṭṭiya maga Nâḍavala-

Seṭṭiya kayyalu Hiriyakeṟey-oḷagaṇa Tâvareyakeṟey-oḷagâda nelanaṁ mâṟugoṇḍ î-basadige koṭṭa šrî-Hiriyakeṟeya keḷagaṇa Tâvareyakeṟeya baḍagaṇa-koḍiya Vishṇu-Bhaṭṭana tôṭa..saṇa gaḷeya..lu chaturašra 15 gaḷeya bhûmiyaṁ mâṟugoṇḍ î-basadige biṭṭa ‖ Dvâdašasômapurav âda Hoḷeyabbegeṟeya hanneraḍu-vṛittiyoḷag ondu vṛittiyaṁ Goggaṇa-Paṇḍitara ma..se Guḷiyaṇṇana kayyalu mâṟugoṇḍ î-basadige biṭṭa ‖ (usual final verses)

18

In the same temple, on a pillar of the vâhana-maṇṭapa.

Svasti šrî jayâbhyudaya-Saka-varusha sâvirada innûṟa hadinâlkaneya Nandana-saṁvatsarada Jêshṭa-ba 10 Bri d-andu šrîmat-pratâpa-chakravartti-Hoysaṇa-šrî-Vîra-Ballâḷa-Dêv-arsaru šrî-Brahmalêsvara-dêvara dêva-dânada Âsandi-nâḍa Bommaḍi-Bâṇaûranu hinde halau-kâla toḍagi arasugaḷu koṇḍu bhaṇḍârav âgi kuttu-vittiy âgi yidda â-Bâṇaûranu šrîman-mahâ-pasâyitarum appa Kaḷuva-Sâyaṇṇanavarige agrahârava mâḍuvant âgi â-Ballâḷa-Dêv-arsaru dhâreyan eṟadu tâmbra-šâsanavanu voppavau ikki koṭṭar âgi â-šâsanadalli kuḷav âgi barasida gadyâṇa yippatta-vondanû yî-Lakshmîpurav âda Bâṇavûrada ašêsha-mahâjanaṅgaḷa kayyalu â-Brahmalêšvara-dêvara mahâjanaṅgaḷu prati-varushavû â-Sâyaṇṇanavaru mâḍida dharmmakke â-Brahmalêšvara-dêvara amṛita-paḍi nitya-âhârakke akki-vokkuḷa nandâ-dîvige eraḍu hûvu gandha dhûpa nityârati Vaišâkhada paurṇṇami Kârttikada paurṇṇamiyalu tuppada mâle-dîvigegevû koṇḍu â-Sâyyaṇṇanavaru mâḍida dharmmavanu â-Brahmalêšvara-dêvara mahâ-janaṅgaḷu â-chandrârkka-târaṁ-baraṁ naḍasuvaru â-mahâjanaṅgaḷu tamma sâmyakke â-Sâyaṇṇanavara kaiyalu vṛitti âṟanû dhâreyan eṟisikoṇḍu â-Bâṇa-vûranu â-Sâyaṇṇanavaru agrahârava mâḍuvadakke sva-ruchyâ voḍambaṭṭu koṭṭevu maṅgaḷam ahâ šrî šrî šrî (usual final verse)

šrî-Brahmêšvara-dêvasya (In Nâgari characters) | šrî-Virûpâksha ‖

20

On a lintel of the old kitchen in the enclosure of the same temple.

Svasti Srî-kucha-kalašau višâla-mûḷau
dišyâstâm avirala-chandanânulêpau |
uttuṅgau Hari-bhuja-kalpa-vṛiksha-pushṭiṁ
tanvânau Madana-rasêna pûritau vaḥ ‖

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Taḷakâḍu-Koṅgu-Naṅgaliy-Uchchaṅgi-Ba-navase-Hânuṅgalu-Halasige-goṇḍa bhuja-baḷa Vîra-Gaṅga Šanivâra-siddhi giri-durgga-malla chhalad-aṅka-Râma nissaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru sakaḷa-lôkaika-nâthan appa šrî-Vijaya-Nârâyaṇa-dêvara šrî-bhaṇḍârada hannir-dhânyamuṁ tamma râjyamuṁ gô-brâhmaṇarigam êgâdi êgôttarav âgalu Saka-varsha sâsirada-nûr-eraḍaneya Sârvvari-saṁvatsarada Pushya-šuddha-bidige-

Sômavâradalu su-pratishṭhitaṁ mâḍida-koṭṭâram id â-chandrârkka-sthâyi ‖
Kêšavâya namaḥ । Nârayaṇâya namaḥ । šrî

Nârâyaṇa-dêvara ko- । ṭṭâravan âkalpam âge Yakshêšana bhaṇ- ।
ḍâram enalu mâḍisidan u- । dâraṁ Ballâḷa-Dêva-dharaṇînâthaṁ ‖

šrî-Kêšavâya namaḥ ‖

21

On a beam in front of the Vêdânta-dêšika shrine in the same enclosure.

Šrîmatê Râmânujâya namaḥ ‖ šrî-Šâlivâhana-šaka-varsha 1631 neya Virôdhi-saṁvatsarada nija-Vaišâkha-šu 3 lu šrî-Chenna-Kêšava-svâmiya pâda-padmaṅgaḷige Vâmanâchâryyara šishyan âda Purakutsa-gôtrâpastamba-sûtra Yajuš-šâkheya yî-sthaḷada sênabhôga Chiṅga-perumâḷa-Timmapayana prapautran Aiyaṅgâra pautranu Challapiḷḷaiyana putran âda Šrinivâsa-dâsanu navînav âgi kaṭṭisi samarpisida kalyâṇa-maṇṭapa aṅkaṇa 2

22

In the same enclosure, on a stone near the Ašvattha-tree.

Šubham astu ।

namas tuṅga-širaš-chumbi-chandra-châmara châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ‖

svasti šrî vijayâbhyudaya-Sâlivâhana-šaka-varushaṅgaḷu 1547nê Krôdhana-saṁvatsarada Mâgha-ba 5 Sômavâra šrî-Vêlâpurada Chennarâya-svâmi-guḍiy-oḷage kaṭṭista kaisâle-sêve Krishṇapa-Nâyakara Vêṅkaṭâdri-Nâyakara ûḷigada Mûrtti-yappa-Nâyakaru Puṭṭaṇṇa-Nâyakaru namma a[j]ja Yarama-Nâyakagu namma tande Peḍi-Nâyaka namma tâyi Peḍammagu puṇyav âgali endu yippatt-âru-aṅkaṇa-kaisâlenu kaṭṭisi Chennarâya-svâmi-charaṇâravindakke samarpistevu ‖

23

At the same temple, on a stone-cot in the baḷi-maṇṭapa.

Pramâdîcha-saṁvatsarada Mârggašira-Šu 1 lu Raghunâthayana râṇivâsa Peddâjiy-ammana komârtti Honnâjiy-ammana sêve Ho[n]nâjammana sôdaraḷiya Lakshmîpati mâḍida sêve

24

On the outer wall of the same temple.

Svasti šrî Šaka-varusha 1221 neya Viḷambi-saṁvatsarada Chaitra-su 1 Šu šrî-Chenna-Kêšava-nâthana dêvâlyada sikharada mara-vesan ella koḷadu muṛidu-biddalli šrîman-mahâ-pradhânaṁ Khaṇḍeya-Râya-Sômeya-daṇṇâykaru nôḍi î-jîrṇṇav âda mara-vesananu baliyis endu hêḷidalli avara besadinda adhikâri-Raṅgaṇṇanavaru â-sikharada mara-vesanannu jîrṇṇav-âyit-ellavanu baliyisi bidda-iṭṭige-ellavanu biḍisidaru ‖

25

In the same enclosure, on the garuḍa-kambha near the Êṇi-Narasiṁha temple.

Tapta-hâṭaka-varṇṇâbha-jvalat-pâvaka-lôchana ।
vajrâdhika-nakha-sparša divya-Siṁha namô'stu tê ॥
tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchanâ[ḥ] ।
jâtâs Šašapurê têshu Vinayâditya-bhûpatiḥ ॥
â-Vinayâdityaṅgaṁ । . . . . .ritre Keḷeyab-arasigav akhiḷôr- ।
vvîvaran udayaṁ geydaṁ । Šrîvara-pada-padma-bhṛiṅgan Eṟeyaṅga-nṛipaṁ ॥
ubhaya-kula-šuddhey enip â- । šubha-lakshaṇegaṁ su-charita-bharitan enipp- â- ।
prabhugaṁ mûvar ttaneyar । . . . .b Ballâḷa-Vishṇu-Vudayâdityar ॥
jayati dharaṇi-lôkôttaṁsitâtmîya-pâdaḥ
chatura-vibudha-gôshṭî-prauḍha-vâṇî-vinôdaḥ ।
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ॥
tat-tanayaṁ Yâdava-vaṁ- । šôttaman avadâta-kîrtti sâhasa-dhanan ud- ।
vṛitta-virôdhi-nṛipâḷaka- । matta-dvipa-siṁhav enisidaṁ Narasiṁhaṁ ॥
ari-daityâdhipa-vakshamaṁ kara-nakhânîkaṅgaḷiṁ pôḷdu bal- ।
garuḷaṁ tôḍida Nârasiṁhan enal akkuṁ vairi-vîrâ. . .- ।
. . vakshas-sthaḷamaṁ sva-khaḍga-nakhara-vyâghâtadiṁ pôḷdu bal- ।
garuḷaṁ tôḍuva Nârasiṁha-nṛipanaṁ saṅgrâma-raṅgâgradoḷ ॥

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ jagad-êka-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Uchchaṅgi-Banavase-Hânuṅgal-Halasige-Beḷuvalaṁ-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa-Nârasiṁha-Dêvar šrîmad-râja-dhâni-Dôrasamudrada bîḍinal sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyu-ttum ire tat-pâda-padmôpajîvi mahâ-pasâyitaṁ Šrivaishṇava-Tirumale Šaka-varsha sâsirada-tombhatt-aydaneya Vijaya-saṁvatsarada Chaitra-suddha êkâ-dašiy-Âdivâradalu Baḷḷavi-nâḍaṁ. . le Hadugin-Uṇḍâḍi-gaddege dêvaṁ besasid-anitu-honnaṁ koṭṭu šrî-Narasiṁha-dêvara nitya-nivêdyakkaṁ dêšântarada Šrîvaishṇavara bhôjanakkav âgi dhârâ-pûrvvakaṁ mâḍi biṭṭa šrîman-mahâ-pra-dhânaṁ Biṭṭi-Dêvana Hanmasatthi-veggaḍeya magaṁ Bamma-veggaḍeyuv î-kra-madal dêvara šrî-pâdadalli dhârâ-pûrvvakaṁ mâḍianu î-dharmma vombhattu-nâḍa samasta-prajegaḷe kâhu ॥ šrî-Narasiṁhâya namaḥ ॥ î-bhûmige Bamma-veggaḍe varshaṁ prati Kêšava-dêvargge Vîra-Gaṅgana koḷagadalu saligey aṟa-vattan aḷavaru ॥ î-bhûmige Bamma-veggaḍe šrî-Narasiṁha-dêvarige dâna-dhâṟe-yan eṟadan avara baḷiyoḷag ârânuṁ î-bhûmiyoḷ avara baḷiya mânasaru dâ. . . . . . . .tamma pitṛigaḷ ellaraṁ Gaṅgeyale konda dôsha. . . . . .

26

At the bottom of the same pillar.

Śrîmat-Basavanahaḷḷi-Haḍiyaṟavoḷalu-śrî-Vijaya-Nârâyaṇa-dêvara śrî-Channa-Kêśava-dêvara śrî-Lakshmî-Nârâyaṇa-dêvara amṛitânna-nivêdyakke saṁva basale-batta-bhâga saluvudu sârvvakâlikav âgi î-bhatta-bâgak ârânu pratikûlar âdavaru nirvvaṁśav akku । âgi Kumbhîpâkakke saluvaru ॥

27

On the north wall of the same temple, near the sampige tree.

Svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuśaṅgaḷu 1629 ne Sarvvajitu-saṁvatsarada Âśvîja-ba 5 lu śrî-Vêlâpurî-śrî-Chennigarâya-svâmi-sêvege Ânêkere Bhâradvâja-gôtrada Âślâyana-sûtra-Ṛik-śâkheya Appâji-Hebbâra putra Giriyappa-Hebbâra maga Veṅkaiyanu vappista puliveṭṭu pûrva-dikkina Jâva-galla bâgila baḷi nânu kaṭṭista kalla-maṇṭapa aṅkaṇa 4 ralli Hanumantana pratishṭhe-mâḍi Chennarâya-svâmi â-maṇṭapakke bije-mâḍidâga naḍava sêvege Baḷaga-nâḍa sthaḷada Sômanahaḷḷi sarvamânyada agrahâradalli nanage kraya-dânavâgi Ayâchita-Veṅkaṭa-Bhaṭa-dêśâyi Narasiṁha-Bhaṭara maga Hari-Bhaṭṭa-ninda kraya-dânavâgi banda gade kha 2 yeṟaḍu khaṇḍuga gadeyannu samar-ppistenu yî-maṇṭapakke ratha-utsahadalli aśvârôhaṇavâgi bandâga cherapu ga ½ Mâgha-śu 6 śu 7 utsaha 2 ke ga 2 Jêshṭha śu 13 utsahake ga 1½ yî-rîti utsaha 4 ke haḷatu ga 4 nâlku varaha mêrêli naḍava-hâge sthaḷada Raghu-nâthâchâryara maga Râmâchâryarigu Dêśâyi-Hari-Bhaṭagu putra-parâmpare-gu sâga-koṭṭidhêne yî-svâsthe yî-sêve naḍasadavaru Kâśîli gôva konda dôshakke hôguvaru śrî-Chennarâya-svâmige arpista-sêve śrî

28

At the same place.

Svasti śrî jayâdy-udaya-Śâlivâhana-śaka-varuśaṅgaḷu sâ 1478 neya saluva Piṅgaḷa-saṁvatsarada Kârtika-śu 15 sî-lu śrîmatu śrî-Vêlâpurî-Chennigarâyana Kṛittikâ-dîpôtsaha-sammandhake Parâśara-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Timmaras-ayanavara makaḷu Jayakâṟa-Râmappayanavara Râyastada Jâmadagna-Vatsa-gôtrada Rukku-śâkheya Âśvalâyana-sûtrada Buruḍukuṇṭeya Lakharasa Hiriya-Timmarasara makaḷu Râyasta-Veṅkaṭâdriya sêve Haḷebîḍa-staḷada Sâṇehaḷige pratinâmavâda Triyambakapurada sarvvamânyada agrahâra-dali Kṛittikâ-dîpôtsahada sammandhake samarpisida vṛitti 1 Gôkulashṭamî-utsahavâgi Nâgi-Nâyakana maṇṭapadalli svâmi bije-mâḍidâga chaṟapige Nambi-Siṅgapayana kayali bîja-honnâgi koṭu samarppisidu ghaṭi ga 5 ayidu-varaha Biṭasamudrada-keṟeyoḷage teṅkaṇa-dikina vṛindâvana 1 yishṭu svâmi śrî-Vêlâ-purada śrî-Chennigarâyana śrî-charaṇâravindake arppitavâgi maṅgaḷam aha śrî śrî śrî

29

At the same place.

Šrî-Vêlâpurî-Kêšavâya namaḥ

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ǀ
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ǁ
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ǀ
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ǁ

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1640 neya vartamânakke saluva Hêvaḷambi-saṁvatsarada Âshâḍha-šu 1 llu šrîmad-dêva-dêvôttama dêvatâ-sârvabhauma akhiḷâṇḍa-kôṭi-brahmâṇḍa-nâyakar âda Bêlûra Chennarâya-svâmiyavara divya-šrî-charaṇâravindaṅgaḷige šrîmad-râjâdhirâja râja-paramêšvara prauḍha-pratâpan apratima Mahîšûra Kṛishṇa-Râja-Vaḍeyaravaru pṛithvî-sâmrâjyaṁ geyvutt iralu Lôhita-gôtrada Âpastamba-sûtrada Yajuš-šâkhâdhyâyigaḷâda Koṇanûra Liṅgappa-Hebbâruvana pautra Nañjappayyana putran âda Kappayyanu bara-koṭṭa pudivaṭṭina binnavattaḷe-kramav entendare svâmiyavaru vasanta-jala-krîḍôtsava-nimitta chittaisu-bagye dêvasthânada upparige-mumbhâgadalli koḷa maṇṭapa saha kaṭṭisi alli prati-varshakku vasanta-kâladalli â-bage-sêve naḍeva-bagge dêvasthânada Hebbâruva Cheluvaiyyana maga Tirumalayyana kaiyalli Bêlûra-sîmege saluva Tagara-nâḍa sthaḷada Mundigaṭṭa-grâmadalli khaṇḍuga nâlku gadde-bhûmiyanu kraya-dânavâgi tegadukoṇḍu â-nâlku-khaṇḍuga-gaddeyalli ṟêkhe-prakâra huṭṭuvadu haḷatu aidu-varahakke sale gûṭa yêḷuvaṟe-varahakke vivara Chaitra-šu 10 divasa svâmiyavaru maṇṭapakke chittaisuva utsavada bagge ga 1 Vaišâkha-šu 12 šu 13 šu 15 saha dina mûrakke utsava 6 kke âyakaṭṭina-prakâra ga 6½ ubhayaṁ gû ga 7½ î-bagge haṇa prati-varshakku saluva-bagge î-nâluku-khaṇḍuga-gaddeyanu Tagara-nâḍa-sthaḷada sênabhâga Honnaṇṇana adhîna-mâḍi âtana hesarinalli svâmiyavara bhaṇḍârakke binnavattaḷeyannu bareyisi kaṭṭisi îy-utsava kâla-kâlakke naḍeyabêkendu Lôhita-gôtrad Âpastamba-sûtrada Yajuš-šâkhâdhyâyigaḷâda Koṇanûra Liṅgappa-Hebbâruvana pautra Nañjappa-Hebbâruvana putran âda Kappayyanu î-tathâ-tithi-puṇya-kâladalli namma-pitṛigaḷige akshaya-puṇya-lôkâvâptiy âgaliy endu tri-vâchaka-tri-karaṇa-šuddhiyâgi sa-hiraṇyôdaka-pûrvakavâgi svâmiyavara divya-šrî-charaṇâravindaṅgaḷige dêvasthânada Râyasada-Appâjayyana kaiyalli baṟeyisi samarppisida pudivaṭṭina binnavattaḷe ǁ int appadakke dharma-sâkshigaḷu

âditya-chandrâv anilô'nalaš cha dyaur bhûmir âpô hṛidayaṁ manaš cha ǀ
ahaš cha râtriš cha ubhê cha sandhyê dharmaš cha jânâti narasya vṛittaṁ ǁ
dâna-pâlanayôr madhyê dânâch-chhrêyô'nupâlanaṁ ǀ
dânât svargam avâpnôti pâlanâd a-chyutaṁ padaṁ ǁ

î-sêvege svâmige î-vûṟa kandâchârada ṟâṇuveyavaru jana-vondakke vondu-haṇa-mêṟeyallu biṭṭiruva haṇadalli tâvâgi voppi koṭṭiruvanthâdu prati-varshavu gûṭa ga 10 hattu-varaha

ekaiva bhaginî lôkê sarvêshâm êva bhûbhujâṁ ।
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ॥
sva-dattâd dvi-guṇam puṇyam para-dattânupâlanaṁ ।
para-dattâpahârêṇa sva-dattan nishphalam bhavêt ॥
šrî šrî šrî

30

In the enclosure of the same temple, on a pillar near the Êṇi-Raṅganâtha temple.

Svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varuša 1510 sandu vartamâna-Sarvadhâri-saṁvatsarada Vaišâkha-šu 1 lu šrîmatu Šrîraṅganâtha-svâmiya maṇṭapavanû Hiriya-Raghunâthayanavarigû Pedammanavarige puṇya-lôkav âgabêk endû Kṛishṇapa-Nâyak-ayanavarige dharma-kîrtiy âgabêkendu Tiru-veṅgaḷayanavaru kaṭisida maṇṭapada dharma-shâšanake šubham astu । maṅgaḷam aha šrî šrî šrî šrî

31

On the north base of the same temple.

Šubham astu । svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1486 neya Krôdhana-saṁvatsarada Âšvîja-šu 5 lu šrîmatu-Bêlûra-Chennigarâyana sanni-dhiyalli nâma-smaraṇe-mâḍikoṇḍu yahudake Tirukôyilûra Yembiramânâra-Jîyara šishyaru Aḷahi-Maṇavâḷayage Châtâda Râmâ[ñ]ji-kûṭake Bêlûra Hiriya-Nambira Lakshmaṇayyana.....karttu Chennarâyage saluva kâṇâchi-voḷage are-harivâṇa-prasâdavanû ga 25 varahage bhôgyâdhiyâgi Tiguḷâṇyada..rivaṭṭi-na Timmappa-Nâyakana maga Haḍapada Meṟiha-Nâyakagû Nammiya Eṟa-Kṛishṇappa-Nâyakarigû namma tande-tâyagû tanna madavaḷige Chavâyagû puṇyav âgabek endu bhôgyâdhi mâḍi koṭṭa Châtâda Râmâ[ñ]ji-kûṭa-samaya-dharmavanu nanna......Haḍapada Yerapa-Nâyakaru mâḍida Châtâda Râmâñji-kûṭada dharmmakke âr obbaru tappidare tamma tande-tâyi-gôvu-Brâhmaṇa...Kâšî-kshêtradalli vadhisida pâpakke hôguvaru

(on another stone)

tapade naḍasuvadu yidu dharmmava kâlañjiyâgi naḍa.sû ।

32

On the south base of the same temple.

Beḷavâḍiya Gaḍḍada Jannappa-Hebbâruvara maga Nârasihyanu svâmiya pâdava sêveya mâḍikoṇḍu yi...ne.u

33

At foot of apsara images on the pillars of the same temple—3rd image.

Šrî rûvâri Chikka-Hampa mâḍida puttaḷi ॥

34

At foot of the 5th image.

Baḷḷigrâmeya rûvâri Dâsôja biruda-rûvâri-gondaḷa baḍiva

35

At foot of the 6th image.

Svasti šrîmatu Baḷḷigrâmeya rûvâri Dâsôjana putra Châvâṇa mâḍida puttaḷi machchharipa-biruda-rûvâri-Madana-Mahêša Kêšava-Dêva mâḍisida besa ||

36

At foot of the 7th image.

Baḷḷigrâmeya rûvâri Dâsôjana besa ||

37

At foot of the 9th image.

Baḷḷigrâmeya rûvâri Dâsôjanu mâḍida sâḷabandike ||

38

At foot of the 10th image.

Machchharipa-biruda-rûvâri-giri-vajra-daṇḍa rûvâri Mâlliyaṇana puttaḷi ||

39

At foot of the 11th image.

Kêšava-Dêva mâḍisida basa svasti šrîmatu Baḷḷigrâmeya Dâsôjana putra Châvaṇa geyida. .besa biruda-rûvâri-Madana-Mahêsa

40

At foot of the 12th image.

Svasti šrî mahâ-maṇḍalêsvara Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-bala-Vîra-Gaṅga-Hôsala-Dêvara vidyâvanta rûvâri-puli machcharipa-Kumâra-Mâchâri-giri-vajra-daṇḍa ||

41

At foot of the 16th image.

Sotti šrîmatu Paissaṇanar idda vadara dêpa rûvari dibhan abhaya. . .Biran idaṁ chaida |

42

At foot of the 17th image.

Svasti šrîmatu nâlvatu bâḍada Chaḷôjana aḷiya rûvâri. .birudara. . . .gondaḷa baḍida ||

43

At foot of the 21st image.

Svasti šrîmatu nâlvattu bâḍa Vadôjana aḷiya biruda-rûvârigaḷa gaṇḍa-gattari Padari Mallôja geyda puttaḷi..

44

At foot of the 22nd image.

Svasti šrîmatu rûvariha poge manadalu machchharipara gaṇḍa ḍombaruvati-yembana bayalu Biraṇava beṭṭuva

45

At foot of the 27th image.

Rûvâri Dâsôjana putra Châvaṇana besa

46

At foot of the 31st image.

Macharipa-biruda-rûvâri-giri-vajra-daṇḍa rûvâri Mayiṇa

47

At foot of the 32nd image.

Rûvâri Keñcha-Malliyaṇṇana hasta-kušalatike

48

At foot of the 33rd image.

Rûvâri Yallaṇṇana putra Masada

49

At foot of the 35th image.

Lase

50

At foot of the 36th image.

Šrimatu Poysaḷa Bitti-Dêvana Vijaya-Nârâyaṇa-Dêvara maṇṭapada sâḷabandike mâḍida binnaṇi | šrîmatu Tribhuvana-malla-Dêvara binnâṇi Inêjana.......... putra Bikkahappa mâḍida manada-machcharipa-rûvârigaḷa gaṇḍa ||

51

At foot of the 37th image.

Šrîmatu Gadugina Svayambhu Trikaṭêšvara-dêvara vidyâmanta sujana-jana-manô-rañjana Sarasvatî-pâdâmbhôja rûvâri-jagad-aḷa Kâtôjana putra Nâgôjana hasta-kaušaḷa maṅgaḷam ahâ šrî

52

At the same temple, on the Prauḍharâya pillar in the sukanâsi.

Namas tasmai Varâhâya lîlayôddhriyatê mahî ı
khura-madhya-gatô yasya Mêruḥ kaṇa-kaṇâyatê ॥
svasti šrî jayâbhyudaya-šaka-varsha 1304 neya Durmmati-saṁvatsarada dvitîya-Vaišâkha-šu 15 Sô ı šrî-râjâdhirâja paramêšvaraṁ šrî-vîra-Harihara-Râyana nirûpadiṁ šrîman-mahâ-pradhâni-Kampaṇṇaṅgaḷu Bêlûra šrî-Chenna-Kêšava-nâtha-dêvara šukanâsikeya matsa-kallugaḷa jîrṇṇakke koṭṭa ukkandada nâlku-kambhavanu nilsi jîrnnavan udharisidanu ॥

pradânê ya[t] phalaṁ prôktaṁ sâhâyyê dvi-guṇaṁ tu tat ı
pradânê tv aṅga-vaikalyaṁ sâhâyyê tan na vidyatê ॥
šrî

53

At the same temple, on a pillar in front of the Narasiṁha temple in the east doorway.

Svasti šrî Saka-varuša 1199 neya Îšvara-saṁvatsarada Jyêshṭa-šu 5 Â šrîmanu-mahâ-pasâyitarum appa Gôpâḷa-Dêvaṇṇanavara balu-manušya Beluhûra adhikâri Viṭhaṇṇa-Gôpaṇṇaṅgaḷu yatigaḷa bhikshegôsugaṁ Kamaḷanâbha-tîrt-tharige â-Viṭhaṇṇa koṭṭa ga 2 pa 5 Gôpaṇṇa koṭṭa ga 2 pa 5 Perumâḷe-daṇṇayakara aḷiya Mâdaṇṇa koṭṭa ga 4 Kṛishṇayya koṭṭa ga 1 aḷiya-Varadayya ga 1 antu gadyâṇa hannondakaṁ prasâda dina-prati ba 3 vanu salisuvadu Kamaḷanâbha-tirtharu staḷântarake hôdaḍe dêšântragaḷige baḷi naḍeyâgi naḍasuvaru yî-dhammada honnu Šrîvaishṇavara vasa ga 5 mahâjanagaḷa vasa ga 6 yî-honnina prasâda yatigaḷiddaḍe yatigaḷige saluvudu yatigaḷ illadiddaḍe pravâsi-Brâhmaṇarige baḷi naḍeyâgi saluvudu

55

At the same temple, on a 1st pillar to the right of the south doorway.

Svasti šrî jayâbhyudaya-Šaka-varuša 1347neya Parâbhava-saṁvatsarada Phâlguṇa-šu 1 Bṛi šrî-Chenna-Kêšava-nâtha-dêvarige šrîmann-Âḷuva-pura-varâdhîšvara maṇḍaḷika Sômanâtha Birumaṇṇ-arasarâda. . .leru tôṭa-kshêtrada Bâḷunâyada horahina chatus-sîmeyoḷage naḍasuva bhattada mûḍe 100 aksharadalu nûṟu-mûḍe-bhattavanu vondu-vatsarakke mâḍida dharmma yî-neyivêdyakke vo. . aḍaṇige 1 mâri. . 1 kkaṁ maṅgaḷam aha šrî šrî šrî šrî

56

On a 2nd pillar.

Svasti šrî jayâbhyudaya-šaka-varusha 1328neya Pârthiva-saṁvatsarada Kârtika-su 13 Bu šrîman-mahâ-râjâdhirâja-râja-paramêšvara šrî-vîra vi. . na pratâpa-

Bukka-mahâ-râyara maneya-pradhâna Âtrêya-gôtrada Rukku-šâkheya Heggappagaḷu Viṭhaṇṇagaḷa maga Rôhiṇî-nakshatra Vṛishabha-râsiya Mallarsaru šrîman-mahâ-sthânaṁ šrîmad-dakshiṇa-Vâraṇâsiyâda Vêlâpurada šrî-Chenna-Kêšava-nâtha-dêvarige samarpisida chinna-toḍahada ḍhavaḷa-šaṅkhakke maṅgaḷam aha šrî šrî šrî

57

On a 3rd pillar.

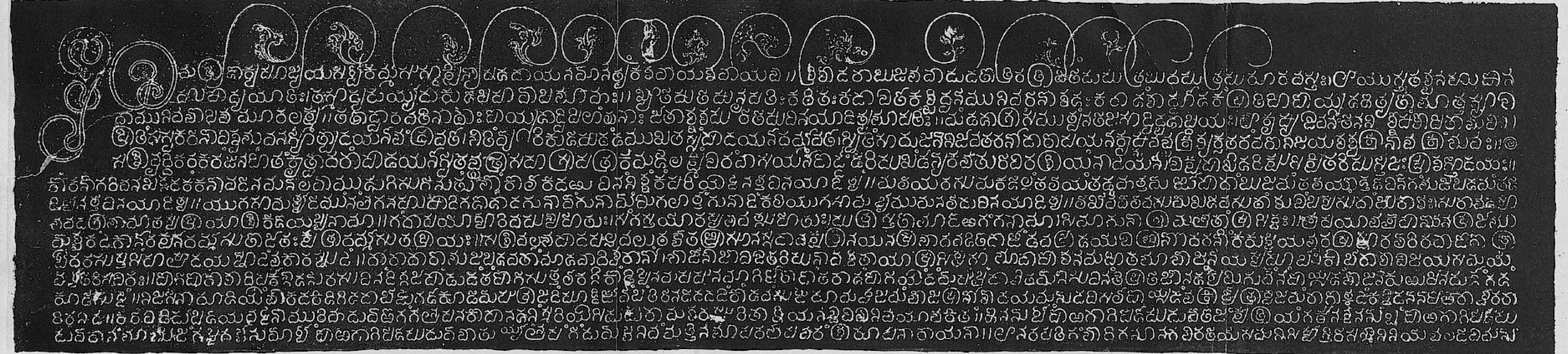
........svasti šri jayâbhyudaya........varsha 1440 sand varttamâ.........šu 12 Sthiravâradan........rajâdhirâja râja-paramêsvara..........Dêva-mahârâyara.........maga Siṅgappa-Nâyaka.........Râmappaṇṇana........ya sri-Channi-Kêšava-nâtha-dêvari.........

58

On the inner wall of the treasury of the same temple.

Šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê ǀ
phaḷadâya namô nityaṁ Kêšavâya Šivâya cha ǀ
Šrîsôdarâmbuja-bhavâd uditô'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastaḥ ǀ
Âyus tataš cha Nahushô Nahushâd Yayâtis ǀ
tasmâd Yadur yYadu-kulê bahavô babhûvuḥ ǁ
khyatêshu têshu nṛipatiḥ kathitaḥ kadâchit ǀ
kašchid vanê muni-varêṇa Šaḷaḥ karâḷaṁ ǀ
šârddûḷakaṁ pratihi Poysaḷa ity ato' bhût ǀ
tasyâbhidhâ muni-vacho'pi chamûru-lakshma ǁ
tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchchhanâḥ ǀ
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ǁ
maṇḍaḷâgra-samutpanna-têjasâ dviḍ-baḷâbdhayaḥ ǀ
âkṛishya jîvanaṁ têna niššêshaṁ sôshitâ bhuvi ǁ
prîtiṁ sa sva-karêṇa višva-bhuvanasyôtpâdayan chandravat
bhîtiṁ vairi-kulêshu daṇḍa-mukhatas sampâdayan Dharmmavat ǀ
sphîtim sâdhu-janê nijâvataraṇâd ârôpayan Krishṇavach
chakrê suklataraṁ varô nija-yašaš-chakrêṇa chakraṁ bhuvaḥ ǁ
sa šrî-vṛiddhikaraṁ karaṁ jana-hitaṁ kṛitvâ dharâṁ pâḷayan
švêta-chchhatra-sahasra-patra-kamaḷê Lakshmîṁ chiraṁ vâsayan ǀ
dôr-ddaṇḍê ripu-khaṇḍanaika-chaturê vîra-šriyaṁ nâṭayan
chikshêpâkhiḷa-dikshu sikshita-ripus têjaḥ prašastôdayaḥ ǁ
Koṅkaṇigar ivana khaḍgada ǀ
kaṅkaṇav ade namman elavo muḷugisug enutuṁ ǀ
bhôṅkal kedaṟuvinaṁ niš- ǀ
šaṅkaṁ pariyiṭṭan alte Vinayâdityaṁ ǁ

maley-arasu-makkaḷ ellaṁ ।
taleyaṁ taḍevuttam erddu pâdâmbujamaṁ ।
taleyol taḷevinegaṁ bhuja- ।
baḷamaṁ taḷed-irppan alte Vinayâdityaṁ ॥
yuga-sâmartthyade munnaṁ ।
Nṛiga-Nahushâdigaḷoḷ âda guṇav êṁ guṇamê ।
migal ârttaṁ guṇadiṁ Kali- ।
yuga-sâmartthyamuman aledu Vinayâdityaṁ ॥
lêkhêva vêlêva su-mêkhaḷêva
sudhâṁšu-bimbasya sudhâmburâšêḥ ।
surâchaḷasyâbhavad agra-bhâmâ
tasya priyâ šrî-Keḷayabba-nâmâ ॥
Gaṅgâ-payôdhyôr iva puṇya-hêtuḥ
saṅgas tayôr apy abhavat su-hêtuḥ ।
putras tatô'bhûd Eṟagaṅga-nâmâ
sîmâ guṇa-grâma-bhṛitâṁ prasiddhaḥ ॥
kṛipayâ cha kṛipâṇêna prâjâ bhûmêš cha kaṇṭakân ।
rakshan Dharmma-sutô jâtaḥ kshatra-dharmma-suta-priyaḥ ॥
saš Šrî-vallabha-pâda-pallava-luṭhach-chêtaṟ-prasûnas sadâ
vakshaš-Srî-nayana-prabhâ-dhavaḷitê dôṟ-daṇḍa-vajrâḷayê ।
bibhrâṇô dharaṇîṁ kakup-jaya-bhara-prasphâra-bhêrî-ravâd
gôtrôrvvîdhara-supta-siṁha-hṛidaya-sphôṭaṁ chakâra sphuṭaṁ ॥
Dhârâdhârô bhuja-balavatâṁ Mâḷavâdhîšvarâṇâṁ
Bhôjênaujô-vijita-ripuṇâ varddhitâ yâ prašiddhâ ।
sâbhûd âpôšanam ahita-bhû-bhôjanê yasya pûrvvaṁ
Kaubêrâšâ-vijaya-samayê varṇyatê kiṁ sa vîraḥ ॥
poge pokk âšâdhipar kkaṇgaḷan orasuvinaṁ dig-gajâpâṇḍu-dantaṁ ।
poge suttal kagge-koṇḍippinam apaghanam âgiṟda rôdôntarâḷaṁ ।
pogeyindaṁ mêgha-bṛindânvitam enisuvinaṁ tîbra-têjônaḷaṁ kai- ।
miguvannaṁ Pôysaḷaṁ Bhôjana kuṟupina durggaṅgaḷaṁ kûḍe suṭṭam ॥
nija-sênâ-dhûḷiyiṁ chaukada kiḷig iḷad â-beṭṭugaḷ kûḍe mêgha- ।
vrajadiṁ pûḷdiṟduv embantire naḍed aḍaṭiṁ koṇḍ avaṁ suṭṭu dhûma- ।
dhvajamaṁ Bhôja-praṇâšôdayaman odavisal Poysaḷaṁ chakri jaitra- ।
dhvajamaṁ râgôtkaṭaṁ kaṭṭidan ene peṟar âr vvîrar â-dhîranindaṁ ॥
kare viḍidu Baḷeyavaṭṭaṇa- । m urivuduv Eṟegaṅga-nṛipana kôpânaḷaniṁ ।
smariyisidudu Râma-šara- । sphuritâgniyan abdhi-vîchî-nichayâchakiṭam ॥
inan orvvaṁ poṟagâgi pêḷ puduve têjaṁ kshatriyaṅg Arkka-na- ।
ndanan orvvaṁ poṟagâgi pêḷ puduve dânaṁ bhûbhujaṅg Abjaga- ।
rbbhanum orvvaṁ poṟagâgi pêḷ puduve châturyyam nṛipaṅg endu me- ।
chchan ivaṁ mattina-bhûparaṁ nṛipa-varaṁ šrî-rûpa-Nârâyaṇa ॥



FIRST PART OF STONE INSCRIPTION, BELUR No. 58.

â-narapatig ambhôdhig a- | nûna-gahhîrateye samanisirppant ire san- |
mânini Yêchala-Dêvi ma- | nô-nayana-prîti samanisal samanisidaḷ ||
moga-siri Lakshmige Vâg-dê- | vige buddhi nijêšvarañge hita-siddhiy enal |
sogayisire rûpu mati kâ- | ryya-gati beḍañg amardud â-mahâ-satig entuṁ ||
ubhaya-kuḷa-šuddhey enip â- | šubha-lakshaṇegaṁ su-charita-charitan enipp â- |
prabhugaṁ mûvar ttaneyar | subhagar bBallâḷa-Vishṇu-Vudayâdityar ||
Yâdava-vaṁša-kalpa-lateyoḷ phaḷam appa vol âgi mê- |
lâda....................................... |
.... |
....var prabhṛiteyoḷ migilâdavar âdm appuvar ||
šruti-kathita-pathadoḷ amard ire |
gatigaḷ šuddhâtma-tatvadoḷ nimird ire san- |
matigaḷ puṇyâtmar avar |
stutigaṁ râjyakkam oppe bhâjanam âdar ||
madadin idirâda Pâṇḍyana |
madamaṁ nija-khaḷga-baḷade kachchiye kaḷed ô- |
vade râjya-lakshmiyaṁ koṇḍ |
adaṭar kkêvaḷame Vishṇu-Ballâḷa-nṛipar ||
Dôrasamudradalli Jagadêvana sêneyan ikki tamma tôl |
vîra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- |
šmîra-vilêpamaṁ neṟapi tat-padakaṁ beras eyde koṇḍu bhaṇ- |
ḍâraman â-nṛipar taḷeda vîraman âro gabhîram ennadar ||
paramârâdhyaṁ Mahêšam kula-vadhu vijaya-šrî nelaṁ pôshya-varggaṁ |
doregaḷ vaivâha-sambandhigaḷ ene negard â-râyar ambhôjajâṇḍô- |
daradoḷ teṅgâya nîr ant ire tiḷida jasaṁ tanna bhaṇḍâram âgutt- |
ire Ballâḷâvanîšaṁ pogaḷe jagam ašêshaṁ mahatvakke nôntaṁ ||
jayati dharaṇi-lôkôttaṁsitâtmîya-pâdaḥ
chatura-vibudha-gôshṭhî-prauḍha-vâṇî-vinôdaḥ |
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ||
nigûḍha-mantrâṅga-padô baḷânvitas
svabhâva-šauṇḍîra-kaṭhôra-karpparaḥ |
bibhartti bhû-bhâram a-tuchchha-kachchhapas
tadîya-bâhur gghana-khaḍga-kandharaḥ ||
yad-adhvarâd uddhata-dhûma-sañchayâd
ghanîbhavan-mêgha-chayê charan gajaḥ |
Šatakratôḥ kârshṇyam upêtya jâyatê
bhayâya dhanyô nṛipatis sa bhûṭaḷê ||
sadâ niyôgaḥ Purushôttamârchchanê
dharâvanê dâna-chayê phaḷa-pradê |
karasya chitraṁ nṛipatês sa-karmmaṇaḥ
kaṭhôra-mârggô mṛidutâ cha dṛišyatê ||

bhû-sîmâchala-chakra-pûrṇṇa-yaśasâ sampûrṇṇa-bimbôdayaḥ
Vishṇuḥ khê-charam indum êṇa-tiḷakaṁ śârddûḷa-sal-lâñchhanaḥ ।
têjas-tîbratarôpy apûrvva-himakṛit pûrvvaṁ hasan sarvvadâ
êka-sthâna-śikhâmaṇiṁ vijayatê lôkaika-chûḍâmaṇiḥ ॥
nîtir yyat-prâtihâryyê charati niyamataḥ kâla êva sva-kṛityê
dhṛitvâ yat-khaḍgam ugraṁ kshaṇam api na-chaḷâ varttatê vîra-lakshmîḥ ।
yasya śvêtâtapatra-chhavi-pihita-vapur bbhû[r] bhujê svastham âstê
sa śrîmân pâda-pîṭhîkṛita-ripu-makuṭô bhâsatê Vishṇu-Dêvaḥ ॥
Vishṇau paśchima-dig-jaya-prachaḷitê kiṁ varṇṇyatê tad-baḷaṁ
pîtê yad-rajasâ ripum mṛiḷayatê vâ magnam abdhêr jjaḷê ।
niśśêshaṁ mukha-śôsham êtya baḍavâgnau niṟprabhê sa-prabhaṁ
dâtuṁ ratnam upâyanaṁ jaḷadhipô dṛishṭô hatâd Vishṇavê ॥
modaloḷ Poysaḷa-râjya-lakshmiy odavaṁ tôḷ-valpiniṁ tâḷdi tann ।
udayaṁ rañjise tanna balp odave tann ârpp êṟe tanṅ âjñe mî- ।
ṟe diśâ-chakraman otti-koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ ।
modal âdaṁ Yadu-vaṁśa-varddhanakaraṁ śrî-Vishṇu-bhûpâḷakaṁ ॥
piṅgade tôḷoḷ korvvi ma- ।
laṅgire jaya-lakshmi lakshmi varddhise suṭṭaṁ ।
Gaṅgara kurupina puramaṁ ।
tuṅga-baḷaṁ Vishṇuv emba Bhuja-baḷa-Gaṅga ॥
ele Kâvêriya vâri kûḍe polas âdatt endu pêvaysutuṁ ।
keladoḷ kûpa-jaḷâsiy appinegam â-Râjêndra-Chôḷaṁ bhujâ- ।
baḷadiṁ Vishṇu tadîya-sêneya peṇaṅgaḷ tan-nadî-pûradoḷ ।
kalasal vikrama-kêḷiyaṁ meṟadan aty-ugra-pratâpôdayaṁ ॥
Dhanadaṁ dakshiṇa-vâyuv êke taḍedattô tîḍit ill ennuv emb- ।
inegaṁ vairi-karôti-kôṭi-mukha-nâsâ-randhradoḷ mandra-ni- ।
śvanam uṇmal Maḷayâniḷaṁ suḷidu kâla-kshêpamaṁ Vishṇu-bhû- ।
pana jaitrôrvvareyalli mâḍuvudu Kâvêrî-nadî-tîradoḷ ॥
śaraṇ enn enn îśanaṁ vâridhiyoḷ akaṭa Mainâka nîr-vvakki-vol po- ।
kk iravêḍâ Vajrig inu añjad ir adhika-baḷaṁ kâdapaṁ ninnan end â- ।
daradiṁ bhîtâdriyaṁ tannaya-vimaḷa-yaśô-lakshmi kâruṇyadindaṁ ।
karevant ambhôdhiyaṁ porddire sogayisidaṁ jishṇu-Vishṇu-kshitîśaṁ ॥
śaraṇeṅg â-chandraniṁ chandanadin atiśayaṁ śîtaḷaṁ nirmmaḷaṁ ma- ।
chcharaveṅg â-Rudran udrêkade kedaṟipan and uṇḍudaṁ nañjan embant ।
ire tôrkkuṁ tanna kâypaṁ maleyad ari-nṛipaṁ kâṇge mêṇ kâdug entuṁ ।
piriyaṁ pêḷ mâṇbane tôṟade nija-guṇamaṁ jishṇu-Vishṇu-kshitîśaṁ ॥
ravi têjô-lateyoḷ podaḷda paḷav emb ant ippinaṁ pûrṇṇa-bim- ।
bavan uḷḷ indu yaśô-viśâla-lateyoḷ pû-goñchalant irppinaṁ ।
dhavaḷa-chchhatrada taṇpu bhûmig amard ippant irppinaṁ kshatra-dha- ।
rmma-viḍambaṁ pogaḷvaṅg aḷumbav enisitt î-Vishṇu-bhûpâḷanoḷ ॥
ivan-î-dakshiṇa-bâhu-daṇḍadoḷ oḍambuṭṭâgi tôrirppa ma- ।

ttevol âyt adi-Varâhan ettida dharitrî-maṇḍalaṁ têjadin- |
dav arald ambujadantir ambaradoḷ irddatt ushṇa-rug-maṇḍalaṁ |
savanê sâhasadoḷ Naḷâdi-narapâḷar vVishṇu-bhûpâḷanoḷ ||
Javanuṁ tannaya gaṇḍa-lachchaṇav enipp â-mîseyaṁ tirddal añ- |
juvinaṁ kanduguv endu kâl-ugurgaḷ ânamrârigaḷ suyyal añ- |
juvinaṁ têjada sôṅkinindav eme sîg end uddhatar nnôḍal añ- |
juvinaṁ vikrama-vibhramaṁ sogayisitt î-Vishṇu-bhûpâḷanoḷ ||
dešegaḷan otti koṇḍa dhanadindam ivaṁ sale mâḍuv adhvara- |
prasaradoḷ añjutuṁ havige nîḍuva Šakrana kayya kampamuṁ |
pasaripa dhûma-sañchayade kâḍige-goḷva sarôjajâṇḍamuṁ |
besagoḷa vêḍa Vishṇu purushôttaman end ivu tâve pêḷave ||
paduḷaṁ nind antuv intuṁ nimirva nelake bêr irppavôl irppa tôḷ so- |
rkkada vîra-šrîge sorkk êṟ eseva masakamaṁ petta bâḷ dig-gajânî- |
kada meyyuṁ sayyumaṁ bechchanipa bisiya têjaṁ podalvippinaṁ kor- |
vvida-râjya-šrîyum âyuṁ tanage ḍriḍhav enal Vishṇu rôchishṇv âdaṁ ||
jaḷanidhiyaṁ kesar mmasage kûḍe kalaṅkuva bâḍavâgniyaṁ |
taḷadoḷag irddal âge poŝed ikkuva Šêshana kaṇṭha-nâḷa sa |
.........namuḷ endu muḷirppa poḍarppan âvagaṁ |
muḷidaḍe tôṟuguṁ vijaya-varddhanan î-kali-Vishṇuvarddhanaṁ ||
mudrisal Âdirâja-charitaṅgaḷan âtma-charitram âvagaṁ |
muḍrisal âjñe bhûtaḷaman uddhatar-appara gaṇḍa-garvvamaṁ |
mudrise tôḷa-bâḷa-baḷam ujvaḷa-kîrtti jagaṅgaḷ ellamaṁ |
mudrise pempe mudre tanag âg ire Vishṇu samudran oppuvaṁ ||
sthiranê kaiyoḷe dhâtriyaṁ nilisidaṁ têjasviyê vahniyaṁ |
koragirppaṁ kuḍal-ârppanê Kanaka-šailaṁ dûravâgirddu ni- |
ttarisutt êṁ šuchiyê nirîkshisidavar nniṟ-pâpigaḷ chalvanê |
Haranaṁ môhisal ârppan entuv adhikaṁ šrî-Vishṇu-bhûpâḷakaṁ ||
baḷasuttuṁ kîrtti suttuṁ suḷidu suḷidu terkkays iral kûḍe Šêshô- |
jvaḷa-kâyaṁ tîvid â-pêḷigevol ire sarôjâtajâṇḍaṁ dharitrî- |
taḷam ellaṁ tanna dîrgghâyuvane parasi paṭṭ êḷvinaṁ kshatra-dharmmô- |
jvaḷa-harmyôttuṅga-šṛiṅgârppita-maṇi-kaḷašaṁ Vishṇu pettaṁ beḍaṅgaṁ ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaranuṁ | Dvârâvatî-pura-varêšvaranuṁ | Yadu-kuḷa-kaḷaša-kaḷita-nṛipa-dharmma-harmmya-mûḷa-stambhanuṁ | a-pratihata-pratâpa-vidita-vijayârambhanuṁ | Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ | šrîman-Mukunda-pâdâravinda-vandana-vinôdanuṁ | a-kshuṇṇa-Lakshmî-lakshita-vakshaḥ-pradêšanuṁ | pratidinôpachîyamâna-puṇya-pravêšanuṁ | vinamad-ahita-bhaya-chakita-mukha-bimbâvaḷamba-sphaṭika-pâda-pîṭha-vinyasta-pada-taḷanuṁ | švêtâtapatra-sîtaḷîkṛita-bhûtaḷanuṁ | snêha-nihita-râja-lakshmî-kaṭâksha-chchhaṭâyamâna-dhavaḷa-chamararuhôpavîjyamânanuṁ | sauḍîra-sarasa-vîra-kathâkarṇṇanôttîrṇṇa-harsha-puḷaka-santânanuṁ | ripu-vijaya-vidita-vividha-ratna-khachita-karṇṇa-kuṇḍaḷa-prabhâ-maṇḍaḷa-sthagita-

gaṇḍa-maṇḍaḷanuṁ ǀ anûna-vibhavâḷôkanâgamanôtkaṇṭhitÂkhaṇḍaḷanuṁ ǀ vikaṭa-vakshasthaḷa-virâjamâna-vipuḷa-vimaḷa-muktâphaḷa-vikîrṇṇa-kânti-danturita-kêyûra-kîrttimukhanuṁ ǀ mṛidu-madhura-vachana-miḷita-manda-smita-sudhâ-rasa-syandi-vadana-vidhu-bimba-prasâda-sakhanuṁ ǀ bahu-samara-labdha-vijayârûḍha-vikramâtikarkkaša-bhuja-yugaḷanuṁ ǀ bhaṭa-kaṭaka-bhujâṭanôtkaṇṭha-vijaya-lakshmî-dṛiḍhîkaraṇa-nihita-khaḍga-nigaḷanuṁ ǀ sêvâgamana-samaya-sa-mada-kâminî-kadamba-chaḷana-chaḷa-siñjinî-sañjâta-mañju-nâdôdbuddha-kusuma-baḷi-šabaḷa-madhukara-nikara-jhaṅkâra-mukharitâsthâna-raṅganuṁ ǀ nîti-nitambinî-hṛidaya-nihita-gabhîrântaraṅganuṁ ǀ vîra-lakshmî-vihâra-saphaḷa-šastra-nandanâbhirâmanuṁ ǀ šaraṇâgata-kubhṛit-kuḷa-niyukta-kshêmanuṁ ǀ saṅgîta-prasaṅga-bhaṅgî-saṅgata-chatura-Bharatanuṁ ǀ tarkka-vidyâ-višârada-vichâra-niratanuṁ ǀ šabda-vidyâ-samagra-lakshaṇa-su-sikshanuṁ ǀ vêda-vidyâ-parîkshâ-dakshanuṁ ǀ sakaḷa-purâṇa-puñjitârttha-ratna-kôšanuṁ ǀ purushârttha-sârttha-mûḷa-satya-maṇi-bhûshanuṁ ǀ kavitva-tatva-nišita-buddhiyuṁ ǀ a-vandhya-mantra-siddhiyuṁ ǀ lôkâḷôkana-šrîkarâkâranuṁ ǀ satva-samutpanna-šôbhâdi-guṇâdhâranuṁ ǀ Kâmbhôja-vâjî-râji-sañcharaṇa-taraḷa-dharaṇî-vaḷayanuṁ ǀ vijaya-kadaḷikâ-kadamba-chumbita-viyad-vaḷayanuṁ ǀ gajarâja-gaṇḍa-vijaya-ḍiṇḍimâyamânôḍḍamara-madhukara-paṭala-ghaṭita-piñchhâtapatranuṁ ǀ para-vadhû-putranuṁ ǀ karâḷa-karavâḷa-šârddûḷa-nirddhûta-maṇḍaḷika-mṛiga-yûthanuṁ ǀ Gaṇḍagiri-nâthanuṁ ǀ Pâṇḍya-gaṇḍa-saiḷa-nirbhêdanâ-kâḷa-dambhôḷiyuṁ ǀ Tuḷu-nṛipâḷa-hṛidaya-vidaḷana-prakaṭa-raṇa-kêḷiyuṁ ǀ Jagaddêva-baḷa-viḷaya-Bhairavanuṁ ǀ Sômêšvara-prachaṇḍa-vêdaṇḍa-kabaḷana-prabaḷa-kaṇṭhîravanuṁ ǀ Chakrakûṭa-pîṭha-Mâṇikya-dêvî-samaksha-laksha-samarâṭôpanuṁ ǀ Adiyamâvalêpa-lôpa-nipuṇa-châpanuṁ ǀ Narasiṁhabrahma-bhûja-bhañjana-prabhañjananuṁ ǀ Kaḷapâḷa-kapâḷa-chashaka-šôṇitâpâna-tushṭa-yôginî-manôrañjananuṁ ǀ Cheṅgiri-bhujaṅga-bhaṅgakara-khaḍga-khaga-râjanuṁ ǀ malaraja-râjanuṁ ǀ Iruṅgoḷa-kunta-kadaḷa-vana-vidaḷana-karâḷa-šuṇḍâḷanuṁ ǀ baḷa-padôddhûta-dhûḷî-dhûsarita-dikpâḷanuṁ ǀ Cheṅgiri-Permmâḷa-kutkîḷa-châḷana-chatura-châpa-Vainyanuṁ ǀ Paṭṭi-Permmâḷa-pratishṭhânushṭhitâtma-sainyanuṁ ǀ âtmîkṛita-Taḷavana-puranuṁ ǀ aṅgîkṛita-Koṅga-vishayanuṁ ǀ avaḷambita-Noḷambavâḍiyuṁ ǀ dûrîkṛitâri-vargganuṁ ǀ ûrîkṛita-Nîḷa-parvvatanuṁ ǀ urarîkṛita-Kôḷâḷa-puranuṁ ǀ unmûḷita-Kovatûranaṁ ǀ uttaraḷita-Teriyûranuṁ ǀ ullaṅghita-Vallûranuṁ ǀ udghâṭita-Naṅgali-puranuṁ ǀ utpâṭita-Ghaṭṭa-kapâṭanuṁ ǀ utkampita-Kâñchî-puranuṁ ǀ uddaṇḍita-prachaṇḍa-têjanuṁ ǀ uttambhita-kîrtti-dhvajanuṁ ǀ ujjṛimbhita-vijaya-bhêrî-ravanuṁ ǀ bhuja-baḷâvashṭambha-sambhûta-vitta-virachita-vichitra-Vijaya-Nârâyaṇôttuṅga-bhavananuṁ ǀ vîra-vitaraṇa-viḷâsa-kuḷâbhimâna-nuti-mukhara-sakaḷa-bhuvananuṁ ǀ kâya-kânti-parihasita-kâñchananuṁ ǀ šârddûḷa-lâñchhananuṁ ǀ Padma-sadma-tapaṟ-pûta-Vêda-parvva-tâdhîšvaranuṁ ǀ râja-samâja-bhâsvaranuṁ ǀ yašaṟ-prasara-paripûrṇṇa-padma-jâṇḍanuṁ ǀ maleparoḷ gaṇḍanuṁ ǀ Kâvêrî-tîra-vana-vihâra-mada-marâḷanuṁ ǀ su-bhaṭa-samara-kêḷî-lôḷanuṁ ǀ lôkôpakâra-pârâyaṇanuṁ ǀ Vijaya-Nârâyaṇanuṁ ǀ

âḷiṁ munn iṟivanuṁ | šauryyamaṁ meṟevanum enisida šrîmat-Tribhuvana-malla-bhuja-baḷa-Vîra-Gaṅga-Vishṇuvarddhana-Poysaḷa-Dêvar mûḍal Naṅgaliya Paḍiya-ghaṭṭaṁ teṅkal Koṅgu Chêram Anamale paḍuval Koṅkaṇada Bârakanûra-ghaṭṭav âdiyâgi baḍagal Sâvimaleyind oḷagâda bhûmiyaṁ bhuja-baḷâvashṭambhadiṁ paripâḷisuttaṁ ||

svasti samasta-maṅgaḷâbhyudaya-kara-lakshaṇâbhirâmeyuṁ | saubhâgya-sîmeyuṁ | Balipura-vara-kshîra-vârâsi-janita-Kamaḷeyuṁ | višuddhâchâra-vimaḷeyuṁ | šrîmad-Dharmmêšvara-dêva-labdha-vara-prasâdeyuṁ | Îšapura-rachita-Râmêšvara-prâsâdeyuṁ | Vishṇuvarddhana-manô-râga-sâgarâbhivarddhana-chandra-lêkheyuṁ | parivâra-phaḷita-kalpa-kuja-šâkheyuṁ | sadarttha-sarasa-samayôchita-vachana-madhura-rasa-syandi-vadanâravindeyuṁ | Nagarâja-nandanâ-padâravinda-vandana-varddhitânandeyuṁ | kaḷâ-kaḷâpa-ratna-garbbha-vasundhareyuṁ | lâvaṇya-sindhu-vêḷâ-lîlâyamâna-kêkarâti-bandhureyuṁ | Bharatâgama-bhavana-nihita-mahanîya-mati-pradîpeyuṁ | vinaya-vinamad-viḷâsinî-kadamba-lambâḷakâḷamba-charaṇa-nakha-kiraṇa-kaḷâpeyuṁ | dayârasâmritâpûrṇṇa-vadana-vidhu-bimbeyuṁ | anûna-dânâbhimânâvaḷambeyuṁ | vichitra-narttana-pravarttana-pâtra-sikhâmaṇiyuṁ | sakaḷa-samaya-rakshâmaṇiyuṁ | saṅgîta-saṅagata-Sarasvatiyuṁ | pati-vinayâviditârundhatiyuṁ | sautigandha-hastiyuṁ | ity-âdi-nâmâvaḷî-prašasteyum enisida šrîmat-piriy-arasi paṭṭamahâ-dêvi-Šântala-Dêviyar-vverasu šrîman-mahâ-paṭṭaṇaṁ Vêḷâpurada nelevîḍinoḷ šrîmad-Vishṇuvarddhana-Poysaḷa-Dêvar sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam irddu ||

Nârâyaṇâya namaḥ || svasti samasta-maṅgaḷâbhyudayakara-lakshaṇa-lakshitamuṁ | šabda-vidyeyante sûtra-mukha-siddhamuṁ | šruti-kadambadante pada-kramânuviddhamuṁ | Trivikramâvatâradantire upakrama-pravṛiddhamuṁ | Chaturmmukhanante kamaḷôdbhavamuṁ | Šaši-khaṇḍa-maṇḍananante šiḷâ-putrikâḷaṅkṛitamuṁ | Šatakratuvinante nayanâbhirâmamuṁ | kuḷa-giriyante driḍha-mûḷa-bandhamuṁ | jaḷâšayadante kumudôllâsiyuṁ | Mêru-giriyante bahu-kanaka-ghaṭitamuṁ | Hara-giriyante vṛisha-padâṅkitamuṁ | guru-varaṇam âgiyuṁ tamô-guṇam alladeyuṁ | stambha-sambhṛitam âgiyuṁ rajô-guṇam alladeyuṁ | harshôtkarshakâriy âgiyuṁ satva-guṇam alladeyuṁ | siṁha-gajâvaḷiyan uḷḷadâgiyuṁ gahanam alladeyuṁ | jaḷanidhiyante gabhîrântaraṅgamuṁ | Kanakašikhariyante dhriva-gati-niratamuṁ | chandra-maṇḍaḷadante sudhâvaḷambiyuṁ | ravi-maṇḍaladante viyat-patha-varttiyuṁ | gagana-maṇḍaladante bha-gaṇa-saṅkrântamuṁ | bahu-kûṭa-kôṭi-ghaṭita-kalaša-viḷasitamuṁ | bahu-bhûmikôdbhâsita-šrî-mukha-dvâramuṁ | uttambhita-dhvaja-paṭa-palla...mâna-gagana-vaḷayamuṁ | dharâ-bhâra-dhîra-Nâga-râja-hṛidaya-daršita-gurutvamuṁ | labdha-mahatva..........m appa šrîman-mahâ-prâsâdadoḷe ||

Nârâyaṇâya namaḥ || svasti samasta-jagad-udayakara-chatura-Chaturânanôdbhûti-pûta-puṇḍarîka-daḷa-dhavaḷitôdara.......kta-haḷa-mukha-samâkṛishṭa-Yamunâ-nadî-pravâha-vidita-sâmartthya-mudrâ-bhadra-Baḷabhadra-sahôdara-

num । amṛita-mathana-samaya-saṁsikta-su-vyakta-bindu-bṛinda-târakita-vikaṭa-vakshasthaḷa-viya ...... nija-khura-ghaṭita-biḷa-gaḷita-sakaḷa-jaladhi-jaḷa-karddamita-pâtâḷa-paṅka-kêḷî-vilôḷa-varâha-rûpa-hêḷâ-samuttâḷita-dharâtaḷa-num । jagat-kaṇṭakôtkaṇṭha-Daśakaṇṭha-kaṇṭha-kâṇḍa-shaṇḍa-khaṇḍana-prachaṇḍa-kâṇḍa... samudbhûta-vijaya-vikhyâta-Râmâvatâranuṁ । dharaṇî-bhârâvatâra-rachita-Pâṇḍavôpakâranuṁ । Baḷi-kara-niyukta-dhârâ-pravarddhamâna-vṛiddhi-latârûḍhôddaṇḍa-padmajâṇḍa-sprig-âdhâra-daṇḍâyamâna-kaḷêvara-vara-Trivikramâvatâra-mita-dharaṇî-maṇḍalanuṁ । ati-krûra-danuja-vinâśa-virachitô-pâya-rakshitÂkhaṇḍalanuṁ । surâsura-karâkṛishyamâṇa-Mandara-bhramaṇa-bhara-sahâtidhîra-kamaṭhâkâra-darśita-dṛiḍhatvanuṁ । parama-mahat-parimâṇa-garbbhîkṛita-sakaḷa-satvanuṁ । a-jñâta-paramârttha-svarûpan âgiyuṁ prakaṭa-nuṁ । a-nikaṭîkṛita-nikaṭanuṁ । a-dûrîkṛita-dûranuṁ । a-tuṅgîkṛita-tuṅganuṁ । a-sûkshmîkṛita-sûkshmanuṁ । a-gahanîkṛita-gahananuṁ । anavanata-gabhîra-nuṁ । a-vistâryyamâṇa-vistîrṇṇanuṁ । sakaḷa-bhuvana-sampûrṇṇanuṁ । saṁ-sâra-samuchita-tamas-paṭaḷa-vighaṭana-pradîpanuṁ । Paraṁ-Brahma-svarûpa-nuṁ । ati-prasannanuṁ । Chennanuv enipa śrîmad-Vijaya-Nârâyaṇa-dêvaraṁ śrîmad-Vishṇuvarddhana-Poysaḷa-Dêvar ssad-bhaktiyiṁ su-pratishṭhitaṁ mâḍi Śaka-varsha sâsirada mûvatt-ombhattaneya Hêmaḷambi-saṁvatsarada Chaitra-śuddha-pañchamî-Vaḍḍvâra śrî-Vijaya-Nârâyaṇa-dêvara śrî-Channa-Kêśava-dêvara śrî-Lakshmî-Nârâyaṇa-dêvara nitya-naimittika-divyâṅga-bhôga tri-kâla-nivêdya Śrîvaishṇava-Brâhmaṇara pâtra-pâguḍada vidyâvantara mâlagâṟara ârati-koṭṭaṇa-voḷagâda samasta-vûḷigada jîvita-varggakav âgi sarvva-namasya samasta-..........kâṇike sahita śrî-pâdadalli dhârâ-pûrvvakaṁ mâḍida vṛitti Vêḷâ-purada bîḍu-chatus-sîme-suṅka-ponnâya-sahita Dêvaḷige-nâḍ-Emmesandi-hanneraḍu । â-nâḍinda vûra Basavanahaḷḷi । Koḍagi-nâḍa Bârasi hanneraḍu । Niḍugunda haḷḷigaḷu sahita । Abbiḍoṟe । Tagare-nâḍ eraḍu hasuḍe haḷḷigaḷu sahita । Baḷḷavi-nâḍa Haḍiyavoḷalu । Ativaḷigeya Maṇali-nâḍa Morasu hanneraḍu । Nekku-nâḍa Kesukôḍu haḷḷigaḷu sahita । Maise-nâḍa Beḍagere । Âsandi-nâḍ eraḍuṁ Dêvanûru-chatus-sîmâ-sahitaṁ tri-vikramaṁ mâḍida divya-śrî-pâda-padmaṅgaḷige samarppisidaru । initaṟinda mikka-dhanamuṁ bhaktar-âyamuṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav êkâdaśâvatâran enisida śrî-Vishṇu-varddhana-Hoysaḷa-Dêvaru ॥ (usual final verses)

dêva-dravya-vinâsêna brahmasva-haraṇêṇa cha ।
tad-dhanaṁ kula-nâśâya bhavêd âtma-vadhâya cha ॥

Nârâyaṇâya namaḥ ॥

59

At the bottom of the same stone.

Svasti śrîman-mahâ-maṇḍaḷêśvaraṁ Tribhuvana-mallan asahâya-śûra nissaṅka-malla śrî-Vishṇuvarddhana-pratâpa-Hoysaḷ-Ballâḷa-Dêvara besadiṁ śrîman-

mahâ-pradhânaṁ heggaḍe-Bûchimayya Añcheyindaṁ haḍuval âd êḷu-nâḍin-adhikâravaṁ mâḍuvalliy â-nâḍ-oḷagaṇa šrî-Vijaya-Nârâyaṇa-dêvara hannerаḍ-ûralu haḷḷigaḷalum kâṇikey ugrâṇa paridhâna beḍuṅgoḷu chaḷâya dâyadeṟe haḍuvara bîravaṇa nal-(t)ettu naluganṭi nallâma daṇḍâya tavuḍey-oḷagâda samasta-kiṟukuḍav ellavaṁ Šaka-varsha 1095 neya Vijaya-saṁvatsarada Phâlguṇa-bahuḷa-tadige-Bṛihaspativâradale šrî-Vijaya-Nârâyaṇa-dêvara srî-pâda-dalu dhârâ-pûrvvakaṁ mâḍi Ballâḷa-Dêvaṁ biṭṭan â-chandrârkka-târaṁ-baralu dharmmakk ârânuṁ pratikûlar âdavarige šrî-Vâraṇâsiyal asaṅkhyav appa brâhmaṇaruvaṁ kavilegaḷuvaṁ prâṇa-hâni-maḍida dôsha ||

dânâd vâ pâlanâd vâpi dânâch-chhrêyô'nupâlanaṁ |
dânât svarggam avâpnôti pâlanâd a-chyutaṁ padaṁ ||

antu šrî-Vijaya-Nârâyaṇa-dêvarige japa-hôma-nitya-sêve-pârâyaṇaṅgaḷgav âgi šrî-Kêšavapurada bhaṭṭarkkaḷu nûṟa-yippattakaṁ sarvva-namasyav âgi divya-sannidhiyalu dhârâ-pûrvvakaṁ mâḍi Herggara Dêvaḷige-nâḍa Hiriya-Muguḷi-haḷḷigaḷu sahita Chikanahaḷḷiya kramadalu Šubhapurada bhaṭṭarkkaḷ ippatt-ondakkaṁ sarvva-namasyav âgi Beṇṇeyûru-haḷḷigaḷu sahitav î-sthaḷada sthânika Šrîvaishṇavaru mûvattakkaṁ Tagare-nâḍa Niṭṭûruṁ sarvva-namasyav int inituṁ šrî-Kêšava-dêvara divyâbharaṇa || Hiriya-Muguḷiyiṁ šrî-Vijaya-Nârâyaṇa-dêvara vṛitti aydikka yallâ keṟeyuṁ sarvamânya šrî-Vijaya-Nârâyaṇa-dêvara kîlârake Maise-nâḍa Banṭeyanahaḷḷiyaṁ šrî-Vîra-Ballâḷa-Dêvaru sarvva-namasyav âgi koṭṭar ||

61

On a bronze lamp-stand in the same temple.

Yuva-saṁvatsarada Mârgašira-ba 10 Maṁ šrîman-mahâ-râjâdhirâja râja-para-mêšvara šrî-vîra-Harihara-Râyara maneya pradhâni Guṇḍapa-daṇṇâyakaru mâḍisida kañchina kambha dîvige 1 kañchige ga 50 pala 4 (another side) Paṭaṇada kañchagâṟa Mârâḷa-Nindôjana makaḷu Kâḷôja-Anakôjagaḷu mâḍiddu

62

On a bronze lamp-stand in the treasury of the same temple.

Yuva-saṁvatsarada Mârggašira ba 10 Maṁ šrîman-mahârâjâdhirâja râja-para-mêšvara šrî-vîra-mahâ-Harihara-Râyara maneya srimanu mahâ-pradhâṇam

63

In the same temple, on the kalaša of the vimâna.

(Nâgarî characters)

Svasti šrîmat-Šakâbdê nidhi-gagana-guṇa-kshmâ-mitê Prâbhavâdyê
mâsê tat-pûrṇṇimâyâṁ Harihara-nṛipatau Muddapê mantri-varyê |
šâsaty urvîṁ cha sarvâṁ Malagarasa-vibhuḥ khyâta-Kâsmîra-vaṁsaḥ
prâsâdaṁ Kêšavasya sphuṭa-ruchi-kalašênâñchayat kâñchanêna 1309 ||

64

Šrîmat-puṇyê Šakâbdê graha-šara-rasa-bhû-sammitê Nâḷa-naija-
Jyêshṭê tat-kṛishṇa-pañchamy-asama-Guru-dinê Kṛishṇa-bhûpê cha saumyê ।
Nañjâkhyê râjñi šâsaty akhiḷa-bhuvam asau Vêṅkaṭâkhyô nṛipâlaḥ
prâsâdaṁ Kêšavasya sthira-kalaša-yutaṁ kârayâmâsa divyaṁ 1659 ॥

65

Šrîmad-ramyê Šakâbdê naga-nidhi-rasa-bhû-gaṇyamânê Jayâkhyê
dvâdašyâṁ sukla-pakshe Nabhasi Guru-dinê Châma-Râjê nṛipâlê ।
šâsaty urvîṁ Navâba-pravara-Bahadarê Haidar-Aly-âkhya-bhûpê
prâsâdaṁ Kêšavasya sthira-kalaša-yutaṁ Nañjayâryô vyatânît 1697 ॥

66

In the same temple, on a pillar of the âne-bâgilu.

(South face) Pañchikêšvara । Dhanu-parbba tiru-vêṭe । satra । yati-bhikshe । viḍâyâtti । hariyâṇada bâḷeyahaṇṇu । bhaktar ikkisuva daṇḍe-vanamâlegaḷu । int î-dharmmaṅgaḷ ella tôḍu-vaḍḍiyalli naḍavant âgi mâḍida bîja-vonnugaḷu hiriya-dêvâlyada teṅkaṇa-bâgila paḍuvaṇa-gôḍeyalli kuḷa-sahita baradiddahavu । ivanu dharmmaṁ keḍadahaṅge nôḍi pâlisade iddavaru krûra-narakagaḷ anubhôgisuvaru (usual final verse).

sva-dattâd dvi-guṇaṁ puṇyam pûrbba-dattânupâlanaṁ ।
pûrbba-dattâpahârêṇa sva-dattaṁ nishphalaṁ bhavêt ॥

mattaṁ srîman-mahâ-pradhânaṁ aṅgarakka Sômeya-daṇṇâyakaru Kêšava-nâthaṅge aṅga-bhôga amṛita-paḍige biṭṭa Sîge-nâḍa Seṭṭiayahaḷḷiya siddâya ga 100 kkaṁ braya kuḷa-sahita baradi(du)hudu adanû braya pallaṭav âgadahaṅge nôḍi pâlisuvudu.

67

(East face) Guḷiyakereyalu Tiruveṅgaḍa-dâsaru Tanupole-Veṅgaḍayeya kayalu koṇḍa maneya chatus-sîme Paṭayana Maleyaviṇṇana maneyiṁ paḍuvalu râja-bîdiyiṁ badagalu Yamme-Yallapana maneyiṁ mûḍalu kôṭeyiṁ teṅkalu yint î-chatus-sîmeya mane padineṇṭuluḷa Šrîvaishṇavarige Viṭhala-Dêviyaru mâḍida maṭha

68

On a stone in the right corner outside the âne-bâgilu of the same temple.

Subham astu

namas tuṅga-siraš-chumbi........... ।
...........mûla-stambhâya Šambhavê ॥

.......srî Jayâbhyudaya Šâlivâhana-šaka-varu.....Bhâdrapada-bahuḷa 30 llu srîman-mahârâjâdhi....maṇi..........šrî-vîra-pratâpa............... râjarâja-kula..............Âñjanêya...akhiḷa......ambuja-nivâsa kamala-lôchana kamala-sambhava...............lâpurada šrî-Channa-Kêšava-nâtha-dêvara divya-srî-pâda-padmaṅgaḷa.........mahârâya haḍapada............ .....kumâraru Singaiya..........dare tamma tande..............tamma tâyi...... ....dharmmav âgabêkendu......nu kaṭṭisi........... vijaya-dašami (rest gone)

69

On the pedestal of an image in the maṇṭapa to the west of the same temple.

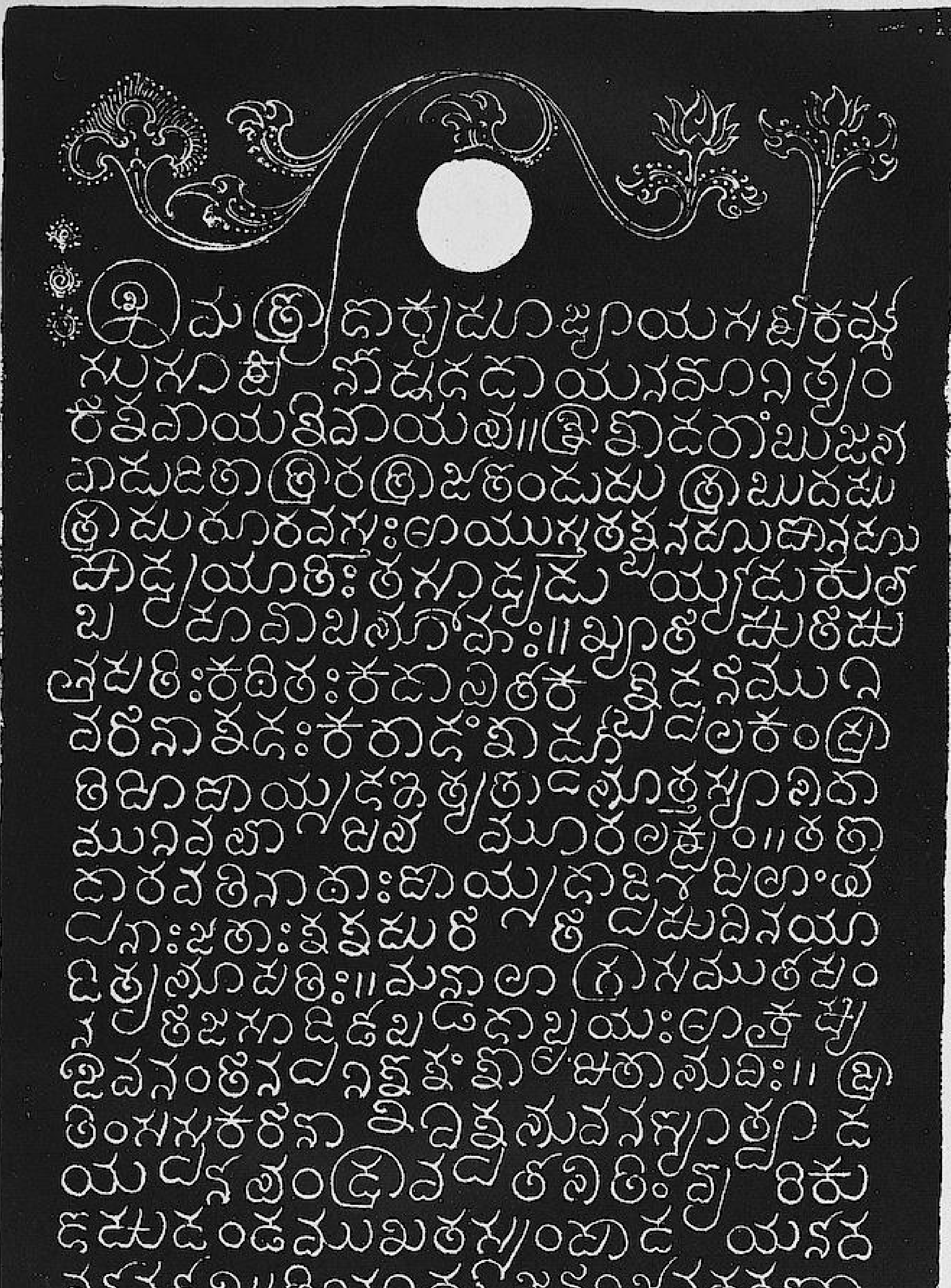
Srîmanu Lokkiguṇḍiyara bhavâ.....balara-dêva biruda-rûvârîbha-kaṇṭhîrava chatu...biruda-rûvâri-gondaḷa-baḍiva Kali-yuga-Višvakarmman emba rûvâriyu poyisidu

71

On copper plates in the same temple.

(I *b*)Šrîmat-traiḷôkya-pûjyâya sarvva-karmma-su-sâkshiṇê ।
phaḷadâya namô nityaṁ Kêšavâya Šivâya cha ।
Šrîsôdarâmbuja-bhavâd uditô'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastaḥ ।
Âyus tataš cha Nahushô Nahushâd Yayâtis ।
tasmâd Yadur yYadu-kulê Yadavô babhûvuḥ ॥
khyâtêshu têshu nṛipatiḥ kathitaḥ kadâchit
kašchid vanê muni-varêṇa Šaḷaḥ karâḷaṁ ।
šârddûlakaṁ pratihi Poysaḷa ity ato' bhût
tasyâbhidhâ muni-vacho'pi chamûru-lakshma(ṁ) ॥
tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchchhanâḥ ।
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ॥
maṇḍaḷâgra-samutpanna-têjasâ dviḍ-baḷâbdhayaḥ ।
âkṛishya jîvanaṁ têna niššêshaṁ šôshitâ bhuvi(ḥ) ॥
prîtiṁ sa sva-karêṇa višva-bhuvanasyôtpâdayan chandravat
bhîtiṁ vairi-kuḷêshu daṇḍa-mukhatas sampâdayan Dharmmavat ।
sphîtim sâdhu-janê nijâvataraṇâd ârôpayan Kṛishṇavach
chakrê šuklataraṁ varô nija-yašaš-chakrêṇa chakraṁ bhuvaḥ ॥
sa šrî-vṛiddhikaraṁ karaṁ jana-hitaṁ kṛitvâ dharâṁ pâḷayan
švêta-chchhatra-sahasra-(II *a*)patra-kamaḷê Lakshmîṁ chiraṁ vâsayan ।
dôr-ddaṇḍê ripu-khaṇḍanaika-chaturê vîra-šriyaṁ nâṭayan
chikshêpâkhiḷa-dikshu sikshita-ripus têjaḥ prašastôdayaṁ ॥

Koṅkaṇigar ivana khaḍgada ׀
kaṅkaṇav idu namman elavo muḷugisug enutaṁ ׀
bhôṅkal kedaṟuvinaṁ niš- ׀
šaṅkaṁ pariyiṭṭan alte Vinayâdityaṁ ‖
lêkhêva vêlêva su-mêkhaḷêva
sudhâṁšu-bimbasya sudhâmburâšêḥ ׀
surâchaḷasyâbhavad agra-bhâmâ
tasya priyâ šrî-Keḷayabba-nâmâ(ḥ) ‖
Gaṅgâ-payôdhyôr iva puṇya-hêtuḥ
saṅgas tayôr apy abhavat su-hêtuḥ ׀
putras tatô'bhûd Eṟagaṅga-nâmâ
sîmâ guṇa-grâma-bhṛitâṁ prasiddhaḥ ‖
Dhârâdhârô bhuja-baḷavatâṁ Mâḷavâdhîšvarâṇâṁ
Bhôjênaujô-vijita-ripuṇâ varddhitâ yâ prašiddhâ ׀
sâbhûd âpôšanam ahita-bhû-bhôjanê yasya pûrvvaṁ
Kaubêrâšâ-vijaya-samayê varṇyatê kiṁ sa vîraḥ ‖
kare viḍidu Baḷeyavaṭṭaṇa- ׀ m urivuduv Eṟeyaṅga-nṛipana kôpânaḷaniṁ ׀
smariyisidudu Râma-šara- ׀ sphuritâgniyan abdhi-vîchî-nichayâchakitaṁ ‖
â-narapatig ambhôdhig a- ׀ nûna-gaṁbhîrateye samanisirppant ire san- ׀
mânini Yêchala-Dêvi(II *b*) ma- ׀ nô-nayana-prîti samanisire samanisidaḷ ‖
ubhaya-kuḷa-šuddhey enip â- ׀ šubha-lakshaṇegaṁ su-charita-charitan enipp â- ׀
prabhugaṁ mûvar ttaneyar ׀ subhagar vVallâḷa-Vishṇu-Vudayâdityar ‖
šruti-kathita-pathadoḷ amard ire ׀
gatigaḷ šuddhâtma-tatvadoḷu nimird ire san- ׀
matigaḷ puṇyâtmar avar ׀
stutigaṁ râjyakkam oppe bhâjanam âdar ‖
jayati dharaṇi-lôkôttaṁsitâtmîya-pâdaḥ
chatura-vibudha-gôshṭhî-prauḍha-vâṇî-vinôdas ׀
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ‖
nigûḍha-mantrâṅga-padô baḷânvitaḥ
svabhâva-šau[ṇ]ḍîra-kaṭhôra-karpparaḥ ׀
bibhartti bhârânata-tuchchha-kachchhapas
tadîya-bâhur gghana-khaḍga-kandharaḥ ‖
yad-adhvarâd uddhata-dhûma-sañchayâd
ghanîbhavan-mêgha-chayê charan gajaḥ ׀
Šatakratôḥ kârshṇyam upêtya jâyatê
bhayâya dhanyô nṛipatis sa bhûtaḷê ‖
sadâ niyôgaḥ Purushôttamârchchanê
dharâvanê dâna-chayê phaḷa-pradê ׀
karasya chitraṁ nṛipatês sa-karmmaṇaḥ
kaṭhôra-mârggô mṛidutâ cha dṛišyatê ‖



BELUR TEMPLE COPPER PLATES—1ST SIDE.

modaloḷ Poysaḷa-râjya-lakshmiy-odavaṁ tôḷ-valpiniṁ tâḷdi tann ।
udayaṁ rañjise tanna ba(III *a*)lp odave tann ârpp êṟe tann âjñe mî- ।
ṟe diśâ-chakraman otti-koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ ।
modal âdaṁ Yadu-vaṁśa-varddhanakaraṁ śrî-Vishṇu-bhûpâḷaka[ṁ] ॥
piṅgade tôḷoḷ korvvi ma- ।
laṅgire jaya-lakshmi lakshmi varddhise suṭṭaṁ ।
Gaṅgara kurupina puramaṁ ।
tuṅga-baḷaṁ Vishṇuv emba Bhuja-baḷa-Gaṅga ॥

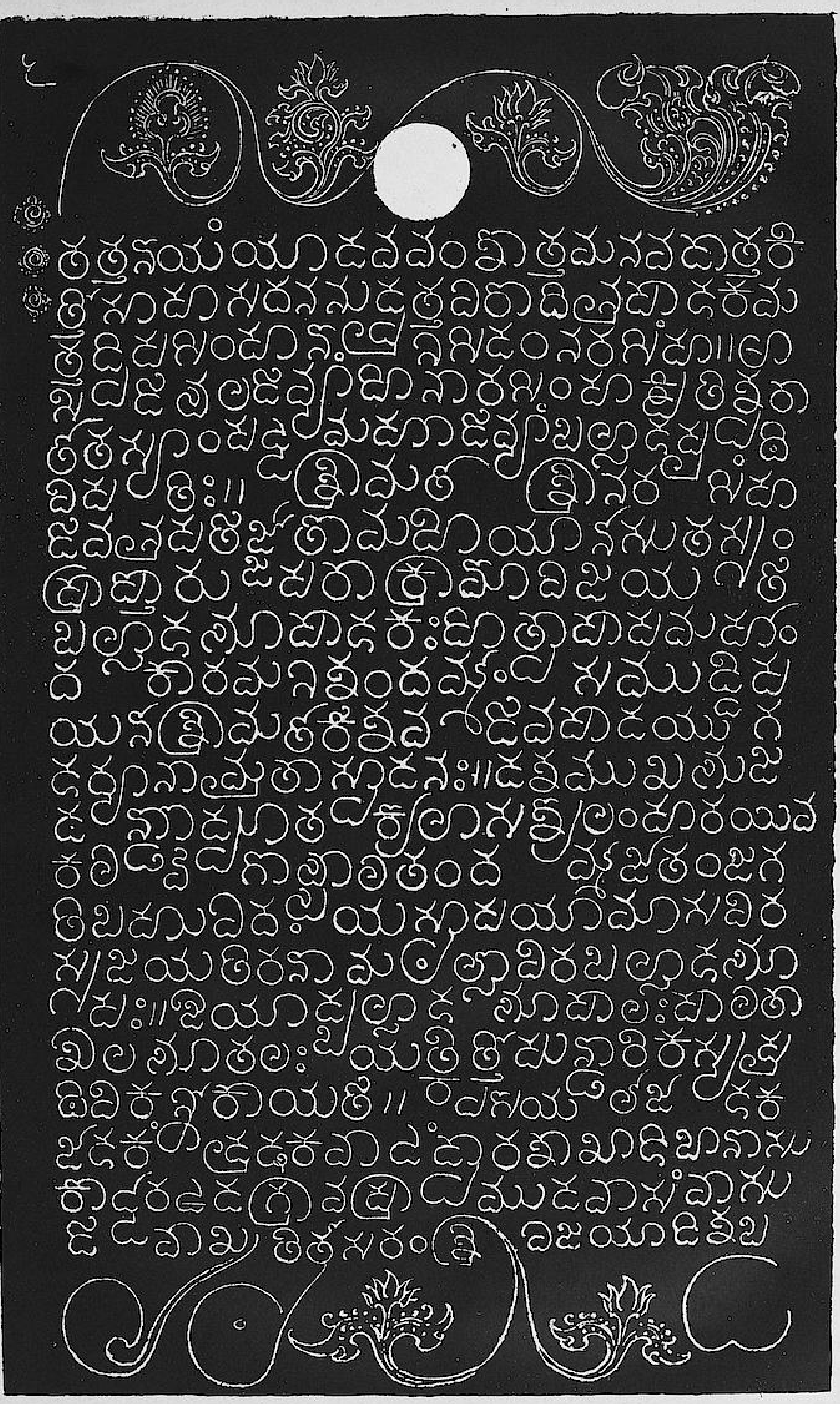
svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaranu । Dvârâvatî-pura-varêśvaranu । Yadu-kuḷa-kaḷaśa-kaḷita-nṛipa-dharmma-harmmya-mûla-stambhanu । apratihata-pratâpa-vidita-vijayârambhanu । Vâsantikâ-dêvî-labdha-vara-prasâdanu । śrîman-Mukunda-pâdâravinda-vandana-vinôdanu । akshuṇṇa-Lakshmî-lakshita-vakshaḥ-pradêśanuṁ । pratidinôpachîyamâna-puṇya-pravêśanu । vinamad-ahita-bhaya-chakita-mukha-bimbâvaḷamba-sphaṭika-pâda-pîṭha-vinyasta-pada-taḷanu । śvêtâtapatra-sîtaḷîkṛita-bhûtaḷanu । snêha-nihita-râja-lakshmî-kaṭâksha-chchhaṭâyamâna-dhavaḷa-chamararuhôpavîjyamânanu । sauḍîra-sarasa-vîra-kathâkarṇṇanôttîrṇṇa-harsha-puḷaka-santânanuṁ । ripu-vijaya-vidita-vividha-ratna-khachita-karṇṇa-kuṇḍaḷa-prabhâ-maṇḍaḷa-sthagita-gaṇḍa-maṇḍaḷanuṁ । anûna-vibhavâḷôkanâgamanôtkaṇṭhitÂkhaṇḍaḷanuṁ । vikaṭa-vakshasthaḷa-virâjamâna-vipuḷa-vimaḷa-muktâphaḷa-vikîrṇṇa-kânti-danturita-kêyûra-kîrttimukhanuṁ । mṛidu-madhura-vachana-manda-smita-sudhâ-(III *b*) rasa-syandi-vadana-vidhu-bimba-prasâda-sakhanuṁ । bahu-samara-labdha-vijayârûḍha-vikramâtikarkkaśa-bhuja-yugaḷanu । bhaṭa-kaṭaka-bhujâṭanôtkaṇṭha-vijaya-lakshmî-dṛiḍhîkaraṇa-khaḍga-nigaḷanu । sêvâgamana-samaya-kâminî-kadamba-chaḷana-chaḷa-siñjinî-sañjâta-mañju-nâdôdbuddha-kusuma-baḷa-śabaḷa-madhukara-nikara-jhaṅkâra-mukharitâsthâna-raṅganu । nîti-nitambinî-hṛidaya-gabhîrântaraṅganu । vîra-lakshmî-vihâra-śastra-nandanâbhirâmanu । śaraṇâgata-kubhṛit-kuḷa-niyukta-kshêmanuṁ । saṅgîta-prasaṅga-bhaṅgî-saṅgata-chatura-Bharatanuṁ । tarkka-vidyâ-vichâra-niratanuṁ । śabda-vidyâ-samagra-lakshaṇa-su-sikshanuṁ । vêda-vidyâ-parîkshâ-dakshanuṁ । sakaḷa-purâṇa-puñji-târttha-ratna-kôśanuṁ । Kâmbhôja-vâji-râji-sañcharaṇa-taraḷa-dharaṇî-vaḷayanuṁ । vijaya-kadaḷikâ-kadamba-chumbita-viyad-vaḷayanuṁ । Pâṇḍya-gaṇḍa-saiḷa-nirbhêdanâ-kâḷa-dambhôḷiyuṁ । Tuḷu-nṛipâḷa-hṛidaya-vidaḷana-prakaṭa-raṇa-kêḷiyuṁ । Jagaddêva-baḷa-viḷaya-Bhairavanuṁ । Adiyamâvaḷêpa-lôpa-nipuṇa-châpanuṁ । Narasiṁhabrahma-bhûja-bhañjana-prabhañjananuṁ । Kaḷapâḷa-kapâḷa-chashaka-śôṇitâpâna-tushṭa-yôginî-manôrañjananuṁ । Cheṅgiri-bhujaṅga-bhaṅgakara-khaḍga-khaga-râjanuṁ । mala-raja-râjanuṁ । Iruṅgoḷa-kunta-kadaḷî-vana-vidaḷana-karâḷa-śuṇḍâḷanuṁ । âtmîkṛita-Taḷavanapuranuṁ । aṅgîkṛita-(koṁ)Koṅga-vishayanuṁ । avaḷambi(IV *a*)ta-Noṇambavâḍiyuṁ । ûrîkṛita-Kôḷâla-puranuṁ । unmûḷita-Kovatûranuṁ । uttaraḷita-Tereyûranuṁ । ullaṅghita-Vallûranuṁ । utkampita-Kâñchî-puranuṁ । bhuja-baḷâvashṭambha-sambhûta-

vitta-virachita-vichitra-Vijaya-Nârâyaṇôttuṅga-bhavananuṁ | yaśaḥ-prasara-paripûrṇṇa-padmajâṇḍanuṁ | malaparoḷu gaṇḍanuṁ | subhaṭa-samara-kêḷî-lôḷanuṁ | âḷiṁ munn irivanuṁ śauryyamaṁ meṟavanum enisida śrîmat-Tribhuvana-malla-bhuja-baḷa-Vîra-Gaṅga-Vishṇuvarddhana-Poysaḷa-Dêvaru mûḍalu Naṅgaliya Paḍiya-ghaṭṭa | teṅkalu Koṅgu Chêram Anamale | paḍuvalu Koṅkaṇada Bârakanûra-ghaṭṭav âdi | baḍagalu Sâvimaleyind oḷagâda bhûmiyaṁ bhuja-baḷâvashṭambhadiṁ paripâḷisuttaṁ ||

svasti samasta-maṅgaḷâbhyudayakara-lakshaṇâbhirâmeyuṁ | saubhâgya-sîmeyuṁ | Balipura-vara-kshîra-vârâsi-janita-Kamaḷeyuṁ | viśuddhâ-châra-vimaḷeyuṁ | Vishṇuvarddhana-manô-râga-sâgarâbhivarddhana-chandra-lêkheyuṁ | parivâra-phaḷita-kaḷpa-kuja-śâkheyuṁ | sad-arttha-sarasa-samayô-chita-vachana-madhu-rasa-syandi-vadanâravindeyuṁ | Nagarâja-nandanâ-padâravinda-vandana-varddhitânandeyuṁ | kaḷâ-kaḷâpa-ratna-garbbha-vasun-dhareyuṁ | lâvaṇya-sindhu-vêḷâ-lîḷâyamâna-kêkarâti-bandhureyuṁ | (IV *b*) vichitra-narttana-pravarttana-pâtra-sikhâmaṇiyuṁ | sakaḷa-samaya-rakshâ-maṇiyuṁ | savati-gandha-hastiyuṁ | ity-âdi-nâmâvaḷî-praśasteyum enisida śrîmat-piriy-arasi paṭṭa-mahâ-dêvi-Śântala-Dêviyar-vverasu śrîman-mahâ-paṭṭaṇaṁ Vêḷâpurada neleviḍinoḷu śrîmad-Vishṇuvarddhana-Poysaḷa-Dêvaru sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam irddu ||

svasti samasta-maṅgaḷâbhyudayakara-lakshaṇa-lakshitamuṁ | śabda-vidyeyante sûtra-mukha-siddhamuṁ | śruti-kadambadante pada-kramânu-viddhamuṁ | Trivikramâvatâradantir upakrama-pravṛiddhamuṁ | Chaturm-mukhanante kamaḷôdbhavamu | Śaśi-khaṇḍa-maṇḍananante śiḷâ-putrikâḷaṅkṛita-muṁ | Śatakratuvinante nayanâbhirâmamuṁ | kuḷa-giriyante dṛiḍha-mûḷa-bandhamuṁ | jalâśayadante kumudôllâsiyuṁ | Hara-giriyante vṛisha-padâṅkita-muṁ | guru-varaṇam âgiyuṁ tamô-guṇam alladeyuṁ | stambha-sambhṛitam âgiyuṁ rajô-guṇam alladeyu | harshôtkarsham âgiyuṁ satva-guṇam alladeyuṁ siṁha-gajâvaḷiyan uḷḷudâgiyuṁ gahanam alladeyuṁ | jaḷanidhiyante gabhîrân-taraṅgamuṁ | Kanakaśikhariyante dhruva-gati-niratamuṁ | chandra-maṇḍaḷad-ante sudhâvaḷambiyuṁ | ravi-maṇḍaḷadante viyat(V *a*)-patha-varttiyuṁ | gagana-maṇḍaḷadante bha-gaṇa-saṅkrântamuṁ | bahu-kûṭa-kôṭi-ghaṭita-kaḷaśa-viḷasita-muṁ | bahu-bhûmikôdbhâsita-śrî-mukha-dvâramum enisida śrîman-mahâ-prâsâdadoḷ ||

svasti samasta-jagad-udayakara-chatura-Chaturânanôdbhûti-pûta-puṇḍarîka-dhavaḷitôdaranuṁ | bhuja-baḷa-niyukta-haḷa-mukha-samâkṛishṭa-Yamunâ-nadî-pravâha-vidita-sâmartthya-mudrâ-bhadra-Baḷabhadra-sahôdara-nuṁ | amṛita-mathana-samaya-saṁsikta-su-vyakta-bindu-bṛinda-târakita-vikaṭa-vakshasthaḷa-viyattaḷanuṁ | nija-khura-ghaṭita-vigaḷita-sakaḷa-jaladhi-jaḷa-karddamita-pâtâḷa-paṅka-kêḷî-vilôḷa-varâha-rûpa-hêḷâ-samuttâḷita-dharâtaḷa-nuṁ | dharaṇî-bhârâvatâra-Pâṇḍavôpakâranuṁ | Baḷi-kara-niyukta-dhârâ-pravarddhamâna-vṛiddhi-latârûḍhôddaṇḍa-padmajâṇḍa-sprig-âdhâra-daṇḍâya-



BELUR TEMPLE COPPER PLATES—10TH SIDE.

mâna-kaḷêvara-Trivikramâvatâra-mita-dharaṇî-maṇḍaḷanuṁ । ati-krûra-danuja-vinâśa-virachitôpâya-rakshitâkhaṇḍaḷanuṁ । surâsura-karâkṛishyamâṇa-Mandara-bhramaṇa-bhara-sahâtidhîra-kamaṭhâkâra-darśita-dṛiḍhatvanuṁ । parama-mahat-parimâṇa-garbbhîkṛita-sakaḷa-satvanuṁ । ajñâta-paramârttha-svarûpan âgiyuṁ prakaṭanuṁ । a-nikaṭîkṛita-nikaṭanuṁ । a-dûrîkṛita-dûranuṁ । a-tuṅgîkṛita-tuṅganuṁ । a-sûkshmîkṛita-sûkshmanuṁ । a-gahanîkṛita-gahana-nuṁ । anavarata-gabhîranuṁ । a-vi(V *b*)stâryyamâṇa-vistîrṇṇanuṁ । Paraṁ-Brahma-svarûpanum enipa śrîmad-Vijaya-Nârâyaṇa-dêvaraṁ śrîmad-Vishṇu-varddhana-Poysaḷa-Dêvar ssad-bhaktiyiṁ su-pratishṭhitaṁ mâḍi Śaka-varsha sâsirada mûvatt-ombhatteneya Hêmaḷambi-saṁvatsarada Chaitra-śuddha-pañchamî-Âdivâra śrî-Vijaya-Nârâyaṇa-dêvara śrî-Chenna-Kêśava-dêvara śrî-Lakshmî-Nârâyaṇa-dêvara nitya-naimittika-divyâṅga-bhôga tri-kâla-nivêdya Śrîvaishṇavara brâhmaṇara mantra-gîta-pâtra-pâguḍa vidyâvantara mâlagâṟar-ârati-koṭṭaṇa-voḷagâda samast[a]-ûḷigada jîvita-varggakkav âgi sarvva-namasya samasta-kirukuḷa-dêvi-dêvana kâṇike sahita śrî-pâdadalli dhârâ-pûrvvakaṁ mâḍida vṛitti Vêḷâpurada bîḍu-chatus-sîme-suṅka-ponnâya-sahita । Dêvaḷige-nâḍ-Emmesandi-hanneraḍu । â-nâḍinda vûra । Basavanahaḷḷi । Koḍagi-nâḍa Bârasi-hanneraḍu । Niḍugunda haḷḷigaḷu sahita । Abbidoṟe । Tagare-nâḍ eraḍu hasuḍegaḷu haḷḷi sahita । Baḷḷavi-nâḍa Haḍiyara voḷalu । Uṇḍâḍi । jalagara mâni । Goḍagaṟa va(VI *a*)ḷi Keṟagalûru । Attivaḷigeya Maṇali-nâḍa morasu hanneraḍu । Nekku-nâḍa Kesakôḍu haḷḷigaḷu sahita । Maise-nâḍa Beḍageṟe । Baṇṭeyanahaḷḷi । Âsandi-nâḍ eraḍuṁ । Dêvanûru chatus-sîmâ-sahita । Hiriya-Muguḷiyal aydu-vṛittigav ellâ-teṟeyuṁ sarvva-namasya tri-vikramaṁ mâḍida divya śrî-pâda-padmaṅgaḷuge samarppisidaru । initaṟiṁ mikka-dhanamuṁ bhaktar-âyamuṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav êkâdaśâvatâran enisida śrî-Vishṇuvarddhana-Poysaḷa-Dêvara niyamav âsthânakka râjyâbhivṛiddhiga śrî-Vijaya-Nârâyaṇa-dêvara divya-sannidhânadalu japa-huta-hômaṅgaḷaṁ mâḍuvallige nûṟippattu-bhaṭṭarugaḷige sarva-namasyavâgi dânaṁ mâḍida bhûmi Hiriya-Muguḷi Chikanahaḷḷi sahita । ippattondu-bhaṭṭarugaḷige Beṇṇeyûru । Aṟeyahaḷḷi Keḷe-yabeyahaḷḷi sahita । Śrîvaishṇavaru mûvatt-eraḍakkaṁ Tagare-nâḍa Niṭṭûru ॥ Nârâyaṇâya namaḥ ॥

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(VI *b*) Tat-taneyaṁ Yâdava-vaṁ- । śôttaman avadâta-kîrtti sâhasa-dhanan u- ।
dvṛitta-virôdhi-nṛipâḷaka- । matta-dvipa-siṁhan enisidaṁ Narasiṁha ॥
âsîd Êchala-Dêvyâṁ hi Nârasiṁha-kshitîśvarât ।
tasyâṁ paṭṭa-mahâdêvyâṁ Ballâḷa-pṛithivîpatiḥ ॥
śrîmach-chhrî-Narasiṁha-Dêva-nṛipatêr jjâtô mahîyân sutas
samprâptôru-parâkramô vijayatê Ballâḷa-bhûpâḷakaḥ ।
hitvâ pâpa-mahândhakâram aniśaṁ dharmmaṁ samuddîpayan
śrîmat-Kêśava-dêva-pâda-yugaḷa-dhyânâmṛitâsvâdanaḥ ॥

Dašamukha-bhuja-daṇḍôdghâta-Kailâsa-šailaṁ
Hara iva Kali-vêgôchchâlitaṁ dharmma-jâtaṁ |
jagati bahu-vidhaṁ yas sthâpayâmâsa vîras
sa jayati raṇa-mallô Vîra-Ballâḷa-bhûpaḥ ||
jîyâd Ballâḷa-bhûpâlaḥ pâlitâkhila-bhûtalaḥ |
yat-kîrtti-puṇḍarîkasya pṛithivî karṇṇikâyatê ||
esevyal jâḷaka-jâḷakaṁ dṛiḍha-kavâṭaṁ dvâra-šâkhâḷi bâ- |
ṇasu-koṭṭâra[m] udagra-vapram udavâsaṁ Vâsudêvâkhya-tî- |
rttha-saraṁ šrî-vijayâdi-šabda-(VII *a*)viḷasaṁ Nârâyaṇaṅg oḷdu kal- |
vesadiṁ teṅkaṇa-chakri mâḍisidan î-Ballâḷa-bhûpâḷakaṁ ||
agaḷiṁ pâtâḷav eṇṭuṁ dešegaḷ agaladind uddadiṁ vyômadind ir- |
vvagiy âgal perchchi mûṟuṁ bhuvanadoḷ ese Vuchchaṅgiyaṁ koṇḍa-gaṇḍaṁ |
maguḷduṁ Pâṇḍyaṁ šaraṇ bokkaḍa karuṇisi tad-râjyamaṁ koṭṭu mûṟuṁ |
jagadoḷ vikhyâti-vettaṁ haraṇa-bharaṇadiṁ Vîra-Ballâḷa-Dêvaṁ ||
(usual final verses) baravar-âchâryya Sûryyaṇaṁ barada || Nârâyaṇâya namaḥ ||
maṅgaḷaṁ aha šrî
šrî-Malaparoḷu-gaṇḍa Vîra-Ballâḷa-Dêva ||
Kadaḷahaḷḷigaḷu sahita ||

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Ânanda-saṁvatsarada Chaitra-su 5 Â šrîmat-pratâpa-chakravartti šrî-vîra-Sômêšvara-Dêv-arsara kumâra Nârasiṅga-Dêvanu Bêlûra šrî-Chenna-Kêšava-dêvarige Nekku-nâḍ-oḷagaṇa Bikkigôḍanâ dhârâ-pûrvvakaṁ mâḍi koṭṭaru maṅgaḷaṁ aha šrî
šrî-Malaparoḷu-gaṇḍa-šrî-vîra-Sômêšvara-Dêvasya ||

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On copper plates in the same temple.

(Nâgarî characters)

(I *b*) Nityôdbhâsi-mṛiṇâḷa-kômaḷa-nija-prôttuṅga-daṁshṭrôchchhritaṁ
kshôṇî-chakram abhiprasârita-payaḥ-pûrâbhirâmaṁ mahat |
sânandaṁ vikasat-sarôruha-dhiyâ sadyas Sarôjâlayâm
ârûḍhâm avalôkya jâta-hasitaḥ pôtrî Hariḥ pâtu vaḥ ||
âsîch-chhêsha-phaṇâ-sahasra-viḷasan-mâṇikya-jâḷa-prabhâ-
bhâsvat-kuntaḷa-santatêr mMurabhidô nâbhî-sarôjât purâ |
dêva sthâvara-jaṅgamasya jagataḥ srashṭôjvaḷan yan-mukhâm-
bhôjârâma-nivâsi-haṁsa-vanitêvâbhâti Vâg-dêvatâ ||
Pushpachâpa-višikhair anâkuḷô kiṅkarô'pi sura-vṛinda-vanditaḥ |
mânasô'jani munir vVidhês sudhîr Atrir a-tri-nayanô vṛisha-dhvajaḥ ||
tad-akshṇas sindhûnâm ayam ajani mitraṁ priya-sakhaš
chakôrâṇâṁ chûḍâmaṇir api Harasyâkhiḷa-gurôḥ |

sudhâ-rôchir yyasminn udayati šaraiḥ pañchabhir alaṁ
pidhattê Pushpêshus sakaḷam api lôkaṁ prati muhuḥ ||
Yadus Sudhâkarasyâsît kulê balavad-agraṇîḥ |
prasârita-yašas-stôma-višadîkṛita-diṅmukhaḥ ||
Saḷâkhyas tad-vaṁšê višada-yašasâ kshâḷita-harit
parîpâkô nṛîṇâm iva sukṛita-râšêḥ samajani |
visasmâra kshôṇî Sagara-mukharôrvvîša-viraha-
vyathâṁ yasmin jâtê balavati bharaṁ bibhrati bhuvaḥ ||
*Šašapuryyâ sa râjêndraḥ kadâchit kula-dêvatâ |
natvâ Vâsantikî châjñâṁ siddhaṁ munim upâvišat ||
sâṭôpaṁ sarvvam urvvîtalam api tarasâ kampayann âtta-kôpô
dvîpî niryyat-sphuliṅga-(II *a*)sphurad-uru-nayanaḥ kshmâtaḷâlambi-vâlaḥ |
pradhvastâšêsha-tiryyak khara-nakhara-mukhôddâma-kuddâḷa-jâḷair
âyâta sphîta-vîryyas tad-abhimukham athôdghâṭitâsyas tadânîṁ ||
Karṇṇâṭa-bhâshayâ têna hoy Saḷêti prachôditaḥ |
jaghâna dvîpinaṁ vêgât tad-vitîrṇṇa-šalâkayâ ||
divaṁ yâtas tatô dvîpî kôpâd unmîḷitêkshaṇaḥ |
tad-anvavâya-jâtânâṁ râjñâṁ yâtaḥ patâkatâṁ ||
Hoysaḷatvaṁ tatô yâtâ jâtâs tad-vaṁša-paddhatau |
Yadunêva guṇâḍhyêna Yâdavatvaṁ yathâ purâ ||
tasmâd apîḍayann urvvîm Âdityô Vinayânvitaḥ |
karair ajani râjêndrô jagat-paṅkaja-bôdhakaḥ ||
tataḥ prôttuṅga-mâtaṅga-mada-sikta-mahîtaḷaḥ |
raṇa-raṅga-jayî šrîmân Eṟeyaṅgô'bhavan nṛipaḥ ||
tataḥ pushṇann imâm urvvîṁ Vishṇus svayam abhût kiḷa |
Jishṇôr akhaṇḍa-vîryyasya mushṇaṁš charitam ôjasâ ||
karâḷa-karavâḷâgra-kiṅkarîkṛita-šâtravaḥ |
Nârasimhô'bhavat tasmât pûritârtthi-manôrathaḥ ||
adyâpi dvishatâṁ yadîya-kathayâ karṇṇê jvarô jâyatê
yad-dânêna janâs smaranti nitarâṁ nâdyâpi chintâmaṇê[ḥ] |
yasyâdyâpi yašâṁsi divya-saritâ sparddhâṁ guṇaiḥ kurvvatê
Ballâḷô giri-durgga-malla iti vikhyâtô'bhavat tat-sutaḥ ||
tasmâd akshuṇṇa-lakshmî-pada-mudita-guṇa-grâma-dhâma-prakâma-
šrîmân uddâma-vairi-dvipa-daḷana-paṭuḥ prâdurâsîn Nṛisiṁhaḥ |
yasmin râjany ašêshaṁ vasu kiḷa duduhê sarvva-sasyaṁ samantât
prîtâ kshôṇî (II *b*)guṇêna svayam api pṛithunâ pîḍitâ nô balêna ||
khaḍgaṁ Vikramapâla-Pâvusa-širô-mastishka-paṅkâviḷaṁ
prakshubhyan-Makarôshṇa-rakta-saritâ prakshâlya vîrôddhata[ḥ] |
prôdyad-vairi-kadamba-pâṁsu-pihitaṁ Chôḷaṁ pratishṭhâpya yaš
Chôḷa-sthâpana Pâṇḍya-khaṇḍana iti prakhyâta-kîrttir bhuvi ||

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* So in the original.

vâji-râjîritôddâma-ratha-chakra-bharâhataiḥ ı
gajâšva-pattibhiḥ kîrṇṇam abhût tasya raṇâjiraṁ ॥
nija-bhuja-Mandara-giriṇâ parimathita-duranta-vairi-vârâšiḥ ı
Sômaḥ prahasita-sura-Ditisuta-vîryô'bhût tataš šrîmân ॥
ghôṭânâṁ yasya dhâṭyâš chaṭula-khura-puṭa-prasphuṭâṭôpa-nâdaish
ṭaṅkârair aṭṭahâsair iva kaṭhina-bhaṭâkṛishṭa-châpâvaḷînâṁ ı
bhêrî-bhûri-praṇâdaiḥ paṭu-paṭaha-ravaiḥ pâṭitôraḥ-kavâṭaiḥ
nâṭavyâṁ šatru-saṅghâ kuṭa-viṭapa-kuṭî-kôṭara-sthâna-bhîtâḥ ॥
yôshid-ratnam adabhra-vibhrama-padaṁ bibhraty apârân guṇân
tasyâsît kiḷa Bijjalêti mahishî višvambharâ-bhûshaṇaṁ ı
yasyâš châru-padâravinda-nakhara-prôdyad-dyutêr añchaḷê
vêṇau sañcharati kshitîša-vanitâ(ṁ) dhanyatvam îyustarâṁ ॥
sâpâra-vâranâṛî-sat-târakâ-nikarâvṛitâ ı
kîrtti-chandrikayôpêtâ chandra-lêkhêva sâ babhau ॥
yad-dânaṁ surabhûruhaṁ tirayatê yach-chhrîs Surâdhîšvaraṁ
yat-kîrttis Sura-nimnagâṁ Sura-guruṁ yad-buddhir iddhâ kila ı
yach-chhauryyaṁ Vṛishavâha-phâḷa-nayana-prôdyat-karâḷâ(III *a*)naḷaṁ
sô'yaṁ sarvva-guṇâšrayas samabhavat tasyâṁ Nṛisiṁhô nṛipaḥ ॥
âji-krîḍâ-nihita-hṛidayê yatra šatru-pravîrais
sâkaṁ lôka-traya-jaya-paṭau Nârasiṁha-kshitîšê ı
svar-gâṇikyaṁ tad-abhimukha-samprasthita-kshmâpatînâṁ
saṅgâyâbhûd atuḷa-viḷasan-maṇḍanaṁ Manmathârttaṁ ॥
bhêdaṁ bhêdaṁ kari-vara-ghaṭâṁ šatru-sainyasya vîraḥ
khaṇḍaṁ khaṇḍaṁ yudhi haya-gaṇân sâdinô yaš cha bâlyê ı
bhaṅgaṁ bhaṅgaṁ pṛithu-ratha-chayân vîra-yôdhâdhirûḍhân
chhêdaṁ chhêdaṁ nara-vara-širâṁsy êsha kêḷiṁ karôti ॥
yas sitâsi-latâ-ghâta-nihatârâti-santatiḥ ı
Nârasiṁha-kshitîšô'dâd arthinâm arthitaṁ mudâ ॥
Nârasiṁha-mahîpâḷaḥ pâlayann akhiḷâṁ mahîṁ ı
jayaty asau ripu-stôma-kari-kaṇṭhîravâkṛitiḥ ॥

sô'yaṁ-samasta-prašasti-vistâra-vishayîbhûta-vimaḷatara-vichitra-charitraḥ ı ripu-narapati-timira-haraṇa-daksha-prachaṇḍa-prabhâ-bhâsita-nikhiḷa-jaḷadhi-vaḷaya-gôtraḥ ı nânâ-sâmanta-chakra-chûḍâmaṇi-gaṇa-kiraṇa-chaya-nîrâjitâṅghri-yugaḷaḥ ı šrîman-Nârasiṁhô mahîpâlas svakîya-Hoysaḷa-maṇḍaḷê nikhiḷa-lakshmî-viḷâsâšrayâṁ sva-janaka-prêma-pratishṭhâpita-prâjya-râjya-sampadaṁ Dôrasamudrâkhyâṁ nija-râjadhânîm adhivasan ı Šaka-varshasya chatur-adhika-šâšîti-šatôttara-sahasratamasya Durmmati-saṁvatsarasya Chaitra-šuddha-dvâ-[da]šyâṁ Bhaumavârê vidhîyamâna-nânâ-dâna-prasaṅgê Kalukaṇi-vishayântar-gataṁ prasiddha(III *b*)-sîmâ-samanvitaṁ sva-sva-pallî-yukta-sva-pallî-sahita-ashṭa-bhôga-têjas-svâmya-nidhi-nikshêpa-taṭâkârâmâdi-samastânuyâna-sahitaṁ Beḷḷûru-nâmânaṁ grâma[ṁ] ı

pîyûsha-dyuti-bândhavas samabhavad gôtrê kiḷâtrêḥ purâ
vîrô Vishṇu-chamûpatir guṇa-gaṇa-šrî-kîrtti-ratnâkaraḥ ‖
tasyâsîd guṇa-šâlinî priyatamâ nâmnâ šrutâ Mañchalâ
kiñchêndôr iva chandrikâ tri-jagatâ[ṁ] chêtaš-chamatkâriṇî ‖
vîra-smârita-Kausalêya-charitaḥ prauḍhârijâtântakas
tyâga-prâbhava-vâmanîkṛita-Balir dharmê cha Dharmâtmajaḥ ‖
kiñchânargaḷa-nirmaḷâtuḷa-yašaš-švêtîkṛita-kshmâtaḷaḥ
sañjâtaḥ Perumâḷe-nâma-viditô daṇḍâdhinâthas tataḥ ‖
mûrttir yasya šašâṅka-bimba-vimaḷâ svânanda-sandôhinî
kîrttir yasya Surâpagêva guṇatô lôka-trayî-pâvanî ‖
yad-vâṇi Maḷayâniḷa-pratikṛitis santapta-santarppaṇê
sô'yaṁ šrî-Perumâḷe-mantri-mukharas sarvârtthi-chintâmaṇiḥ ‖
Râma-Kṛishṇa-kṛipâvâsa-lakshmî-sambhôga-saṁšrayaḥ ‖
Perumâḷe-chamûpâḷas sa jâtas svâmi-vallabhaḥ ‖
Beḷḷûram agrahârârthaṁ Narasiṁha-mahîpatiḥ ‖
adâd Atri-kulâyâsmai Perumâḷe-chamûbhṛitê ‖

sô'pi Perumâḷe-daṇḍanâthas tam êva grâmam Udbhava-Narasiṁha-purâbhidhânaṁ kṛitvâ shaḍ-ašîti-vṛittikaṁ vidhâya Ṛig-Yajus-Sâmâtharvva-vêda-vêdâṅga-vêdibhyaḥ samasta-vidyâ-višâradêbhyô nânâ-gôtrêbhyô brâhmaṇêbhyô dhârâ-pûrvvakaṁ prâyachchhat ‖ ayam êvârthaḥ Karṇṇâṭa-bhâshaya sa-prapañchaḥ prakaṭîkriyatê ‖

(IV *a*) svasti samasta-bhuvanâšrayaṁ sakaḷa-vibudha-jana-saṁstûyamâna-guṇa-gaṇâšrayaṁ šrî-pṛithvî-vallabhaṁ bhaya-lôbha-durllabhaṁ mahârâjâdhirâja-paramêšvaraṁ Dvârâvatî-pura-varâdhîšvarṁ Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi malerâja-râja nija-pratâpa-virâjamâna-têja malaparoḷ gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa ripu-timira-mârttaṇḍan êkâṅga-vîra raṇa-raṅga-dhîra Šanivâra-siddhi Sura-mantri-buddhi giri-durgga-malla ripu-hṛidaya-sella chalad-aṅka-Râma saṅgrâma-Bhîma vairîbha-kaṇṭhîrava kṛipâ-kaumudî-vikâsita-Yadu-kuḷa-kairava Magara-râjya-nirmmûlana Chôḷa-râjya-pratishṭhâchâryya Pâṇḍya-râjya-samuddharaṇa nissaṅka-pratâpa-chakra-vartti Hoysaḷa bhuja-baḷa šrî-Vîra-Nârasiṁha-Dêv-arasaru Šaka-varshada 1184 neya Durmmati-saṁvatsarada Chaitra-šuddha-dvâdašî-Maṅgaḷavâradandu Kalukaṇi-nâḍa Beḷḷûra vittiya Beḷḷûru â-kâluvaḷḷigaḷu (7 lines following contain names of villages) int ivu mukhyavâdanta tanna kâluvaḷḷi gûḍida yallâ-haḷḷi-sahitav aha prasiddha-sîmâ-samanvitav aha Beḷḷûru (16 lines following contain details of grant) antu gadyâṇa nûṟa-aivatta-mûṟu paṇav aidu hâga mûṟan uḷḷa â-Beḷḷûranu tamma manômitran aha Perumâḷe-daṇṇâyakarige agrahârava mâḍalôsuga 8 (V *a*) ashṭa-bhôga-têjas-svâmya-nidhi-nikshêpa-taṭâkârâmâdi-samasta-baḷi-sahita dhârâ-pûrvvakaṁ mâḍi koṭṭaru ‖ â-Perumâḷe-daṇṇâyakaru â-pariyale â-Beḷḷûranu embhatt-âṟu-vṛittiyâgi mâḍi samasta-vidyâ-višâradar aha brâhmaṇôttamarige dhârâ-pûrvvakaṁ mâḍi koṭṭaru ‖

dharmas su-sthiratâṁ yâtu Nârasiṁha-mahîpatêḥ ।
yâvad dharâ dharâdharâ yâvach chandra-divâkarau ॥
a-karasya karâdânaṁ gô-kôṭi-vadha uchyatê ॥
sa-karasya kara-chchhêdî prâpnôti paramaṁ padaṁ ॥
(usual final verses) maṅgaḷam aha šrî šrî šrî
šrî-Vîra-Nârasiṁha-Dêvasya

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On copper plates in the same temple.

(Nâgarî characters)

(I *a*) Šrî-Bêlûra Kêšava-dêvaralu iha šâsana ॥
šrîman-mahâ-pradhâna Mudeya-daṇṇâyakariga chhappann-arasara Sâlu-Mûleya samasta-halaru koṭṭa svâmyada šâsana ॥
(I *b*) šrî ॥ šubham astu ।
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥
parimṛišati tapana-bimbaṁ bimba-phalâšaṅkayêva Hêrambê ।
nava-kamala-nâḷa-lakshmîḥ šuṇḍâ-kâṇḍô'sya khaṇḍayêd vighnân ॥
Bêla-nagarâdhinâthaḥ Kêšava-nâthaḥ sadaiva ramaṇîyaḥ ।
Hoyisaḷa-maṇḍala-makuṭî-ghaṭita-maṇir bhavatu bhûtayê bhavatâṁ ।
šrî-Hariḥ šrî ।
âsîd ašêsha-bhûpâla-mâlâ-lâlita-šâsanaḥ ।
sômaḥ Sôma-kulâmbhôdhêš šrîmân Bukka-mahîpatiḥ ॥
Naḷa-Nahushâdishu râjasu râjavatî kêvalaṁ jagatî ।
šrî-Bukka-bhûmipâlê râjani râjanvatî jâtâ ॥
ananya-labhya-saurabhya-surabhîkṛita-diṅ-mukhê ।
yat-kîrtti-vimalâmbhôjê dyaur êshâ bhramarâyatê ॥
tasya šrî-Bukka-Râjasya kumârô'bhût kulôdvahaḥ ।
râjâ Harihraš Šambhôḥ Kumâra iva šaktimân ॥
alaṅghanîyâ yasyâsîn maryâdaiva nayâmbudhêḥ ।
anatikramaṇîyâbhûd dharêva dvijasât-kṛitâ ॥
Chôḷa-Kêraḷa-Pâṇḍyânâṁ vijayôpârjjitaṁ yašaḥ ।
yasya dakshiṇa-dik-kântâ-mukhêndu-mukurâyatê ॥
Yavanî-mukha-padmânâṁ bâshpa-sîkara-durddinaṁ ।
yaj-jaitra-yâtrâ-samayaḥ šâradô'pi karôty ahô ॥
kalpa-druma-dharâ-Mêru-brahmâṇḍâdi-pradât tataḥ ।
nâmnânalpa-(II *a*)pradân kalpa-drumâdîn šlâghatê janaḥ ॥
Sumantra iva Râmasya su-niyantrita-šâtravaḥ ।
tasyâbhûn Muda-daṇḍêšas sachivaḥ pitur âgataḥ ॥
râjânâm aty-Udayanaṁ kṛitvâ ratnâvaḷî-šataiḥ ।
Yôgandharâyaṇâmâtyaṁ nyakkarôti nayêna yaḥ ॥

maṇḍalâni samâkramya mantriṇâ yêna bhôginaḥ ǀ
gṛihyantê saṅkuchad-bhôgâ jîva-grâhaṁ sahasrašaḥ ǁ
yan-nisṛishṭair agrahârair hârair iva su-nirmalaiḥ ǀ
alaṅkriyantê dik-kântâ guṇavad-dvija-mauktikaiḥ ǁ
sênâ-rêṇukṛitâd âtma-saṅkôchâch chharaṇâgatâḥ ǀ
taṭâka-vyâjatô yêna vardhitâ vârirâšayaḥ ǁ
varṇṇâšramâṇâm anyêshâṁ maryâdâm anupâlayan ǀ
paripâlayati prîtyâ yaḥ prajâḥ svâ iva prajâḥ ǁ
Bharatasyêva tasyâtha rakshayâ paritôshitâḥ ǀ
kṛishîvala-vaṇiṅ-mukhyâ rakshâ-šulkam achîklṛipan ǁ

ataḥ param asya višêshaḥ sarva-jana-vijñânâya Karṇṇâṭa-bhâshayâ likhyatê ǁ Šaka-varsha sâvirada mûnûra nâkaneya Dundubhi-saṁvatsarada Kârttika-bahuḷa-dašami-Âdivâradali svasti samasta-vastu-vistîrṇṇa-prâmâṇya-(II *b*) bhuvana-vikhyâta-Bharata-khaṇḍada dakshiṇa-dišâ-bhâgada Jambû-dvîpada pañcha-šata-vîra-šâsanaruṁ anêka-guṇa-gaṇâkrântaruṁ kṛita-satya-vihita-châru-charitraruṁ naya-vinaya-vijñâna-vîrâvatâraruṁ Sâlu-Mûle-Baṇaju-parivâra-samaya-dharma-pratipâlakaruṁ mânônnataru sâhasôttuṅgaruṁ kîrtty-aṅganâ-vallabharuṁ Bhaladêva-Vâsudêva-Khaṇḍaḷi-Mûḷabhadrôttuṅga-chaṇḍa-kîrtti-vilâsa-vaṁšôdbhavaruṁ Ahichchhatrapura-varâdhîšvararuṁ âchâra-purusharu vichâra-nirṇâyakaruṁ êkaika-vîraruṁ lôkaika-mânyaruṁ dakshiṇa-Vârâṇâsi dharmâ-dharmake oregallu dharmada nelemane chakrêšvara-râya-râjadhâni enisi negaḷda ubhaya-nânâ-dêšiya-tavarumane sîtâḷa-maḷige ity âdy-anêka-prašasti-sahitaṁ šrîmad-Gaṇêšvara-Gavarêšvara-dêvara divya-pâda-padmârâdhakarum appa Vijayanagari Hastinâvati Dôrasamudra Gutti Penuguṇḍi Âdavani Udayagiri Chandragiri Muluvâyi Kañchi Paḍevîḍu Chaduraṅgapaṭṭaṇa Maṅgalûru Bârakûru Honnâvura Chandâvura Âraga Chandragutti Aṇṇigeṟe Huligeṟe ǀ Niḍugallu Chimatanakallu Taṟiyakallu Â(III *a*)nevidda-saṟi Kalheya Telakalambi Siṅgapaṭṭaṇa modalâda santhe-šâsana-pêṭe-voḷagâda samasta-haḷuvu nakhara parivâra mummari-daṇḍagaḷu sakala-svâmyavantaru avara kâl-gâhina billa mûnûrp-ibbaru holiya-jaṅguli-sahita šrî-Virûpâksha-dêvara divya-šrî-pâda-padmada sannidhiyali vajra-vaisaṇigeyan ikki kuḷḷirddu tamma oḷage aikamatyavâgi atyanta-parama-prîtiyiṁ šrîman-mahâ-pradhâna Kali-yuga-dharmmôddhâraka dharma-pratipâlaka satya-kîrtti Muddeya-daṇṇâyakaru namma chhappanna-dêšada âchâra-vichârakke karttarâdar âgi nâvu avarige pṛithivî-šeṭṭitanava koṭṭu ondu-svâmyavanu koṭṭevu â-svâmyadali Sâlina vivara sthâvara-sthaḷake hoṅguttageya grâmakke prati-gadyâṇa ondakke bêḷe ǀ vâravan ikkuva grâmaṅgaḷige suvarṇṇâdâya prati-gadyâṇa ondakke bêḷe bhatta nânâ-dhânya îrâya-prati-khaṇḍaga ondakke ibbaḷa ǀ Mûleya-svâmyada vivara navaratnakke beleya gadyâṇa nûrakke ippaṇa su-gandhagaḷige pachcha-kappura kuru-ondakke hâga (45 lines following contain similar details of grant) yî-maryâdeya svâmyavanu sukha-mukhadali koḍuvaru koḍade âru idakke vakravâdaru avarige âru

sahâyav âdaru avar-ittaṇḍavanu kondavane bîraṇiga hâkidade maṅgaḷa javaḷi avar-ittaṇḍavu nâḍu-nakhara-parivârake horagu

Ašvamêdha-sahasraṁ cha satyaṁ cha tulayâ dhṛitaṁ |
Ašvamêdha-sahasrât tu satyam êvâtirichyatê ||

(in Kannaḍa characters) Sâlu-Mûleyavara voppa šrî-Gaṇêšvara-Gavarêšvara dêvaru |

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In Bêlur, on a pillar near the gate of the Sanskrit School.

..šrîmad-anâdiy-agrahâraṁ šrî-Lakshmîpuravâda Seṭṭiyahaḷiya šrîmad-ašêsha-mahâjanaṅgaḷige šrîmad-râja-guru-Rudrašakti-Dêvar-aḷiya Chandayyanu koṭṭa kraya-pramâṇa-patra î-šâsanasthavaha mûṟuṁ hâga voḷage Pâriṭaṇṇana Gôpaṇṇana vṛitti yeraḍuṁ hâgadoḷage akhaṇḍitavaha tôṭa gûḍida vondu vṛittiyanu â-Rudrašakti-Dêvara samakshadalu tat-kâlôchita-kraya-drabya gadyâṇaṁ mûvattanûṁ sâkalyêna kaḷadukoṇḍu â-mahâjanaṅgaḷige â-Chandayyanu â-vondu-vṛittiyaṁ dhârâ-pûrvvakaṁ mâḍi koṭṭanu intapudakke â-Rudrašakti-Dêvaruṁ â-Chandayyaṅgaḷa ibbara sva-hastad oppa *šrî-Gummanâtha | †šrî-Višva..
Šukla-saṁvatsaradalu uḍuse-hâvaḷi

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In Bêlur, on a stone in Beḷagôḍu Aḷasiṅgarâchârya's house.

(The upper portion is broken off.)

tatô Dvârâvatî-nâthâ[ḥ]Poysaḷâ dvîpi-lâñchhanâḥ |
jâtâš Šashapurê têshu Vinayâditya-bhûpatiḥ ||

â-Vinayâditya-putranapp Eṟeyaṅgaṅgav Êchala-Dêvigaṁ mûvar ddêvarante Ballâḷaṁ Vishṇu Vudayâdityar ppuṭṭidar avaroḷage Vishṇu-nṛipana vikramam ad entendaḍe |

Tuḷu-dêšaṁ Chakragoṭṭaṁ Taḷavanapurav Uchchaṅgi Kôḷâlav êḷuṁ |
male Vallûr Kañchi Koṅg arbbisuva Haḍiya-ghaṭṭaṁ Bayal-nâḍu Nîḷâ- |
chaḷa-durggaṁ Râyarâyôttamapuri Tereyûr Kôyatûr gGondavâḍi- |
sthaḷavaṁ bhrû-bhaṅgadiṁ konḍ atuḷa-bhuja-baḷâṭôpan î-Vishṇu-bhûpaṁ ||

â-Vishṇu-nṛipaṅge vuṭṭida Narasiṁha-nṛipana vikramam entendaḍe |

idirâd ari-bhûpâḷara |
madad âneya komban uḍidu dantada baḷeyaṁ |
biduvina muttina hâraman |
odavida jaya-vadhuge toḍisuvaṁ Narasiṁhaṁ ||
mânini Yêchala-Dêvigav |
â-Narasiṁha-kshitîšvaraṅgaṁ negaḷdaṁ |
bhû-nuta-vikrama-nidhiyene |
Bhânusuta-pratiman atibaḷaṁ Ballâḷaṁ ||

* "Šri" and "tha" in Nâgari characters. † Also in Nâgari characters.

Nṛiga-Nahusha-Naḷa-Bhagîratha- ।
Sagara-Purûrava-Yudhishṭirâdi-nṛipâḷargg ।
agaṇita-mahimaṁ nûrmmaḍi ।
mige-vandaṁ nija-charitradiṁ Ballâḷaṁ ॥
asuhṛit-Pâṇḍya-nṛipâḷa-rakta-jaḷadiṁ nîrûḍi suṟṟ embinaṁ ।
masedaṁ Billama-masta-šâṇa-taḷadoḷ ghôr-embinaṁ Jaitugî- ।
prasṛitâsyâmbuja-kôshadoḷ kiṟipuvaṁ ghaṇm-embinaṁ kûrppu da- ।
ḷḷise Ballâḷa-nṛipâḷakaṁ nija-bhuja-prauḍha-pratâpâsiyaṁ ॥

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêšvaraṁ parama-bhaṭṭârakaṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâja-râja malaparoḷu gaṇḍa kadana-prachaṇḍa gaṇḍa-bhêruṇḍan êkâṅga-vîran asahâya-šûra Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa Hoyisaṇa Vîra-Ballâḷa-Dêvaru šrîmad-anâdiy-agrahâraṁ Kukkanûra-koppadalli suka-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyuttam irddalli sâsirada nûṟ-ippattaneya Saka-varshada Kâḷayukti-saṁvatsarada Kârttikad amâvâse-Sômavâradandu Bâchalêšvarada Chandi-Seṭṭi mâḍisida šrî-Harihara-dêvargge Bâchalêšvarada siddhâyadoḷage gadyâṇa hattaṁ šrîmad-dakshiṇa-chakravartti Vîra-Ballâḷa-Dêvana kaiyalu Chandi-Seṭṭi dhârâ-pûrvvakaṁ mâḍisi-koṇḍu šrî-Harihara-dêvargge â-chandrârkka-târaṁ-baraṁ saluvantâgi biṭṭa datti ॥

šrî-Bâdâviya Nâgi-Seṭṭiya guṇa-brâtaṅgaḷaṁ baṇṇisalk- ।
âvaṁ ballan udâra-satya-vinuta-šrî-gaṇya-puṇyôdayaṁ ।
tân int ujvaḷa-kîrtti-mûrtti-yutanapp â-putranaṁ Kêti-Se- ।
ṭṭiyan imbiṁ paḍedaṁ guṇârṇṇavanan end and âtaniṁ dhanyar âr ॥
âtana vadhu sakala-guṇa- ।
brâtânvite Rêchchiyakkan embaḷu pesariṁ ।
dhâriṇiyoḷu bandhu-janakk ।
âšrayam enal â. . .ta nômpiye saphaḷaṁ ॥
ant avarge puṭṭidaṁ gaḍa ।
santânamum enisi purusha-ratuna-vitânaṁ ।
chintâmaṇi dorevettavol ।
ant avarge su-putran enisidaṁ Chandayya ॥
âtana vadhu Mûkavve ma- ।
hâ-sati pati-bhakte tâne dharmmakk anukû- ।
lânvite yandaḍe pogaḷadar ।
âr mmahiyoḷu kûḍe tanna mahimônnatiyaṁ ॥
šrî-Bâchalêšvarâdi-ma- ।
hâ-pura-vara-madhyadalli Hara-grihamaṁ lês- ।
âgi mâḍi paḍedaṁ khyâ- ।
tiyan î-Chandi-Seṭṭi seṭṭigaḷ-arasaṁ ॥

Chandi-Seṭṭi tânu šrî-Harihara-dêvargge Brahmasamudradalli mâṟugoṇḍuṁ dhârâ-pûrvvakaṁ mâḍi koṭṭudu arddha-vritti ॥ Bâchalêsvarada Mahadêva-Seṭṭiy

oḷagâda samasta-nakharaṅgaḷu koṭṭudu aṅgaḍi ondu telligara mane vandu biṭṭ-âya hêṟiṅg ai mû...g ommâna eleya hêṟiṅge nûṟ-ele । hattiya baṇḍige hâga arasinada hêṟige bêḷe meṇasina hêṟiṅge hâga gâṇakke sollag yaṇne aṅgaḍiyalu seḍeya... ॥ ...Puṭṭiya makkaḷu kuruba sêṇigaru biṭṭudu Chaitra-pavitradalu mâlege hâga ॥

78

In Bêlur, on a stone lying near the ruined teppôtsava-maṇṭapa in the Chenna-Kêšava garden, below Vishṇusamudra tank.

Šubham astu ॥

namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya Šambhavê ॥

svasti šrî jayâdy-udaya-Šâlivâhana-šaka-varusha 1446 neya sanda varttamâna Târaṇa-saṁvatsarada Šrâvaṇa-šuddha 5 lû šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Kṛishṇa-Dêva-Râya-mahârâyaru Hampeya su-kshêtrada nelavîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuvutt irppalli šrîman-mahârâjâdhirâja-râja-kula-dêvate dêvatâ-chaturddaša-bhuvanâdhîšvara bhakta-jana-bhaya-bhañjana Sudarušana-Pâñchajanya-dharaṇî-dhara sarva-dêvatâdhâra muni-jana-stômâ...tra akshaya-hasta achintya-pramâṇa akhiḷâṇḍa-kôṭi-brahmâṇḍa-nâyaka Ananta-šayana ambuja-nivâsa kamala-lôchana Kamalasambhava-pitṛi Nâradâdi-muni-nâtha Vêdagiri-vîšâdhîšvara dushṭa-nigraha šishṭa-jana-pratipâlaka abhinava-kshôṇî-Vaikuṇṭhav enisida Vêlâpurî-šrî-Chenna-Kêšava-nâtha-dêvara divya-šrî-pâda-padmaṅgaḷige Kṛishṇa-Dêva-Râya-mahârâyara ûḷigada Jakkaṇa-Nâyakara makaḷu Basavappa-Nâyakaru tamma sêvege samarpisida dharma-šâsanada kramav entendare tamma tande Jakkaṇa-Nâyakarigû tamma tâyi Tipammanavarigû akshaya-puṇya-lôkav âgabêk endu Kṛishṇappa-Nâyakarige anêka-dharmav âgabêkendu teppa-koḷavanu kaṭṭisi vasanta-maṇṭapavanu kaṭṭisi Pâlguṇa-ba 10 dinadalu teppa tirunâḷa uchhaha â-uchhâhakke cheṟapu Brâhmaṇa-bhôjana nitya-stutiyalû svâmige udayadali dôse beṇṇe sakhare madhyânnadali ârôgaṇeyâda mṛishṭânnada harivâṇada chhatra Brâhmara jana 40 ke yêkântada paramânna chili-pâlu-kashâya karpûra vîḷeya yishṭarakkeyu namage Kṛishṇa-Dêva-Râya-mahârâyaru nâyakatanake pâlisida Vastâreya sîmege saluva Dêvaṇageya-nâḍ-oḷagaṇa Nârâyaṇapurada grâma 1 Halumiriya grâma 1 ubhayaṁ grâma 2 kaṁ saluva gadde beddalu tôṭa tuḍike sakala-suvarṇnâdâya sakala-bhattâdâya Bêlûra taḷavâṟikeya visêshâdâya dêvara sîmeya taḷavâṟike yishṭaṟa svâmyada huṭṭuvaḷiyanu šrî-Channigarâyana šrî-pâdakke samarpisida teppa-koḷada dharma-šâsanake šubham astu (usual final phrases and verses)

vâg-dattaṁ manô-dattaṁ dhârâ-dattaṁ dinê dinê ।
shashṭir-varusha-sahasrâṇi vishṭâyâṁ jâyate krimiḥ ॥
Parvatayananu Chennigarâya rakshisali ॥

79

In Bêlûr, on copper plates in possession of Nirañjanaiyya.

(Nâgari characters)

Šubham astu ।
namas tuṅga etc. ॥
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍaḥ sa pâtu vaḥ ।
Hêmâdri-kalasâ yatra dhâtrî chhatra-šrîyaṁ dadhau ॥
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṁ ।
yad gajô'py Agajôdbhûtaṁ Hariṇâpi cha pûjyatê ॥
asti kshîramayâd devair mathyamânân mahâmbudhêḥ ।
navanîtam ivôdbhûtam apanîta-tamô mahaḥ ॥
tasyâsît tanayas tapôbhir atuḷair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṁ nighnataḥ ।
tasyÂyur Nahushô'tha tasya parushô yuddhê Yayâtiḥ kshitau
khyâtas tasya tu Turvasur Vasu-nibhaḥ šrî-Dêvayânî-patêḥ ॥
tad-vamsê Dêvakî-jânir didîpê Timma-bhûpatiḥ ।
yašasvî Tuḷuvêndrêshu Yadôḥ Kṛishna ivânvayê ॥
tatô'bhûd Bukkamâ-jânir Išvaraḥ kshitipâlakaḥ ।
atrâsam aguṇa-bhramšaṁ mauli-ratnaṁ mahîbhujâṁ ॥
sarasâd udabhût tasmân Narasa-kshitipâlakaḥ ।
Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ॥
Kâvêrîm âšu badhvâ bahuḷa-jala-rayâṁ tâṁ vilaṅghayaiva šatruṁ
jîva-grâhaṁ gṛihîtvâ samiti bhuja-balât taṁ cha râjyaṁ tadîyaṁ ।
kṛitvâ Šrîraṅga-pûrvaṁ tad api nija-vašê paṭṭaṇam yô babhâsê
kîrti-stmbhaṁ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ॥
Chêraṁ Chôḷaṁ cha Pâṇḍyaṁ tam api cha Madhurâ-vallabhaṁ mâna-bhûshaṁ
viryôdagraṁ Turushkaṁ Gajapati-nṛipatiṁ châpi jitvâ tadanyân ।
â-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhṛit-taṭântaṁ nitântaṁ
khyâtaḥ kshôṇîpatînâṁ svayam iva širasâ šâsanaṁ yô vyatânît ॥
Tippâjî-Nâgalâ-Dêvyôḥ Kausalyâ-šrî-Sumitrayôḥ ।
dêvyôr iva Nṛisiṁhêndrât tasmât Paṅktirathâd iva ॥
vira-šrî-Nârasiṁhaḥ sa Vijayanagarê ratna-siṁhâsanasthaḥ
kîrtyâ nityaṁ nirasyan Nṛiga-Naḷa-Nahushâdîn apy avanyâm athânyân ।
â sêtôr â sumêrôr avanisura-nutaḥ svairam â chôdayâdrêr
â pâšchâtyâchalântâd akhiḷa-hṛidayam âvarjya râjyaṁ šašâsa ॥
(from here to 'samindhe' in line 54 corresponds with those of No. 6 of Hassan Taluq.)
Šâlivâhana-saṁyuktê šakâbdê sa-chatuḥ-šataiḥ ।
chatus-triṁšat-samâyuktaiḥ saṅkhyâtê dašabhiḥ-šataiḥ ॥
Âṅgîrasâhvayê varshê mâsi chÂšvayujâbhidhê ।
sômôparâga-samayê Rêvatyâm Indu-vâsarê ॥

paurṇimâyâṁ šubhê lagnê Kakud-âkhyêna bhûbhṛitâ ।
ramyâyâṁ Šivagaṅgâyâṁ šrî-Gaṅgâdhara-sannidhau ॥
vara-Kaušika-gôtrâya šrî-Drâhyâyaṇa-sûtriṇê ।
šrîmat-Tirumalâbhikhya-dîkshitêndrâtmajanmanê ॥
Atirâtra-mahâ-yâga-yâjinê vêda-vêdinê ।
pada-vâkya-pramâṇajña iti khyâtim upêyushê ॥
šâstrêshu shaṭsv api rasôdghâṭakê nâṭakêshu cha ।
kâvyêshu cha purâṇêshu višishyârthaṁ vivṛiṇvatê ॥
prativâdi-budha-šrêṇî-mada-vâraṇa-kêsarî ।
iti vâda-parâšêsha-kshiti-vâsi-manîshiṇê ॥
anna-dâna-bhuvâ kîrttyâ šyâmikâpanudê bhuvaḥ ।
dhârmikâya purâṇânâṁ bhûmikâyai manîshiṇâṁ ॥
hrî-nivâsa-sudhî-vaktra-šrî-nivâraka-sûktayê ।
Šrînivâsâdhvarîndrâya Šrînivâsâṅghri-chêtasê ॥
dêšê šrî-Hôsalâbhikhyê vikhyâtim adhikâṁ šritaṁ ।
Vellûr-abhikhya-sîmântarbhâvaṁ châpi samâšritaṁ ॥
Vêgamaṅgaḷataḥ prâchyâṁ Hâḷahâḷôš cha dakshiṇaṁ ।
grâmâd Oḍeyarahaḷy-âkhyât pašchimâyâṁ diši sthitaṁ ॥
prathitâd Âlati-grâmâd uttarasyâṁ diši sthitaṁ ।
Kupme-Mañchanahaḷḷîbhyâṁ Chikka-Jaṭṭigahaḷḷinâ ॥
yuktaṁ Vêṅkaṭanâthasya Kâḍaṅkâkhya-purêṇa cha ।
Chinnâdêvîpuraṁ chêti pratinâmnôpašôbhitaṁ ॥
sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha samantataḥ ।
Hirî-Jaṭṭiga-nâmnâ cha parîtaṁ grâmam uttamaṁ ॥
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ।
akshîṇy-âgâmi-samyuktam êka-bhôgyaṁ sa-bhûruhaṁ ॥
vâpî-kûpa-taṭâkaiš cha kachchhênâpi samanvitaṁ ।
putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târakaṁ ॥
dânasyâdhamanasyâpi vikrayasyâpi chôchitaṁ ।
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ॥
vividhair vibudhaiš šrauta-pathikair adhikair girâ ।
Krishṇa-Dêva-mahârâyô mânanîyô manasvinâṁ ।
sa-hiranya-payô-dhârâ-pûrvakaṁ dattavân mudâ ॥
tad idam avanî-vanîpaka-vinuta-dharâyasya Kṛishṇa-Râyasya ।
šâsanam ati-bala-šâsanam uru-kara-dânasya sâpadânasya ॥
Šrînivâsâdhvarî grâma-yajamânô mahâ-matiḥ ।
Chinnâdêvîpurê vṛittî sthâpayitvâ dašâtmanaḥ ॥
saṅkhyâtâš châparâ vṛittîr atha viṁšati-saṅkhyayâ ।
bhûyasê šrêyasê svasya viprasâd akarôn mudâ ॥
grâmê'smin bhûsurâš chatvâriṁšad-vṛitti-samanvitê ।
vṛittimantô vilikhyantê vêda-vêdânta-pâragâḥ ॥

(30 lines following contain names, etc. of vṛittidârs)

pâdôttaraika-vṛittiṁ šrî-Vishṇur grâmasya dêvatâ |
atraika-vṛittim âpnôti Šaṅkarô Hêmalêšvaraḥ ||
Kṛishṇa-Dêva-mahârâya-šâsanêna *mahâ-prabhôḥ |
uktavân mṛidu-sandarbhaṁ tad idaṁ tâmra-šâsanaṁ ||
Mallaṇâchârya-varya[š] šrî-Vîraṇâchârya-nandanaḥ |
â-kalpam ašnutê'traikâṁ vṛittiṁ šâsana-lêkhakaḥ ||
(usual final verses) šrî-Virûpâksha

80

In the same village, on a copper plate in possession of Kaṭṭe-Dâsâchârya

(Nâgarî characters)

(I *a*) Šrî šubham astu |
namas tuṅga etc. ||
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ||
êkâšîty-adhikê pañcha-šatâdhika-sahasrakê |
Šakâbdânâṁ Vikâristhê vatsarê mâsi Kârttikê ||
paurṇamâsyâṁ Šukravârê šubha-yôgê tathaiva cha |
Âtrêya-gôtra-jâtasya Âpastambâkhya-sûtriṇaḥ ||
Yajuš-šâkhâdhyâyinaš cha kalyâṇa-guṇa-šâlinaḥ |
Âravêṭî-Râma-Râjâ-Raṅga-Râjâsya pautrakaḥ ||
Gôpâla-Râjasya sutô dâna-dharma-parâyaṇaḥ |
šrîmat-šrî-Raṅga-Râjaš cha dêva-bhûdêva-pâlakaḥ ||
šrîmad-râjâdhirâjâkhyaš šrî-râja-paramêšvaraḥ |
šrîmad-vîra-pratâpa-šrî-vîra-šrî-Raṅga-Râyakaḥ ||
šrî-Dêvâkhya-mahârâjô vipra-trâṇa-parâyaṇaḥ |
Vêlâpurâkhya-nagarê dêva-bhûdêva-šôbhitê ||
pûjayan Kêšavaṁ nityam akhilair vibhavair mudâ |
Tagara-nâḍa-šîmâyâm antarbhâva-samâšritaṁ ||
(8 lines following contain details of boundaries)
šrîmat-Kandâvara-grâmaṁ sarva-sasyôpašôbhitaṁ |
sarvamânyaṁ chatus-sîmâ-sahitaṁ tu dvi-bhôgyakaṁ ||
nidhi-nikshêpa-pâshâṇa-siddha-sâdhyâdi-saṁyutaṁ |
akshîṇy-âgâmi-saṁyuktam ashṭa-bhôga-samanvitaṁ ||
dvayêbhyô dvija-varyêbhyaḥ sa-hiraṇyôdakaṁ dadau |
tatra dvijânâṁ nâmâni šâkhâ gôtrâṇi cha kramât ||
šrîmat-Kandâvara-grâmaṁ dvijânâṁ puratô dadau |
jâtâya Haritê gôtrê Âpastambâkhya-sûtriṇê ||
Datti-Bhaṭṭasya pautrasya Viṭhalasya sutâya cha |
Raṅga-Bhaṭṭâya vidushê vêda-vêdâṅga-šâlinê ||

* So in the original.

sarva-bhôgyaiš cha sahitaṁ grâmârdhaṁ dattavân mudâ ।
Âpastambâkhya-sûtrâya Viṭhalâkhyasya sûnavê ॥
Datti-Bhaṭṭasya pautrâya Giri-Bhaṭṭâya dhîmatê ।
jâtâya Haritê gôtrê vêda-vêdâṅga-šâlinê ॥

(other plates missing)

81

On another plate in possession of the same âchârya.

Šrî-Râma

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ॥
namas tuṅga-širaš-chumbi-chandra-châmara-châravê ।
trailôkya-nagarârambha-mûla-stambhâya šambhavê ॥

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshagaḷu 1582 yamba vartamâna-Šârvari-saṁvatsâra-Kârttika-šu 15 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-srî-Raṅga-Râya-Dêva-mahârâyar-ayyaravaru Vêlâpuri-sthaḷadalli ratna-siṁhâsanârûḍhar âgi pṛithvî-sâmrâjyav âḷutâ yiddu Âtrêya-gôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyar âda Ârvîṭṭi-Râma-Râjayya-Raṅgapa-Râj-ayyaravara pautrar âda Gôpâla-Râj-ayyaravara putrar âda šrîmad-râjâ-dhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-srî-Raṅga-Râya-Dêva-mahâ-râyar-ayyaravaru Haritasa-gôtra Âšvalâyana-sûtra Ṛik-chhâkhâdhyâyar âda Marichedi-Šrînivâsa-Bhaṭṭara pautrar âda Ânandâchâryara putrar âda Raghu-nâthâchâryyarige pâlista bhû-dâna-dharma-šâsana-kramav entendare Bêlûrige salluva Tagara-nâḍige vaḷagâda Baḷḷûru Toḷalige mûḷḷu Hosahaḷḷige dakshiṇa Bêlûrige paščhima Kônêrllige uttaradalli ihanthâ Baḷḷûroḷage â-vûrige îšânya-dalli tâḷa-gadde kha 10 hattu-khaṇḍuga-bhûmi î-tathâ-tithi-puṇya-kâladalli Chenna-Kêšava-svâmi-prîtyarthav âgi tri-vâchaka-tri-karaṇa-šuddhiy âgi dhârâ-pûrvakadalli pâlistev âda kâraṇa yidakke vuṇṭ âda nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyagaḷannu dânâ-dhi-vinimaya-vikraya-yôgyav âhante । ninna putra-pautra-pâramparyavû â-chandrârka-sthâyiy âgi anubhavisikoṇḍu bâhadu endu । Âtrêya-gôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyar âda Ârvîṭṭi-Râma-Râja-Raṅgapa-Râj-ayyaravara pau-trar âda Gôpâla-Râj-ayyaravara putrar âda šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-srî-Raṅga-Râya-Dêva-mahârâyar-ayyaravaru Haritasa-gôtra Âšvalâyana-sûtra Ṛik-chhâkhâdhyâyan âda Marichedi-Srînivâsa-Bhaṭṭara pautrar âda Ânandâcharyara putrar âda Raghunâthâchâryanige pâlista bhû-dâna-dharma-šâsanavu (usual final verses) Šrî-Râma.

82

On another plate in possession of the same âchârya.

(Lines 1 to 12 the same as in the privious No.)

Vašishṭa-gôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyar âda Tirumala-Bhaṭṭaravara pautrar âda Râma-Bhaṭṭara putrar âda Veṅkaṭâchâryage pâlista bhûdâna dharma-šasana-kramav entendare Bêlûrige salluva Tagara-nâḍ-oḷagina Naulihaḷḷi | Kandâvarakke paschima Toḷalige âgnêya Mattehaḷḷige mûḷḷu Kônêrlige uttara â-ûrige nairitya î-madhye yidda Naulihaḷḷivoḷage Uchchana mânikaṭṭe keḷage kha 10 khaṇḍuga bhûmi beddalu saha î-sômôparâga-puṇya-kâladalu Vêṅkaṭêšvarârpaṇav âgi tri-karaṇa-šuddhiyinda tri-vâchâ sa-hiraṇyôdaka-dâna-dhârâ-pûrvakadallu pâlistev âda-kâraṇa yidakke uṇṭ-âda (from here to 'šri-Raṅga-Râya-Dêva-mahârâyar-ayyanavaru' in line 27 corresponds with those of the privious No.) Vašishṭa-gôtra Âpastamba-sûtra Yajus-šâkhâdhyâyar âda Tirumala-Bhaṭṭa-pautrar âda Râmâ-Bhaṭṭa-putrar âda Vêṅkaṭâchâryarige pâlista bhûdâna-dharma-šâsanavu (usual final verses) šrî-Râma

83

At the same village, on the north-east pillar in front of the Amṛitêšvara temple.

Svasti Saka-varsha sâsirada nûṟ-ondaneya Viḷambi-saṁvatsarada Mârggašira-sudda-pañchamî-Bṛihaspativâradalu râyara beṅkomba šrî-Vîra-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelevîḍinali sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam iral î-dina šrî-Šaṅkara-dêvara pura-varggadale mane mâḍid okkal yippatt-aidakkaṁ dêvara šrî-bhaṇḍâradalu modalu gaḍana koṭṭa gadyâṇav ayvattu îga 50 šrî-Šaṅkara-dêvara bhaṇḍârav allade manushyara kâraṇav illa î-modalu gaḍanan ârânuṁ kaḷadukoṇḍaḍaṁ î-pura-varggada okkalgaḷge yârânuṁ bâde mâḍidaḍ avara vaṁša nirvvaṁšav akku teṟe suṅka tappu terige daṇḍâyav ..v illa šrî-Šaṅkara-dêvar-aṅga-jâvave teṟe šrî-Vîra-Ballâḷa-Dê...pṛithvî-râjyaṁ geyge

84

On the north-west pillar in the same place.

Âṅgîrasa-saṁvatsaradalu šrî-Šaṅkara-dêvara šrî-kâryyava naḍisuvallige Basavaṇṇa Bâchhavveya maga Hâḍuva Machheya-Nâyaka modal gaḍana koṭṭa krama naivêdyakke gadyâṇav eraḍu yeley-aḍake gadyâṇav ondu mâlegâṟa gadyâṇav ondu kallina gadyâṇav ondu antu gadyâṇa 5 mattaṁ Machheya-Nâyaka šrî-kâryyakke koṭṭa gadyâṇav âṟu antu gadyâṇa 11 yî-dharmmava naḍasalu sakaḷa-bhaktar oḍeyaru (another side effaced)

85

On the south-east pillar in the same place.

(The upper portion is built into the wall) pṛithvî-râjyaṁ geyyutam irddu Saka-varusha 1142 neya Vikrama-saṁvatsarada Chayitra-bahuḷa-chaturddaśî-Śukravâradalu râyara beṅkomba Hoysaṇa śrî-Vîra-Nârasiṁha-Dêvaru Beluhura śrî-Jaḍeya-Śaṅkara-devarige Baḷḷave-nâḍa gauḍa....avaniya baḷi-sahita sarbba-bâde-parihârav âgi dârâ-pûrbbakaṁ mâḍi koṭṭaru ‖ yî-dharmmakk aḷihida pañcha-mahâ-pâtaka

86

At Kûḍlûr (same hobli), on a stone near the Hariharêśvara temple.

Namas tuṅga etc. ‖
śriyaṁ bhôgavatîṁ kuryyâd âyuḥ kuryyâd anâmayaṁ |
satâṁ Guhâsura-dhvaṁsî dêvô Hariharas sadâ ‖
Saḷan embaṁ Jina-muni hoy |
seḷeyindaṁ puliyan endaḍe goṇḍu mahî- |
taḷav â-venegaṁ poye Hoy- |
saḷa-vesaraṁ taḷedud itta Yâdava-vaṁśaṁ ‖
â-Yadu-kuladoḷ sakaḷa-ma- |
hî-yuvatî-kântan enipa Vinayâdityaṁ |
śrîyaṁ pâḷipan âdan u- |
pâyajñaṁ tat-tanûjan Eṛeyaṅga-nṛipaṁ ‖
tad-apatyar bBallâḷaṁ |
vidita-guṇaṁ Vishṇu-bhûpan Udayâdityaṁ |
Madanâri-mahimar avaroḷu |
hṛidaya-priyan akhiḷa-dharege Vishṇu-nṛipâḷaṁ ‖
âtana mahimeyaṁ pêḷvaḍe |
vṛi ‖ kuḍadirdd aggada dânav ill avana bâṇa-śrêṇig uḷḷalki beṅ- |
guḍad urbbîśvarar illa viśṛita-jaya-stambhaṁ sva-nâmâṅkitaṁ |
naḍad âśâ-taṭam illa kîrtti-bharadind ânandamaṁ tâḷdad ond- |
eḍeyum lôkadoḷ ill enalke negaḷdaṁ śrî-Vishṇu-bhûpâḷakaṁ ‖
va ‖ â-mahîśana vijaya-lakshmiy enisida Lakshmâ-Dêvigaṁ Narasiṁha-Dêvaṁ parâkrama-nidhiy enisi puṭṭidan âtana vikramaṁ pêḷvaḍe |
vṛi ‖ Javana poḍarppu Chaṇḍikeya kâypu Purâriya kaṇṇa kichchu Mâ- |
dhavana gadâbhighâtav Amarêndrana vajra-bhavânaḷârchi ta- |
ḷtavol ogetanda durddharatara-prabaḷa-prathita-pratâpamaṁ |
bavaradoḷ eyde bîṛuvudu bhûri-bhujaṁ Narasiṁha-bhûpana ‖
kan ‖ â-vibhugaṁ paṭṭa-mahâ- |
dêvigav abhimâna-Mêru su-kavi-nidhânaṁ |
bhû-vandya-vikrama-krama- |
n ên ogaḷvudo tanayan enisidaṁ Ballâḷaṁ ‖

vṛi ‖ eḷe-veṇṇ â-dhavaḷâtapatrada neḷal samprîtiyoḷ kûḍe kaj- ।
jaḷamaṁ kûrasi vairi-kânteyara kaṇṇiṁ dûrad îḍâḍe châ- ।
paḷamaṁ gômini biṭṭu pêr-uradoḷ enduṁ lîleyind âḍe dig- ।
vaḷayârûḍha-bhuja-pratâpan esevaṁ Ballâḷa-bhûpâḷakaṁ ‖
tridaśêbhêndrada balpan iṅgaḍala guṇpaṁ Pârvvatî-sûti-śai- ।
ḷada dhairyyônnatiyaṁ sudhâṁśuva kaḷâ-sampattiyaṁ Saṅkarâ- ।
ṅgada viśva-stavanîya-vṛittiyan iḷâ-lôkakke tanninde mâ- ।
lpud ad enduṁ mahanîya-kîrtti-vibhavaṁ Ballâḷa-bhûpâḷakaṁ ‖
sa-dayântaḥkaraṇaṁ raṇa-praṇayi vîrâgrêsaraṁ pâpa-bhî ।
ru dinâdhîsa-lasat-pratâpan avanî-tâpâpahaṁ Kâma-sam- ।
mada-rûpaṁ para-kâminî-vishaya-niḥkâmaṁ miḷad-bhâvanâ- ।
spadan enduṁ guṇa-vṛiddhan adbhuta-guṇaṁ Ballâḷa-bhûpâḷakaṁ ‖
kan ‖ paduḷaṁ pâḷipan eḷeyaṁ ।
vidita-guṇaṁ sakaḷa-jaḷadhi-jaḷa-mêkhaḷeyaṁ ।
madavad-ari-karaṭi-saṅkuḷa- ।
bidu-vidaḷana-bhîma-bâhu Ballâḷa-nṛipaṁ ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṁ । Dvârâvatî-pura-varâdhîśvaraṁ । Vâsantikâ-dêvî-labdha-vara-prasâdaṁ । mṛigamadâmôda samara-samayôtpâṭita-vijaya-śârddûla-dhvajaṁ । hṛidayâravinda-mandirânîta-Garuḍadhvajaṁ । parâkrama-prathama-samaya-nirbbhidyamâna-vîrâri-giri-durggaṁ । râja-nîti-paripâḷita-tri-varggaṁ । maṇḍaḷika-bêṇṭekâṟaṁ । Chôḷa-kaṭaka-sûṟekâraṁ ripu-râja-gaṇḍa-bhêruṇḍaṁ । maleparoḷu gaṇḍaṁ । ity-âdy-anêka-nâmâvaḷî-virâjitar appa śrîman-mahâ-maṇḍaḷêśvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgal-goṇḍa bhuja-bala Vîra-Gaṅgan asahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa Hoysala śrî-Vîra-Ballâḷa-Dêvaru śrîman-mahâ-râjadhâni-Dôrasamudra-da nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-pradhâna-Tantrapâḷa-Pemmâḍiy-anvayav entendaḍe Ayyâvaḷe-Baḷegâṟa-Mâri-Seṭṭi teṅkalu-vyavahâradiṁ bandu Poysala-Dêvanaṁ kaṇḍu kâruṇyaṁ baḍadu......vaṁ haḍadu mahâ-prabhuvâg iral âtaṁ..ṟarur aḷiyâdan âtaṅge Basava-Gâvuṇḍa Nâcha-Gâvuṇḍa Basava-Gâvuṇḍaṁ Trailôkyasamudravaṁ kaṭṭisidan âtana tamma Nâcha-Gâvuṇḍaṅge Bâsa-Gâvuṇḍaṁ su-putran âdan âtaṅgaṁ Tantrapâla-Sôvaṇṇana soseyappa mahâsati Chandavvegav Umegam Îśvaraṅgaṁ......Kumâraṁ puṭṭuvante śrîman-mahâ-pradhânaṁ Tantrapâla-Hemmâḍiyaṇṇaṁ puṭṭirddu munne tann âḷda śrî....Ballâḷa-Dêvaṁ tamma bappaniṁ tolagi male-vâyd iralu samasta-maleya praje-gâvuṇḍugaḷaṁ Koṅgâḷva-Chaṅgâḷvan-âdiyâda maleya maṇḍalikarumaṁ kâṇisi tann âḷdaṅge sâmrâjya-paṭṭamaṁ kaṭṭisi pradhâna-padaviyaṁ paḍadan âtana mahimey entendaḍe ।

śrita-śîlaṁ bhuvanâśrayaṁ parichayâvajñâna-dûraṁ budha- ।
stuta-bhâvaṁ vinutânavadya-vibhavaṁ sâmâdy-upâya-pragal- ।

bhatarâbhyunntati Tantrapâḷan eḷeyoḷ Permmâḍi tâṁ tâḷdidaṁ |
matiyaṁ maymeyan oḷpan âcharaṇamaṁ samprîtiyaṁ nîtiyaṁ ||
aṟitada mâtu nâlageya baḍḍige bârada dîna-mânasar |
mmaṟavuge kâva mâtu manadoḷ poṟaponmada mânasikkeyaṁ |
neṟapuva mâtu nîti-nilayakk oḷa-sallad amâtya-vṛittiyaṁ |
jaṟivudu Tantrapâḷaka-šikhâmaṇi-Permmana kîrttî-ḍiṇḍimaṁ ||

â-prabhu Šaka-varsha 1099 neya Hêmaḷambi-saṁvatsaradalu tanna prabhutvad ûr-Emmesandiya kâluhaḷḷi Kûḍalûralli šrî-Harihara-dêvara pratishṭheyaṁ mâḍiy â-dêvara pûje-punaskârakke teṅkalu magdalu jagaḷeya geya baḍagalu Beṇṇayûra dâri haḍuvalu kalidhugu sandâgi kâḍaṁ kaḍidu hosa-bhûmi koḍaṅgada mogeyaṁ dhâra-pûrvvakaṁ koṭṭa alli huṭṭidantahavaru tamma modalu Tantra-pâḷa-Hemmâḍiyaṇṇa Masaṇa-Gauṇḍana maga Bijjaya Bijja-Gauṇḍana maga Bhûteya Châva-Gavuṇḍana maga Bijjaya Hiḍuvaṇana Bomma-Gauṇḍana maga Mâchaya Masaṇeya Bâchi-Gauṇḍana Mâchi-Gauṇḍa Chiṇṇa-Gauṇḍana Bâseya Chikka-Chiṇṇa-Bâseyan înt ivaru Kumbarahaḷḷiya siddhâya gadyâṇav eraḍu haṇav ayduṁ šrî-Kêšava-dêvargge tett alliy-âda bhûmiyaṁ šrî-Harihara-dêvargge dhârey eṟadu salisidaru (usual final phrases and verses)

87

At Nâraṇapura (same hobli), on a broken stone in front of the village.

(Upper portion gone)

nityôdbhâsi-mṛiṇâḷa-kômaḷa..........daṁshṭrôtthitaṁ |
kshôṇî-chakram abhiprasârita-payaḥ-purâbhirâmaṁ mahat |
..........rôruha-dhiyâ sadyas Sarôjâlayâm |
ârûḍhâm avalôkya jâta-hasitah... .....pâtu vaḥ ||
Vishṇôs sakâšâd udiyâya Vêdhâs tatô'trir Atrêr nayanân Mṛigâṅkaḥ |
........durasya vaṁšê sa Hoyisaṇa..sa apûrbba-nâmâ ||
Âditya-bhûpô Vinayânvita..........sâv Eṟeyaṅga-bhûmipaḥ |
Vishṇus tatô'smân Narasiṁha-bhûpatis tatas sa Ballâḷa-mahî..... ||
putras tadîyô Narasiṁha-nâmâ tasyâtmajas Sôma-nṛipâla-varyyaḥ |
bhûpâla-bhû......sya jâtas šrî-Nârasiṁhô'sti mahî-Mahêndraḥ ||
Nârasiṁha-mahîpâlaḥ ha........mahîṁ |
jayaty asau ripu-stôma-kari-kaṇṭhîravâkṛitiḥ ||

sô'yaṁ samasta-prašasti-sahi..........mahîpâlaḥ svakîya-Hoya....khila-lakshmî-vilâsâšrayâm sa............ta-prâjya-râjya-sampadaṁ Dôrasamudrâ-bhidha-nija-râjadhânîm adhyâ.................

nâbhî-sarôjâd udabhût purâ Harê
....asmât sa cha Kâsyapa..... |
.....anvitô dvijâsraya-nitya-satvaḥ
prarûḍha......vibhuḥ..ramêsvarâkhyaḥ ||

yad-âšrayâd asta-samasta-dôshaḥ Kaliḥ Kṛitâ.....nvitâ satî ।
Satî-samâ tasya babhûva patnî yasyâ guṇaṁ tri....šuddha-satvaḥ ॥
Nârâyaṇaḥ kula-samuddharaṇô guṇâḍhyaḥ
...bhutva-dhṛiti-šîla-dayâ-vivêka- ।
saujanya-sindhu.......kâraṇâd
utpâṭitâšra.......................... ॥

88

On another stone.

(Upper portion gone)

...........bhâgada.....varu tâvu svasti samasta-pra............nâ-dêši-mukhyar appa šrîmatu Chaṅgâḷuva..........nâḍ-oḷagaṇa prasiddha-sîmâ-samanvitav appa Kaṇṇamaṅgala.........Nârâyaṇapurada Nîlakaṇṭha-dêva-rige koṭṭev âgi vondanu uḷiye šrî.......dêvarige koṭṭev âgi eraḍarinda huṭṭuva dhânyâya-suvarṇṇâya-moda.......vastuvanu tamma kiṟiy-ayya Vâsudêva-Nâyakaru Maṇale-nâḍ-oḷagaṇa.....masta-praje-gavuṇḍugaḷa kayyalu â... rahaḷḷiya kâluvaḷḷi Asagarahaḷḷi ba.......... emba prasiddha-sîmâ-saman-vitav appa....eraḍanu....lâ bêḍakeyava ko......gi piṇḍâdâna sarbba-bâdhe-parihârav âgi siddhâya-ga 16 nu â-prajegaḷige tettu bhôgisutirppa â-eraḍu-haḷḷiyanu avara makkaḷu paramêšvara.....tâvu šrî-Lakshmî-Nârâyaṇa-dêvara šrî-kâryakke â-mariyâdey âgi.....ru sandu bahant âgi dhârâ-pûrvvakav âgi koṭṭu â-haḷḷigaḷ eraḍariṁ huṭṭi.........Bêlûra-nâḍa Chiṇṇa-ûralu....kayyalu ....â-grâmava.....šrî-Lakshmî-Nârâyaṇa-dêvara šrî..........â-Chiṇṇa-ûralu.........ṇṇana kayyalu krayav âgi koṇḍe.....hiriya nâḍa......... vṛittiya utpattiyoḷage â-grâmadinde siddhâya......naivêdya eraḍu nandâdîpa-modalâda šrî-kâryya naḍavant âgi......vṛittiyal aha samasta.........â-Nârâyaṇapuran avara nâyakaru........jyarugaḷa kayyalu................ Kâmaṇṇagaḷa kayyalu.......

89

At the same village, on a stone in front of the Nîlakaṇṭhêšvara temple.

Namas tuṅga etc. ॥

šrî.............

Brahmâ prâdurabhût sutô Madhuripôr Atris tatô'trêr Vidhuḥ
putras tasya Budhas tadîya-tanujas....vaṁšâgraṇîḥ ।
Âyus tat-tanujas tatô'sya Nahushas tasmâd Yayâtir Yadus
tasyâsît....prasiddha.....tasyâ............ ॥
.....Saḷâkhya-mṛigêndra-vîraḥ šârdûlam âhatya munêr nniyôgât ।
Âditya-nâmâ Vinayâdir âvir-âsît tatô............bhûpaḥ ॥
Vishṇus tat-tanayô Nṛisiṁha-nṛipatis tasyâtmajô'sau tatô
Ballâḷa-kshitipâla-mauḷi-vilasa.........budhaḥ ।

..............nuta-narôttama.....Ballâḷa-bhûpâtmajaḥ
šrîmân adbhuta-sâhasaika-rasikaḥ Pâṇḍya-prati..... ‖
............................pratyupta-ratna-prabhâ-
bhâsvat-pâda-sarôja-kântishu chiraṁ šrî-Sôma-bhûmîšvaraḥ |
tasmâd Yâdava.....pûrṇna..................
..cha nṛipâdhipô vijayatê vairîbha-pañchânanaḥ ‖
rakshayan akshatâm urbbîm akshîṇâṁ cha......
..........kshiti..........hîpâlakaḥ ‖

sô'yaṁ samasta-prašasti-vistâra-vistṛita-vibhavô Nârasiṁha-mahîpâlas svakîya-.........pratishṭhâpita-prâjya-râjya-sampadaṁ Dôrasamudrâbhidhâna-nija-râja-dhânî-madhya.......stutas prâstuvat |

âvirbbabhûva Madhumarddana-nâbhi-padmâd
Dhâtâ tadîya-tanaya.................. |
............................khyaḥ
prakhyâta-kîrttir udapadyata Kêraḷêshu ‖
yôshid-varâ tasya babhûva patnî
Nṛigâbhidhâ.................. |
..janya-saundarya-nivâsa-bhûmiḥ
satî hutâšârkka-sudhâkarâbhâ ‖
.......chyuta-Chandrašêkharâ..
têshv agrajas sa Paramêšvara-nandanô'bhût |
jâtas šri.........................šrî
Nârâyaṇaḥ priya-budhas sakala-dvijêtaḥ ‖
šrî-Nîlakaṇṭha-pada-paṅkaja.......
...............uttamatâṁ guṇaiḥ |
jîyâd asau Maḍiga-Nambir iti dvitîyaḥ
.... ‖
......bhava-darpaṇaḥ kula-gṛihaṁ têbhyaḥ kaḷâ-kêḷi-bhûḥ |
tyâgênâpratimêna nî........... |
.... |
.... ‖
tênô . pâdi bhuvana-traya-rakshaṇa.... |
.... ‖
nirata-vinaya-sampat-tôshitâšêsha-lôkas
sva-kula-kubalayaṁ.....nanda-sandôha.... |
.... | .... ‖
.......vidyâ-saṁšrayaḥ sarbba-lôka-prathita-nija-vibhûti.... |
.............ya-guṇa-nivâsô Vâsudêvas samâstê ‖
Nârâyaṇânuja........................... |
.... ‖
.....pitur dharmaṁ pâlayan Paramêšvarô vijayatê |
.... | .... ‖

Dhanâdhipa-prêma-kritâdhivâsaḥ Kailâsa-bhûmîdhara-bhûmi-bhâgaḥ ।
suvistritaḥ puṇya-janais susêvitaḥ su-dharmma-................. ॥
........yaṁ kaḷita-šuchi-sômâmṛita-rasair
makhâ.........prathita-......vibudhaiḥ ।
chatush-shashṭi-grâmêshv amara-nagarî-sârvva.....
....tâkhyô'syâsît guna...satî.... ॥

..........grâmê........pradêšô.....talê nâma bhavana-bhâvita-nija-jana-vibhava..........Paramêšvara-Nâyakaḥ sva-pitṛi-kṛita-Nârâyaṇapura-madhyê sva-pitrâ.........pratishṭhâpitâya Girijâliṅgana-saṅkrânta-gha..... kucha-kumbha-kuṅkuma-paṅkilôra-sthaḷâya su.... ..varatara....sarasa.... kaḷâ...châru-mauḷayê । praṇata-surâsura......laṅkrita...chittâya praṇa-târtti-hantâ...........achirâtmanâ bhûti.........tanuja...vêtanâya cha Šaka-varshasya dvir-uttara-dvi-šatâdhika-sahasratamasya Pramâthi-saṁvatsara ....šukla-tṛitîyâyâm Âdivârê pûjanârtham arttham akalpayat । ayam êvârthaḥ Karṇṇâṭa-bhâshayâ sa-vištaraṁ varṇyatê । svasti samasta-bhuvanâ-šrayaṁ šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara Dvârâvatî-pura-varâ-dhîšvaraṁ Yâdava-kulâmbara-dyumaṇi sarbbajña-chûḍâmaṇi malerâja-râja malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-šûran êkâṅga-vîra Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava Magara-râjya-nirmmûlana Chôḷa-râjya-sthâpanâchârya Pâṇḍya-râjya-samud-dharaṇa nissaṅka-pratâpa-chakravartti Hoysaḷa-šrî-Vîra-Nârasiṁha-Dêvaru nija-râjadhâni-Dôrasamudrada nelebîḍinoḷu pṛithvî-râjyaṁ geyuttirppudu । svasti šrîman-mahâ-vaḍḍa-byavahâri...nânâ-dêši-Maleyâḷa-mukhyaru..nurûpa-vibha-va-vidyâ varji tan ôjô-môkshaṇa-.......yâ-saktan aṅgîkṛita-jana-paripâlana-pravîṇa parôpakâra-niratarum mita-vâkya-parišuddha-vaṁšarum šrî-Lakshmî-Nârâyaṇa-pada-padmârâdhakarum ...... bhagavatî-šrî-pâda-bhaktarum šrî-Nîlakaṇṭha-pada-paṅkêruha-bhakti-makaranda-sêvâ-sammada-sakta-matta-chitta-chañcharîkarum appa Puḷiyavaḍambu-Paramêšvara-Nâyakaru । tamma tande Nâraṇa-Nâyakaru tâvu mâḍida Nârâyaṇapurada agrahâra.....tamma dharmmagaḷige Nambi-Nâyakaru â-Nârâyaṇapuradalu pratishṭhe mâḍida šrî-Nîlakaṇṭha-dêvara šrî-kâryakke dhârâ-pûrvvakam mâḍi koṭṭa akshiṇi-âgâmi-samasta-baḷi-sahita akhaṇḍitav appa 2 vṛittiyinda huṭṭuva dhânyâya-suvarṇṇâ-yav-oḷagâda ellâ-vastuvanu â-Nâraṇa-Nâyakarum šubha-purav âda.....Nâraṇa-Dâsara......rige dânav âgi......nikshêpa-akshîṇi-âgâmi-samasta-baḷi-sahita akhaṇḍitav appa hosa-vṛittiya...vutpattiyoḷage â-grâma-mariyâde vummaḷigaḷa siddhâyagaḷa kaḷadu vuḷidavanu šrî-Nîlakaṇṭha-dêvara šrî-kâryakke dhârâ-pûrvvav âgi koṭṭa â-hosa-vṛittiya vutpattiya vastuvanu....Paramêšvara-Vâsu-dêva-Nâyakaru......vîrôttaman ati-bhâsura-rûpa-Kandarppa sva-vibhava-tira-skṛita-Dêvêndra-darppan appa pratâpa-Hoysaḷa-šrî-Vîra-Nârasiṅga-Dêv-arasarim dhârâ-pûrvakav âgi haḍeda Âsandi-nâḍ-oḷagaṇa Gâṇadahâḷu-Sâdarahaḷḷi-Paḍu-vaṇahaḷḷi-sahita prasiddha-sîmâ-samanvitav appa Lokkiya samasta-baḷi-sahita

prati-varsha ikkuva siddhâya-ga 532 pa....â-Lokki-Brâhmarige biṭṭa ga 60... uḷada honnanu samanâgi nâlku-bhâgava mâḍi Nârâyaṇapurada šrî-Lakshmî-Nârâyaṇa-dêvarige koṭṭêvâgi nûṟana....Nambi-Nâyakaru â-Nârâyaṇapuradalu pratishṭheyaṁ mâḍida šrî-Nîlakaṇṭha-dêvarige â-Vâsudêva-Nâyakaru dhârâ-pûrvvakaṁ mâḍi koṭṭa bhâga vondaṟinda....nû...vatta â-Paramêšvara-Nâyakaru tâvu । svasti šrîmanu-mahâ-maṇḍalêšvara Kulôttuṅga-Chôḷa šrî-vîra-Chaṅgâḷuva-Mali-Dêv-arasariṁ dhârâ-pûrvakaṁ mâḍi haḍadu prasiddha-sîmâ-samanvitav appa Kaṇṇamaṅgalavanu samavâgi nâluku-bhâgiya mâḍi Lakshmî-Nârâyaṇa-dêvarige koṭṭa bhâge eraḍan uḷiye šrî-Nîlakaṇṭha-dêvarige koṭṭa bhâgiy-ondaṟinda huṭṭuva ellâ-âyavanuṁ । itala..Maṇṇâkâ-..šrî-Paramêšvara-Nâyakaru â-Nîlakaṇṭha-dêvarige amṟitapaḍi-voḷagâda-samasta-bhôgakke â-dêvara pûjakar-oḷagâda ellâ-anujîvi-janara........jîvita-voḷagâda-samasta-viniyôgârtthav âgi Šaka-varshada 1202 Pramâthi-saṁvatsarada Phâlguṇa-su 3 Â । kalpisida....kuḷa šrî-Nîlakaṇṭha-dêvara tri-kâlada naivêdyake akki ko...... hesaṟu.....bella 3 bâḷeya-haṇṇu........(13 lines following contain details of grant)

90

At Haḷebiḍ, on the wall near the south entrance of the Hoysaḷêšvara temple.

Svasti šrî jayâbhyudayaš cha Saka-varshada 1203 ṟaneya Vishu-saṁvatsarada Mârggašira-šu 10 Sômavârad andu šrî-Hoysaṇêšvara-dêvarige Chaitra ba 2 ya dina vôkuḷiya abhishêkakke bîja-vonnâgi Pâp-arasara Sôvaṇṇanavaru koṭṭa gadyâṇaṁ nâku Tirinalûra-Nâyakara magaḷu Raṅganîli koṭṭa gadyâṇaṁ vondu varsha 1 ke paṇav eraḍu â-ba[ḍ]ḍiyalu Bhaṇḍâri-Ponnaiya bhaṇḍârada vôlagada mêle koṇḍa gadyâṇav ondu (.....dake gadyâṇaṁ) ke haṇav eraḍaṟa baḍ[ḍ]iyaṁ ......Vithapanu Balêšvara-dêvara paricha[r]yada vôlagada mêle koṇḍa gadyâṇaṁ(v)eraḍu paṇav aiydu sûḷâyita-Dêvapanu tanna.........

91

In the same place.

Svasti vijayâbhyudayaš cha Saka-varsha 1208 neya Sarvvajitu-saṁvatsarada Ashâḍha-su 1 Šukravârad andu šrî-Hoysaṇêšvara-dêvara iṇḍeya Benakana bîja-vonnu ga 1 nû â-dêvara sûḷâyita-Dêvapana.....na ardda sûḷâyitikeya vôlagada pra..da mêle horage varsha 1 ke paṇav eraḍaṟa baḍiyalu koṇḍa ga 1 yî-honna baḍika......drapada-šudha-chavatiya khajâyake koḍuta bahanu

92

In the same place.

Šrî-kântâ-kântôdara- ।
kôkanadoḷag ogeda noludu sṛishṭig adhîšaṁ ।

nâkâdhîśvara-vandyaṁ |
lôkêśaṁ Brahman amaḷa-kîrtti-nidhânaṁ ||
Vanajajan ôtu mânasa-su-putraran aty-adhika-prasiddharaṁ |
manad anurâgadinde paḍedaṁ nava-saṅkhyeyin alliy Atriy emb |
anupama-puṇya-puñjan uditôdita-vikraman udgha-têjan â- |
tana nija-kîrtti varttise Pitâmahanind adhikaṁ tri-lôkadoḷ ||
â-Sarasîjasambhavana mânasa-nandanan Atriy ormme Kañ- |
jâsana-Vishṇu-Rudraran upârjjise mechchiy avar prasannar âd |
â-samayânurâgadoḷe nîv enag âtmajar âgim end enal |
bhâsura-têjar udbhavisidar tri-jagônnata-kîrtti-bhâjanar ||
Hari Dattâtreyan Agajâ- |
varanê Dûrvvâsan Abjajaṁ Chandraṁ bhâ- |
sura-chitta-tama-dṛigôdbhava- |
r uru-tejaḥ-puñjar âdar Atrige putrar ||
â-mûvar-ddêvar-aṁśôdbhavar-oḷag adhikaṁ châru-târâḷi-śôbhi- |
byômâdhiśaṁ chakôrî-chaya-hṛidaya-sukhânanda-kandaṁ Triṇêtrô- |
ddâmôdyaj-jûṭa-dêśôjvaḷa-ruchira-sudhâ-rôchi-dig-byâpi Chandraṁ |
bhûmîśôtpattiy âyt âtana pesar esaviṁ Sôma-vaṁśâvatâraṁ ||
Târâdhîśa-tanûbhava- |
n ârindaṁ chaluvan âgi Saumyan enippaṁ |
dhâriṇiyaṁ rakshisalu Pu- |
rûravanaṁ paḍedan avanig avanê dêvaṁ ||
châru-Purûravôvvipana nandanan Âyu-narêndran âtaniṁ |
dhâriṇipâḷakaṁ Nahushan â-Nahusha-kshitinâthan-âtmajaṁ |
śûra-Yayâti-bhûbhuja. . . .kutûhaḷan abdhi-vêshṭitô- |
dâra-dharitri-vistṛita-yaśaṁ paḍedaṁ Yaduv-emba-chakriyaṁ ||
â-Yadu-vaṁśadoḷ. . .vîrada châgada bhôgad oḷpin â- |
khyâyike tannoḷ oppe dhariṇî-bharamaṁ bhujadalli tâḷdi koṇḍ |
âyata-chittadiṁ jagaman uddharisitt ati-têja. . . . |
sthâyiy enalke vikramadin âḷdan iḷâtaḷamaṁ Saḷôrvvipaṁ ||
śrî-sampattiya Śaśapura- |
Vâsantî-vâsav alli siddha-munîndraṁ |
lês ene Saḷaṅge vidyâ- |
bhyâsaṁ geyyuttam irddan irpp-annevaraṁ ||
aḷaviyoḷ erddu pâyva puliyaṁ muni hoy Saḷay enda tat-kshaṇaṁ |
seḷeyoḷ aḍarttu poydu seḷeyan negapalk atichitrav âdud â- |
seḷe-goneyalli nêlva huli yettida sindav enalke kîrttiyaṁ |
taḷeda Saḷaṅge Hoysaḷa-vesar prakaṭîkṛitav âytu lôkadoḷ ||
śrîmadd-Hôysaḷa-chakravartti Vinayâdityâvanîśaṁ yaśaḥ- |
prêmaṁ śrîy-Ereyaṅga-Dêvan adaṭaṁ śrî-Vishṇu-bhûvallabhaṁ |
bhûmîśaṁ Narasiṁha-chakri balavad-Ballâḷa-bhûpam jayô- |

ddâmam̐ šrî-Narasim̐ha-chakriy avarim̐ šrî-Sôma-bhûmîšvaram̐ ॥
šrî-Sômêšvara-chakrigam̐ vara-jaya-šrî-Bijjalâ-Râṇigam̐ ।
bhû-saubhâgya-nidhânan ûrjjita-baḷm̐ šrî-Nârsim̐ham̐ jayâ- ।
vâsam̐ Vâsava-têján udbhavisidam̐ sâhitya-sarbbajñan emb ।
â-sampatti dharitriyoḷ pasarisal vîrâvatârôrvvipam̐ ॥

ant â-Hoysaḷa-bhuja-bala-Vîra-Nârasim̐ha-Dêv-arasaru Šaka-varshada 1192 neya Pramôda-sam̐vatsarada Kârttika-šu 3 Â । Visaṇa-Jaṭṭiyara maga Hâthi-Jaṭṭiyar šrî-Hoysaḷêšvara-dêvaralliya Nimbajâ-dêvige Hagaṟe-Hâludoṟey-oḷagaṇa Suṅkeyahaḷḷiyalu vṛittiy-ondanu tat-kâlôchita-kraya ga 20 num̐ koṭṭu koṇḍan â-vṛittiya siddâya kiṟukuḷa abhyâgata hodake besage utsâha oḷagâyit-ellavum̐ sarbbamânyam âgi â-vûra siddâyada voḷage kuḷam̐ kaḍsi šrî-Vîra-Nârasim̐ha-Dêvarasara kaiyalu Hâthi-Jaṭṭiyaru dhâreyan eṟasi-koṇḍu â-vṛittiya siddâya gadyâṇam̐ mûṟu paṇav êḷu â-ga 3 paṇam̐ â-Nimbajâ-dêvige pañcha-parbbada. . .saluvantâgi Hâthi-Jaṭṭiyaru dhârâ-pûrbbakam̐ mâḍi biṭṭa datti । î-vṛitti âdhi-krayakke salladu ॥ (usual final verse) šrî-Malaparoḷu-gaṇḍa

93

In the same temple, on the Prauḍharâya pillar.

(East face) Namas tuṅga etc. ॥

Srî-yuvatîšvaran abja-da- ।
ḷâyata-lôchana. . . . . ।

(27 lines almost effaced)

(North face) . . . . .varyyam̐ ।
ghana-sauryyam̐ giri-dhairyyam̐ ।
janaparoḷ Eṟeyaṅga-bhûpan Aṅgaja-rûpam̐ ॥

va ॥ ant ây-Eṟeyaṅga-Dêvaṅgav Êchala-Dêvigam̐ puṭṭi neṭṭane kaṭṭâlgaḷum̐ jaṭṭigarum enisi sogayisuva Ballâḷa-Dêvam̐ Vishṇuvarddhana-Dêvan Udayâditya-Dêvan emb â-mûvaroḷ orvvam̐ ।

danujara. . . mum̐ nirmmû- ।
ḷ anamam̐ mâḍalke puṭṭidam̐. . . .Kṛishṇam̐ ।
manam oldu bhûpa-kuḷado- ।
ḷ udayisi baḷedante Vishṇuvarddhanan âdam̐ ॥

va ॥ ant â-Vishṇuvarddhanam̐ baḷedu. .likam̐ ।

eḷeyam̐ sâdhisi Koṅga-bhaṅga. . . . . .ram̐ geldu dôr- ।
vvaḷadim̐ kappaman eyde Koṅgaḍiganam̐ beṅkoṇḍu Gaṅgôrvvigam̐ ।
chaladim̐ kûḍe Noṇambavâḍi-mahigam̐ šrî-Kṛishṇavêṇî-nadî- ।
jaladim̐ dakshiṇa-bhûmigam̐ patiy enal šrî-Vishṇu kaṅg oppidam̐ ॥

vachana ॥ antu Gaṅgavâḍi-tombhatt-aṟu-sâyiramam̐ Heddoṟe mêrey âgi dushṭa-nigraha-sishṭa-pratipâḷanam̐ geydu Sâhasa-Gaṅga-Hoysaḷan emba hesaru modal-âgi bhuja-baladim̐ paḍeda guṇa-nâmaṅgaḷ-anêkadind oppuva Vishṇuvarddhana-

Dêvaṅgaṁ kshîra-sâgaradoḷ ogeda Lakshmî-kânteg eṇey enisida Lakshmâ-Dêvi-gaṁ puṭṭida Nṛisiṁha-nṛipana janmôtsavav entendoḍe ।
jananiya garbhadind ogeda lagnada mêle baḷikke yâmadoḷ ।
janakan arâtiyaṁ kaviye kâḷagadoḷ neṟe kondu geldu band ।
anunayadiṁ Pratâpa-Narasiṁhan enal hesar iṭṭu paṭṭamaṁ ।
janiyisid-andu kaṭṭidan enal dorevettudu râjya-sampadaṁ ॥
va ॥antu puṭṭid â-devasadiṁ taguḷdu tanna lalâṭa-paṭṭadoḷ paṭṭa. . . rañji. . . .
. (west and south faces effaced)

95

In the same temple, on the wall west of the Prauḍharâya pillar.

. . Manmatha-saṁ-Vayiŝâkha-su 1 Â-d-andu ŝrî-Hoysaṇêŝvara-dêvara Kârttika . . . 10 miya darmmakke raṅga-viḷeykaṁ koṭṭa ga 1 yî-honnanu Mâdaṇṇanvara maga Sovaṇṇa koṇḍu â 15 ma. . . eṇṇege baḍi pa 2 va koḍutta-bahanu

97

Dundubhi-saṁvatsarada Bhâdrapada-ŝu 15 Bṛi । d-andu ŝrîman-mahâ-pradhâna-Harihara-daṇṇâyakaru Pañchikêŝvarada-dê. . . . bîja-vonnâgi. . . . . nn eraḍu. . . . . gadde. . . . . vaṇṇagaḷige gadde. . . . .

98

In the same temple, on the west wall between Strîliṅga and Pulliṅgêŝvara temples.

(From the beginning to vîrâvatârôrvvipam in line 37, corresponds with No. 92) antu Hoysaḷa bhuja-baḷa ŝrî-Vîra-Nârasiṁha. . . . . . râjadhâni-Dvârasamudrada nelevîḍi-noḷe sakaḷa-sâmbrâ. . . . . . râjyam geyyuttam iralu tat-pâdôpajîvigaḷ appa Râma-chandra-jî. . . . vara makkaḷu Birada-Jaṭṭiyar. . . . . Saka-varshada 1182 ne . Raudri-saṁvatsarada Mâgha-ŝuddha 11 Bṛihaspativârad andu . . . Hoysaḷ-êŝvara-dêvara dêvâlyadoḷage ŝrî-Nimbajâ-dêvi. . ruṁ mâḍi ŝrî. . . . . mahâjanaṅgaḷu. . . . . . . koṭṭa ga. . . . . Sriṅgâri. . . . . râte-dêvige koṭṭa ga. . . . . eṇṭu a-parivârada. . . . . â-chandrârka-târaṁ-baraṁ salvudu. . . . . dîvigege koṭṭa datti (usual final verse). . . . .

99

At the same place, on another side.

Hêmaḷambi-samvatsarada Âŝvayuja-ŝu 10 Bṛi । mâlagâṟa-Biṭṭayyanavara. . . . . .ŝvara-dêvara dharmmakke koṭṭa bîja-vonnu ga 1 â-mahâjanaṅgaḷu â-dêvara su. . . . ge dharmma-vaḍḍiyalu koṭṭa ga 1

100

At the same place.

Šrî Hêmaṇambi-saṁvatsarada Âšvayuja-šu 1 Sô-d-andu šrî-Hoysaṇêšvara-dêvara Pañchikêšvara-dêvarige kambbâṟa-Nâch-arasaru â-mahâjanaṅgaḷa kayyalu bîja-vonnâgi koṭṭar avara sênabôva-Kâcharasama Mâchayyaṁ koṭṭa ga 1 antu gadyâṇa 5 nu â-dêvara mahâ...gaḷa kayyalu â-kôlukâṟa-Dâsayyanuvaṁ damma-va[ḍ]ḍiyâgi hoṅge yippaṇavin[a]vôpâdiyali varišaṁ-prati tetthên endu â-Dâsayya koṇḍa gadyâṇaṁ aidu â-saṁvatsaradali â-dêvara mahâjanaṅgaḷa kayyalu voḍḍara Mâdeya-Nâyakanu bîja-vonnâgi hoṅge yippaṇavinôpâdiyali koṇḍa ga 1 Sâma-vêdi-Bâskarayyanu vôdi bîja-vonnâgi koṭṭa ga 1 antu ga 2 â-dêvara voḍḍara Mâdayya-Nâyakanu bîja-vonnâgi varshaṁ-prati ga 2 ke pa 4 teṟevanu â-Nâch-arasara aḷiy-Appaṇa....â-mahâjanaṅgaḷu mattaṁ Mâra-bôvaṁ ....koṭṭa bîja......

101

.....mahâ-pradhânaṁ Ammaṇṇa-daṇṇâyakaru Khara-saṁvatsarada Bhâdrapada-bahuḷa-pañchami.......d-andu šrî-Hoysaṇêšvara-dêvara Pañchikêšvarada vôdida Brâhmaṇara pûjegôsuga â-mahâjanaṅgaḷa kayyalu dharmma-va[ḍ]ḍiyalu bîja-vonnâgi koṭṭa gadyâṇaṁ mûvattu adanu vôlagav-uḷḷavarige koṭṭa kuḷa । âchâryya-Râyaṇṇaṅgaḷu gadyâ 1 târkkîkada-Madhusûdana-Bhaṭṭaru ga 1 ârâdhaneya Hireyaṇaṅgaḷu ga 1 Tumbuḷa-Nârâyaṇa-Dêva ga 1 ârâdhaneya-Perumâḷe-Dêva ga 1 Kêšava-Dîkshitaru ga 1 purâṇada-Šrîraṅga-Bhaṭṭaru ga 1 pa 5 â-vâchaka Ammaṇa ga 1 purâṇada-Drôṇeya-Bhaṭṭaru ga 1 bâla-šiksheya Châmêšvara-Bhaṭṭaru ga 1 paṇa 5 Yajur-vvêda-khaṇḍikada Jakkaṇṇaṅgaḷu ga 1 pa 5 parichâra-Kommaṇṇa gadyâ 2 sâvâsi-Nâg-arasaru gadyâṇa 2 sâvâsi-Vissayya gadyâ 2 jôysa-Lakhayya gadyâ 2 parichâraka-Hoysaṇa-Dêva gadyâ 1 pa 5 Sûryya-dêvara siṅgâriy Appaṇṇa gadyâ 1 Kûtâṇḍa-dêvar-ârâdhaneya Nambiyaṇṇana maga Višvêšvara ga 2 pa 5 Kûtâṇḍa-dêvara hiriya-Višvêšvara ga 2 pa 5 kôlukâṟa-Ayyapa-Dêvana tamma Dâsayya ga 1 Narasiṁha-dêvara Narasiṁha-Bhaṭṭaru ga 1 antu 30 kkaṁ varshaṁ-prati baḍḍi ga 6 nuṁ â-dharmmakke â-mahâjanaṅgaḷu koṭṭu naḍasutaṁ-baharu ॥

102

Hêmaḷambi-samvatsarada Bhadrapada-su 14 Â । Šântigrâmada.....mâvana maga Siṅga-mâvanu Pañchikêšvara-dêvara dharmakke koṭṭa bîja-vonnu ga 2 â-vûra dê....malâkshiya Siṅgayyanu koṭṭa bija-vonnu ga I antu ga 3 ṟaṟa kuḷa â-dêvara........bala-dêvaṅge dharmma-vaḍḍiyalu koṭṭa ga 3

103

Svasti šrî Hoysaḷêšvara-dêvara dibya-šrî-pâda-padumârâdhakarum a......

jayatî nija-bhavana-nirjjita-Kailâsô Hoysaṇêšvaraḥ Šambhuḥ ।
jayati cha mahâjanô'yaṁ tat-pûjâ-jâgarûka-manâḥ ॥
niyatâ Brâhmaṇâs sarvê pâlayanti prati... ।
.....rasy uktaṁ dharmam abyâhataṁ sadâ ॥

sva-dharmma.... â-mahâjanaṅgaḷu.....ge koṭṭa bîja-vonnina kuḷa । (36 lines following contain details of the gift)..............

104

In the same place.

(Nâgari characters)

Svasti šrî jayâbhyudayaš cha Šaka-varshada 1202 neya Vikrama-saṁvatsara-da Chaitra-šuddha 1 Âdivârad andu । Amitapurada heggaḍe-Jakkaṇṇaṅgaḷ-aḷiya Poḷâḷuva-Dêvanu chhâtra-bhiksheya dharmmakke bîja-vonnâgi koṭṭa ga 1 purâṇada Šrîraṅga-Bhaṭṭôpâdhyâyara makkaḷu Haivaṇṇaṅgaḷu koṭṭa pa 8 dîkshitara-Dêvaṇṇaṅgaḷu koṭṭa pa 8 pâtrada âneya-Mâḷauve koṭṭa ga 3 voṅge varshav ondakke paṇav eraḍaṟa baḍḍiyalu šrî-Hoysaḷêšvara-dêvara bhaṇḍâri Ponnayya koṇḍa gadyâṇaṁ vondu । â-dêvara bhaṇḍâri Râmaṇṇa koṇḍa gadyâṇaṁ nâlku । 5 aidu-honnina baḍḍiyalu varshaṁ-prati chchhâtra-bhiksheya bêḍi banda Brâhmaṇarige koḍuta-baharu । â-saṁvatsarada Pushya-šuddha 7 Âdivârad andu । ......ge Bhôvaṇṇanu koṭṭa pa 8 Ballâḷêšvara-dêvage heggaḍe-Mayaṇanu koṭṭa pa 8 Kanageri-Goṭṭaya Châvâlu-Mâṇikâ-Dêvi koṭṭa ga 7 antu gadyâṇav eṟaḍanu â-bhaṇḍâri-Ponnayyanu Mattaṇḍanu avar-irvvara bhaṇḍâra-da vôlagada mêle ॥

105

In the same place.

Šrîmad-Âdaṇṇa pûjeya-dharmmake âchâryyaru-pramukhavâda dêvâlyada mahâ-janaṅgaḷuṁ adhyakshada Dâvaṇṇagaḷuṁ hoṅge varishakke paṇa-eraḍu hâga-eraḍaṟa baḍḍiyalu biṭṭa gadyâṇa ippattâṟu । šrî-Pañchikêšvara-dêvara dharma-khadaviseya pûjege adhyakshada Dâvaṇṇa biṭṭa gadyâṇa nâlku । šrîmatu-Hôsaṇêšvara-dêvara sthânadalu šrîmatu-piriy-arasi-Kêtala-Dêviyara sênabhôva Râmayya šrî-Pañchikêšvara-dêvara dharmma khadaviseya pûjege hoṅge varishakke haṇav-eraḍu hâgav-eraḍaṟa baḍiyalu âchâryyaru-pramukhavâda dêvâlyada mahâ-janaṅgaḷa vasadalu biṭṭa gadyâṇa nâlku । sênabhôva Mallayya biṭṭa haṇav aidu । sênabôva Vâmaiya biṭṭa haṇav aidu । sênabôva Mâchayya biṭṭa haṇav aidu ॥

106

Svasti šrî jayâbhyudayaš cha Târaṇa-saṁvatsarada Chaitra-šuddha-pâḍiva-Šukravârad andu šrî-Hoysaṇêšvara-dêvarige pâtrada Maṇigâṟa-Mâdavve koṭṭa paṭṭa-hûvu eraḍu sahita haraḷu eraḍ allade misuni-lokli tûkaṁ ga 30 । svasti srî manu mahâ-pradhânaṁ kumâra-Mallikârjuna-daṇṇâyakâra maga Bommaṇa-daṇṇâyakaru šrî-Hoyisaḷêšvara-dêvara Pañchikêšvara-dêvara dha viseya pûjege hoṅge varisakke haṇav-eradaṟa baḍḍiyalu âchâryy-pramukhavâda dêvâlyada mahâjanaṅgaḷa...biṭṭa gadyâṇa hattu ॥

107

Svasti jayâbhyudayaš cha Šaka-varsha 1195 neya Šrîmukha-saṁvatsarada Mârggašira-šuddha 11 d-andu šrîmanu mahâ-pradhânaṁ gâyi-gôvaḷa gaṇḍa-peṇḍâra manneya-jûbu.....daṇṇâyakaru šrî-Hoysaḷêšvara-dêvarige mâḍisi-koṭṭa....gadyâṇa êḷu-nûṟa-mûvatt-enṭu ga 738 šrî-Hoysaṇêšvara-dêvarige pâtrada âneya-Mâḷavve koṭṭa paṭṭa-misuni tûka ga 10 Gauri-dêviyara vuyâla-bâyanakke pâtrada âneya-Mâḷavve koṭṭa........

108

Gaurî-dêviyara vuyyâla-bâyinake šrî-Hoysaṇêšvara-dêvara pâtrada visa.... Lakhavve koṭṭa paṇav aidu pa 5 Mâcha-Nâyakana mommaḷu pâtrada Chandavve koṭṭa paṇav aidu

109

At the same place.

Šrîmukha-samvatsarada Phâlguṇa-šuda 6 Âdivara šrî-Hoyisaṇêšvara-dêva haḍuva Kallavveya......šrî-Pañchakêšvara-dêvara.......âgi koṭṭa gadyâṇa ......â-Biygati-dêvara kôlukâṟa Râcheyya..........Siriyavige hoṅge varsha 1 kke baḍḍi pa 2..........ḍa ga 2 pâ 5 âvujiga Bommayana maga Mâyaṇanu šrî-Pañchakêšvara-dêvara dharma-vaḍḍige bîja-vonn âgi koṭṭa gadyâṇav aidu Âchiya kôlukaṟa Hariyaṇṇaṅge hoṅge varushav ondakke baḍḍi pa 2 ṟa lekka-dallu koṇḍa ga 2 maṅgaḷa mahâ srî srî

110

In the same temple, on the wall to the left of the main entrance of the Strîliṅgêšvara temple.

Svasti šrî jayâbhyudayaš cha Šaka-varusha 1201 neya Pramâthi-saṁvatsarada Kârttika-suddha 10 Bri-vârad-andu šrî-Hoysaṇêšvara-dêvarige Šivarâtriya mahâ-parbbake bandu jâgarava mâḍidavarugaḷige samârâdhane pâraṇe â-dêva-ra meṟhava mâḍuvantâgi â-dêvara pâtrada âneya-Mâḷauve yî-dharmmake bîja-

vonnâgi koṭṭa gadyâṇaṁ mûṟu â-dêvara âvujiga Bommaiyana magaḷu pâtrada Nâgauve bîja-vonnâgi koṭṭa gadyâṇaṁ eraḍu Kêtalêšvarada Bommacha-Nâyakana mommaḷu pâtrada Chandauve koṭṭa gadyâṇaṁ vondu Kîlârî-Bommayyana mommaḷu pâtrada Gôpavve koṭṭa gadyâṇaṁ vondu pâtrada Chiṇṇayana Dêvavve koṭṭa haṇa ayidu dîkshitara-Dêvaṇṇaṅgaḷu koṭṭa gadyâṇaṁ vondu â-dêvara bhaṇḍâri-Bhîmaṇṇa-chakravarttiya makkaḷu Ponnayya Râmaṇṇa koṭṭa gadyâṇaṁ eraḍu paṇa aidu aṅga-rakka Jakeya-Nâyakana maga Kêteya-Nâyaka koṭṭa gadyâṇav ondu â-dêvara yiṇḍeyi Purushôttama-Dêvaru koṭṭa gadyâṇaṁ vondu â-dêvara sâvâsi Visayya koṭṭa paṇa aidu â-dêvara âratiya-Hâchanu koṭṭa paṇa aidu â-dêvara aṅgharika-Jôgeya-Nâyaka koṭṭa paṇa aidu Hoysaṇêšvara-dêvara kambada Bûchaveya makkaḷu pâtrada Vissave koṭṭa gadyâṇaṁ ondu âkeya taṅge pâtrada Lakhave koṭṭa gadyâṇaṁ ondu â-dêvara oḍḍara-nâyaka Gaurayya koṭṭa haṇa aidu

111

Plava-saṁ Mâgha-ba 14 Sô-d-andu šrî-Hoysaṇêšvara-dêvara madaḷeya Mayilayana magaḷu Malave â-dêvara Sivarâtriya dammake â-dêvara mâlegaṟa Dêvaṇṇana maga Guḍiganu tanna nâyakatanada vôlagada mêle â-Malave darmmake koṭṭa ga I pa 5 â-Malaveya mêle munn uḷadu haṇav aydu antû gadyâṇaṁ eradanû â-Malaveya kayalu â-Guḍiganu bîja-onnâgi kaḷadukoṇḍu varushaṁ prati haṇa nâkanû teṟutta bahanu ||

112

At the same temple, on a pillar in the west enclosure.

(North face) Šrî

namas tuṅga- etc. ||
šrîyaṁ Šrîdharan âyuvaṁ Vanajajaṁ Gaurîvaraṁ kîrttiyaṁ |
kâyakk oppuva kântiyaṁ vidhu dinêšaṁ têjamaṁ Bhôginî- |
jyâyaṁ bhôgaman eṇbaruṁ dig-adhipar tan-tammoḷ uḷḷ oḷpan old |
îyutt irkke kumâra-Lakshma-rathinî-nâthaṅg ati-prîtiyiṁ ||
Šrî-dayitaṁ Yadu-kuḷadoḷa- |
g âdaṁ Saḷan emban orvva-nṛipan â-nṛipanind |
âdudu Šašakapuram adarkk |
âd adhidaivaṁ Vasanta-vallabhey emboḷ ||

va || â-nṛipôttaman â-Šašakapurada Vâsantikâ-dêviyan ârâdhisuva samayadoḷ adond âbhîḷa-šârddûḷaṁ pâydoḍe | keladoḷ irdd upadêšakanum uttara-sâdhakanum appa Jina-munipôttamaṁ bettava seḷeyi nîṁ puliyaṁ poy Saḷay endoḍ â-Saḷa-nṛipaṅge Poysaḷâbhidhânam âdud â-šârddûḷaṁ patâkâ-pravirâjita-chitra-chihnam âdud | â-Poysaḷânvayadoḷ âditya-têjaṁ Vinayâdityan embôn apratima-pratâpaṁ narapan âdôn | âtan-âtmôdbhavan î-dharâvanitegav Êchala-Dêvigav eṟeyan Eṟeyaṅga-Dêvan embôn arasan âdôn | âtan âdi-kshatriya-pavitraṁ

kadana-Triṇêtran | â-samyaktva-chûḍâmaṇige ratna-trayaṅgaḷ udbhavisuvante | Ballâḷa-Dêvanuṁ Biṭṭi-Dêvanum Udayâditya-Dêvamum emba mûvar arasugaḷ âtmajar âdor avaroḷe Vishṇuvardhanane višada-yašô-virâjitan âdoṁ ||

vṛi || â-Vishṇu-kshitipâlakaṅge tanujâtaṁ Nârasiṁhôrvvipaṁ |
bhû-vandyaṁ tanujâtan â-nṛipa-varaṅg ambôdhi-maryâdey-âd- |
î-višvambhareyaṁ nijônnata-bhuja-stambhâgradoḷ tâḷdidaṁ |
Dêvêndrâdri-samâna-mâna-mahimaṁ Ballâḷa-bhûpâḷakaṁ ||
dvishad-urvvîpâlaraṁ vikrama-guṇa-niḷayaṁ Vîra-Ballâḷa-Dêvaṁ |
vishamâraṇyaṅgaḷoḷ nirjjara-yuvatiyar-utsaṅgadoḷ tamma râjyâ- |
bhishava-byâsaṅgadoḷ saṅgaradoḷ eḍaṟi benn ittaraṁ sattaraṁ tann |
ishuviṅg ûḍâgad âḷ-âdaran irisidan êṁ bhûpar int âgavêḍâ ||
Nṛiga-Naḷa-Nahusha-Yudhishṭhira- |
Sagara-Bhagîratha-Diḷîpa-Puruputs-Âyur- |
gGaganachara-Bharata-Râmâ- |
digaḷ aḷavê negaḷda-Vîra-Ballâḷa-nṛipaṁ ||
nṛipar âruṁ Vîra-Ballâḷanoḷ adirade mâṟâm(ta)parê mîṟi šârddû- |
ḷa-patâkâ-daṇḍam aḷḷâḍidoḍe manadoḷ aḷḷâḍuvar ppulle-viṇḍan- |
te polaṅ-goṇḍ ôḍuvar poṇmida bhayad odaviṁ saṅgara-kshôṇi. . . |
. . . . . .gâmpu vêḍ âv aṟiyadar oḷarê kâḍuv-aṇm-uḷḷa gaṇḍar ||
Vikkeyan irppe. . . . . .ya Kôvaṇan irppa Hânugal |
Pokkile Saivuṇar vvalidu ninda negaḷteya Lokkiguṇḍi lô- |
kakke koḷalke bârad enip aggada Pâṇḍyana beṭṭu goṭṭa nîr- |
akkaradante (west face) Poysaḷana dhâḷiya gâḷige keṭṭuv allavê ||
giri-vana-jala-durggaṅgaḷa- |
n uravaṇiyiṁ pavivol agnivol grîshmadavôl |
irad oḍevudu suḍuvudu puḍi- |
vare tavipudu Yadu-nṛipâla-kôpâṭôpaṁ ||

vṛi || asad-âḷâpakke pakk-âgada nuḍi toḍardand ârumaṁ yuddhadoḷ bhaṅ- |
gisi gellaṁ-goḷva šauryyaṁ nered ereye budha-šrêṇi pûṇd îva dâna- |
byasanaṁ maryyâdeyaṁ dâṇṭade vasumatiyaṁ kâva kâruṇyam âvoṅg |
eseguṁ Ballâḷa-Dêvaṅg eseguv amama bhûpâḷar int âgavêḍâ ||
ene negaḷd â-nṛipôttamana mantri-šikhâmaṇi vandi-bṛinda-Nan- |
dana-vana-mâdhavaṁ kharakara-pratimôrjjita-têjan âhavâ- |
vaniyoḷ arâti-bhûbhujaran ikkuva takkina Vikramârjjunaṁ |
manuja-Mahêšvaraṁ kuvara-Laksman anindita-vîra-vaṁšajaṁ ||

ka || aramane toṭṭile negaḷv â- |
daram adu bây-eṇṇe dâdiyar ttann-antaḥ- |
puram ene Ballâḷa-nṛipaṁ |
poreda magaṁ kuvara-Lakshma-daṇḍâdhîšaṁ ||
guruvuṁ daivamum âḷdane |
paratregaṁ tanag ihatregaṁ peṟan orvvaṁ |

tanag illa daivam ill ene |
dhareg esedoṁ kuvara-Lakshma-daṇḍâdhîśaṁ ||
aramane neramane naṁ . . |
narapati tanag âpta-parijanaṁ sachivar enal |
dore-vaḍedaṁ Ballâḷana |
purad aḷavige kuvara-Lakshma-daṇḍâdhîśaṁ ||

vṛi || âtana kânte Kantuvina kântege Râmana bhâmeg Abjasañ- |
jâtana chitta-vallabhege Rudrana mey-voḍavâda Bhûdharôd- |
bhûtege chandran-aṅganege nâgana nâgiṇig îke pôlve yî- |
bhûtaḷadoḷ peṟar ddoreye Suggala-Dêvige râya-râṇiyar ||
vârija-darppaṇêndu-mukhi vâraṇa-haṁsa-mayûra-yâne kal- |
hâra-kuraṅga-machhya-nibha-lôchane kôkiḷa-châru-kîra-vî- |
ṇâ-rave kôka-tâḷa-phaḷa-hêma-ghaṭa-stani yendoḍ ârum î- |
dhâriṇiyoḷ vadhûttamege Suggala-Dêvige pôlvey apparê ||
î-dhareyoḷ negaḻte-vaḍed irdda patibratad unnatike tâṁ |
sâdhane-vôytu mun-negaḻd-Arundhatiyoḷ paded îgaḷ îkshisal |
sâdhane-vôytu pempu-vaḍed irdda patibratad unnatikke La- |
kshmîdhara-daṇḍanâthana manaḥ-priye Suggale-Dêvi-râṇiyoḷ ||
âḷ aras emba bhêdam initappoḍam ill ivaralli têjamuṁ |
lîḷeya râjya-chihnamumav irvvaroḷaṁ saman enduv embinaṁ |
pâḷisuvar ddharâ-vaḷayamaṁ paramôtsavadinde Vîra-Ba- |
llâḷa-nṛipâḷanuṁ kuvara-Lakshma-chamûpanum êṁ sa-puṇyarô ||

va || emba negaḻtegaṁ pogaḻtegam orbbuḷiyâd irvvara jasamum urvviyoḷ parvvipa gaṇḍu-goṇḍu pasarise ||

vṛi || dhanamuṁ prâṇamum emb ivaṁ kuvara-Lakkshmaṁ Vîra-Ballaḷa-Dê- |
vana dânônnatigaṁ jayônnatigam îyal pûṇdu mund iṭṭu Râ- |
mana bîḍiṅg Aṇuvaṁ Yamâtmajana bîḍiṅg Arjjunaṁ Chandrajû- |
ṭana bîḍiṅge Kumâran irppa teṟadiṇd irddappan êṁ dhîranô ||
sâdhisi koṭṭan âḷda Yadu-vaṁśa-namêruge kûḍe dakshiṇâṁ- |
mbôdhi-varaṁ dharâ-vaḷayamaṁ budha-koṭige kôṭṭan artthamaṁ |
sâdhane-vôytu sarvva-nidhiy embinegaṁ dorey âr kkumâra-L- |
kshmîdhara-dêvanoḷ pati-hita-kramadoḷ paded îva-dânadoḷ ||
vinaya (south face) da permme Lakshmige vivêkada mey-śiri Vâṇig âśritargg |
anunayadindam îva-bage dâna-guṇakke kaḍaṅgi saṅgarâ- |
vaniyoḷ arâtiyaṁ tavipa takku jayâṅganeg îgaḷ alte ne- |
ṭṭane dorevettud î-kuvara-Lakshma-chamûpanoḷ âda saṅgadiṁ ||
ekka-vadan dal î-kuvara-Lakkeyan âḍida mâtu kalloḷ iṭṭ- |
akkaradante satya-paripâḷana-śîḷaman uḷḷuv âva-kâ- |
ryyakkam anartthakaṁ peṟara mâtu vichârisi nôḍe nîroḷ iṭṭ- |
akkaradante satya-paripâḷana-śîḷaman uḷḷav elliyuṁ ||

aṟuvatta-nâlku-kaḷegaḷo- |
ḷ aṟiyada kaḷey illa kuvara-Lakshma-chamûpaṅg |
aṟiyaduv eraḍ oḷav ill-ena- |
l aṟiyaṁ sôlt aṟiyan artthigaṁ pagevaṅgaṁ ||
âtaṁ pati-bhakti-saman- |
vîtaṁ Ballâḷa-bhûmipâlaṅge jagat- |
pûta-charitraṁ koṭṭaṁ |
vîta-bhayaṁ bâsheyaṁ pratâpa-vinûtaṁ ||
toḍaraṁ dêsege kâloḷ ikki paḍed artthaṁ bîsaraṁ-bôgadant |
oḍalaṁ rakshisi nambid-âḷdan-eḍaṟoḷ mattondu santânamaṁ |
piḍiv-udyôgadin irpp amâtyar eṇeyê Ballâḷa-Dêvaṅge saṅ- |
gaḍav entappeḍeyalliyuṁ kuvara-Lakshmaṁ tâne tâtparyadiṁ ||
toḍar eḍa-gâloḷ oppuvudu balligey ammada dhan. g ikke balp |
oḍarisuv ondu-bhaṅgiyoḷe pondoḍaroḷ toḍad-irdda pâpegaḷ |
toḍara toḍarppinoḷ toḍaral aṇmada bhâshey-amâtyar añji kâl- |
viḍidavol irppuvêṁ kuvara-Lakshma-chamûpatig int id oppade ||
muttina peṇḍeyaṁ Muraharaṁ Kanakâdriyoḷ andu Šêshanaṁ |
suttida-bhaṅgiyindam esed irppudu ponna toḍartt ad adriyaṁ |
suttida karṇṇikâra-vana-mâlevol irppudu koṭṭa-bhâsheg achch |
ottida-mâḷkeyiṁ kuvara-Lakshma-chamûpana pâda-padmadoḷ ||
toḍaruṁ pâpegaḷuṁ jhaṇajhjhaṇa-ravaṁ kaig aṇme vâmâṅghriyoḷ |
nuḍiyutt irppuvu koṭṭa-bhâsheg ivanoḷ matt ârum ên ârpparê |
nuḍidant aṇmal ad enduv emba nuḍiyaṁ Ballâḷa-Dêvaṅge kai- |
piḍiyuṁ kaṭṭida gêṇuv îtane valaṁ daṇḍêša-Lakshmîdharaṁ ||
târagey-ante taḷt eseva muttina mottadin âda gaṇḍa-peṇ- |
ḍâramum ikke champaka-navôdgamad-âmada-chalvan âḷdu vâ- |
mâruṇa-pâdadoḷ poḷeva pon-doḍaruṁ pati-bhakti-yukti-vi- |
stâra-kumâra-Lakshma-rathinî-patig oppuguv oppav anyaroḷ ||

ka || taḷa-taḷa-toḷaguttuṁ paj- |
jaḷisuva mauktikada peṇḍeyaṁ vishṇupadakk |
aḷavaṭṭud ondu Dhuva-maṇ- |
ḍalad andade kuvara-Lakshman aṅghriyoḷ esegum ||

va || â-kumâra-Lakshmîdharan amara-mahîdhara-samâna-mânônnataṁ | kîrtti-mahimônnataṁ | Ballâḷa-bhûmipâḷan-oḍa-doṟedu toḍaran ikke | tann âṇmana pati-bhaktige mechchi mechchu pochchaṁ-bôgade |

Jayasiṁha-kshitipâlakaṅge jagam ellaṁ baṇṇisal pûṇḍu bhâ- |
sheyan â-Suggala-Dêvi koṭṭa teṟadiṁ Ballâḷa-bhûpôttama- |
priya-putraṅge kumâra-Lakshma-rathînî-nâthaṅge koṭṭaḷ manaḥ- |
priyey î-Suggala-Dêvi bhâsheyan iḷâ-chakraṁ pogaḷvannegaṁ ||
eḍa-gâloḷ toḍaraṁ toḍarchchi patiyaṁ bêḷmâḍi ninn ondu pim- |
baḍinoḷ nilvavaḷ allen endu sukhadind uṇḍ uṭṭu kâlaṁ karutt |

aḍasal puchchaḷiv anya-kâminiyaraṁ ṟôḍâḍuvant ikkidaḷ |
toḍaraṁ Suggala-Dêvi tann eḍada-pâdâmbhôjadoḷ lîleyiṁ ||
dharege negaḻte-vett eseva-šaktige Šûdraka-bhûbhujaṅge bhâ- |
suram ene bhâshe tan (east face) neṟapuv aggada bîrara dayva-dayvadim |
bare su-bhaṭôttamar kkuvara-Lakshma-chamûpatig ittu bhâsheyaṁ |
dhare pogaḻvannegaṁ neṟapuv aggada vîrar ad ondu-sâsiraṁ ||
toṟed âḻdan-oḍane sâyade |
peṟag uḻidaṁ toṟedu satt avana vêḷe dal â- |
v aṟivev adan emba gaṇḍare |
toṟedar kkali-kuvara-Lakshman-oḍan ati-su-bhaṭar ||
vṛi || niṟisida vîra-šâsanada kal dorevetta yašônnatikkeyaṁ |
niṟisidud ashṭa-dig-vaḷayaḍoḷ dorey âvano pûṇḍa pûṇkeyaṁ |
neṟapuva balpinoḷ kuvara-Lakshma-chmûpatiy-annan endu tann |
eṟakade baṇṇikuṁ dharaṇi Hoysaḷa-Râyana gandha-hastiyaṁ ||
oḍadoṟed-âḻdan uḻḷoḍameyaṁ kavardâd eḍaralli tamma-nâṇ |
aḍigiḍe koṭṭa bhâsheg odavalk aṇamâṟade pinte bâḻva nig- |
gaḍi sachivarkkaḷaṁ naguvavôl esed irppudu vîra-šâsanaṁ |
poḍaviyoḷ endoḍ âr ddore Yadu-kshitipâlana mantri-Lakshmanoḷ ||
illada sallada bhâshege |
kallaṁ niṟisuvaran uṟade naguvavol irkkuṁ |
pallavisi kuvara-Lakshmana |
kalla kavalt eseva kânti dig-bhittigaḷoḷ ||
dore pati-bhaktige tannoḷ |
Garuḍaṁ Garuḍaṅge tâne dore peṟar âruṁ |
dorey allar emba teṟadiṁ |
dorey âduvu tanna Garuḍan-esev-âkṛitigaḷ ||
vîrada šâsanamaṁ munn |
âruṁ niṟisidavar illa Ballâḷa-dhari- |
trîramaṇana mantri-varaṁ |
vîra-bhaṭaṁ kuvara-Lakshma-daṇḍêšanavôl ||
tannoḍane toṟeda su-bhaṭara |
tanna manaḥ-priyeya tanna paramâyushyaṁ |
tann âḻdaṅg âyt enisida- |
n êṁ neṭṭane kaliyo kuvara-Lakshma-chamûpaṁ ||
âra manakke vîra-rasam achchariy âgiral uṇmi poṇmad old- |
âra-manakke harsha-puḷakaṁ tanuviṁ poṟapoṇmad îkshipand |
âra manakke bhîtiy odav-âgadu ninnaye pûṇke râya-sâ- |
dhâra-kumâra-Lakshma-rathinîšvara bhâvisuvandu nâḍeyuṁ ||
bhâsege tappuv aṅkada negaḻteya leṅkara-gaṇḍan embudaṁ |
bîsaram âgad uddharipoḍê todaḷ uddharipaṁ virôdhi-san- |
trâsita-vikramamaṁ kuvara-Lakshma-chamûvaran olda-mâḻkeyiṁ |
bhâseyan ittu puchchaḷivar allade bhâseyan uddharipparê ||

idu Ballâḷa-nṛipâḷakaṅge piriduṁ nityatvamaṁ mâḷpud a- ।
bhyudayakk âgaram endu baṇṇise jagaṁ bhâsvat-šiḷâ-štambhamaṁ ।
sad-aḷaṅkârada vîra-šâsanaman î-daṇḍêša-Lakshmîvaraṁ ।
sudatî-saṁyutam êṟidaṁ pati-hita-vyâpâramaṁ tôṟidaṁ ॥
kambada mêle Lakshmi-veras â-Garuḍaṁ-beras âdam aḷkaṟin- ।
daṁ budha (Stops here.)

113

At Haḷebiḍu, on a vîrakal in Chikkê-Gauḍa's field in the old fort.

Svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Banavâse-Hânuṅgallu-. .lasige-Noṇambavâḍi-goṇḍa-gaṇḍa Tailapana tale-goṇḍa-gaṇḍa bhuja-baḷa pratâpa-Hoysaṇa-Nârasiṁha-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyuttav ire tat-pâda-padmôpa-jîvi । svasti šrîmatu Saka-va 1142 neya Vikrama-saṁvatsarada Vaišâkha-suddha-paurṇṇami-Âdivârad andu Narasiṁha-Dêva Bijjaṇana be. . .dalli âneya kôl-gâpinge ekaṭigaraṁ karedu munna bavara anôjeyâge kaḷeva Mâcheya saṅga-ḍada ekkaṭigar mechche âneyaṁ pintikki kaikoṇḍu poysi Bijjaṇana daḷavaṁ kiḍisi turakamaṁ bâḷ-daleyaṁ tand oppise maguḷdu pariyisidalli Jasapâḷaṁ sura-lôka-prâptan âdaṁ । ant avar anvayav entendaḍe । Jasa-Nâyakana manô-nayana-vallabhe Rallu-bâyigaṁ Jase-Nâyakagaṁ â-yirvvarggaṁ puṭṭida Ek-kavegaṁ Kêta-Malla-Nâyakaṅgaṁ puṭṭidaṁ Dasa-Dêvaṁ ॥ ettida bhaṭaraṁ maled ettuva kudureya daḷamaṁ kâṇuttaṁ pariysi Dasa-Dêvaṁ ari-širadatt eragada mêle ॥ kâṇuttaṁ Bijjaṇa-daḷamaṁ Narasiṁha-Dêvan ekaṭiga saṅgaḍa kelada viṇḍige samara Dašamukhaṁ Dasa-Dêva ॥ saṅgaḍa nôḍalu pariysi kudureya daḷavaṁ beṅkoṇḍu mêlâḷan iṟidu turakamaṁ bâḷ-daleya tand oḍḍa-m-uṟivaṁ samar-aṅka-Bhimanuṁ jasa-dhavaḷaṁ ॥ Dasapâḷa-sâhaṇiya manô-naya-na-vallabhe sâhaṇiti-Sântavve nilisida kallu ॥ šrî šrî šrî

114

In the same village, on a stone near the Bhûtêšvara temple west of Beṇṇeguḍḍa.

Namas tuṅga etc. ॥
svasti šrî-priyan arjjunôrjjita-yašaṁ vâjîša-yânôtsavaṁ ।
nyastânanta-su-bhôga-bhôgi-vinutaṁ šrî-dharma-ramyaṁ jayâ- ।
bhyastaṁ sûkta-sudaršanâṅkan esedaṁ šrî-Vishṇu-sâmyânvayaṁ ।
trastânyâsura-râja-râja-Vinayâdityâvanî-vallabhaṁ ॥
â-Vinayâdityanoḷ akhi- ।
ḷâvani-pu. .kanoḷ agra-mahishî-padadind ।
â-vanite Keḷeyabarasi ma- ।
hî-visrute râjya-lakshmig eṇey enisirddaḷ ॥

â-dampatigaṁ bhuvanâ- ।
hlâda-pradan anata-ripu-nripâchaḷa-kuḷa-nir- ।
bbhêdana-kuḷiśaṁ kṛita-puṇ- ।
yôdayan Eṟeyaṅga-bhûpan udayaṁ-geydaṁ ॥
bhûvinutan enisid Eṟeyaṅ- ।
gâvanipâḷaṅge tan-manaḥ-priye vasudhâ- ।
dêvig eṇey enisid Echala- ।
Dêviye mâdêvi-vesaran ânt esedirddaḷ ॥
â-dampatige ॥
sal-lalita-vâg-vadhûṭî- ।
vallabhar ati-vipuḷa-sakaḷa-lakshmî-kântâ- ।
vallabhar udayaṁ geydar ।
vVallâḷaṁ Biṭṭi-Dêvan Udayâdityaṁ ॥
Hara-pâda-payôruha-shaṭ- ।
charaṇaṁ tân enisi sakaḷa-pârthivaraṁ tach- ।
charaṇakk eṟagipan avaroḷ ।
piriyaṁ Ballâla-Dêvan Îśvara-bhâvaṁ ॥
âtan-anujan enisida Vishṇu-bhûpâḷana parâkramam entendaḍe ॥
Tuḷu-dêśaṁ Chakragoṭṭaṁ Taḷavanapuram Uchchaṅgi Kôḷâḷav Êḷum- ।
male Vallûr Kañchi kaṇ-garvvisuva Haḍiyaghaṭṭaṁ Bayalnâḍu Nîḷâ- ।
chaḷadurggaṁ Râyarâyôttamapuri Tereyûr Kkôyatûr gGondavâḍi- ।
sthaḷamaṁ bhrû-bhaṅgadiṁ koṇḍ atuḷa-bhuja-baḷâṭôpan â-Vishṇu-bhûpaṁ ॥
bhû-vanitâ-stute sakaḷa-ka- ।
ḷâvishkrita-puṇya-puñja-vilasal-Lakshmâ- ।
Dêvi nija-ramaṇiy enal inn ।
ê-vêḷvudo Vishṇu-nṛipana mahimônnatiyaṁ ॥
â-dampatige tanûbhava- ।
n âdaṁ bhuvana-prasiddhan akhiḷa-kaḷâ-saṁ- ।
pâdana-paran udita-su.. ।
kôdayan enisirdda Nârasiṁha-nṛipâḷaṁ ॥
bandu kavid ari-baḷâmbudhi ।
nindudu Narasiṁhan-onde-sabaḷada moneyoḷ ।
binduvin andade munnaṁ ।
nindavol ambôdhi Râman-ambina moneyoḷ ॥
svasti samasta-ripu-nripâ ... sîmantinî-sîmanta-sindûra-reṇu-ghûrṇṇita-nija-pada-payôja । vividhârtthi-jana-kalpa-bhûja । nija-vijaya-lakshmî-prathita-bṛihat-prabandha-bandhura-kaṭaka-vikshêpâkshûṇa-vilakshya-vistârita-bhuja-daṇḍa । vipaksha-kshatra-kuḷa-kupita-Kâḷa-daṇḍa । nija-vijaya-prayâṇa-samaya-samudbhûta-svarṇṇa-kôṇa-nihita-gabhîra-bhûri-bhêrî-praṇâdâkampita-brahmâṇḍa-bhâṇḍa । samara-prachaṇḍa । ati-vipuḷa-sakaḷa-prâjya-sâmrâjya-lakshmî-sarvvâṅga-saṅgatâṅga । sahaja-saundaryya-nirjjitânaṅga । dara-daḷita-vadanâra-

vinda-prasarad-asarâḷa-sahaja-saugandhyâmanda-makarandâpahasita-mṛiga-madâmôda । Vâsantikâ-dêvî-labdha-vara-prasâda taraḷatara-târa-hâra-nîhâra-sâra-ghanasâra-kshîra-vârâśi-prapûra .... sudhâ-sâra-sannibha-nija-yaśaḥ-prakâśa haryaksha-sadṛiksha-madhya-pradêśa । ati-chatura-Bharata chitra-chamatkâra- ... vitata-ghana-suśîla hṛidya-vâdya-laghu-hastatâ-varya-châturya । asahâya-śaurya । uddaṇḍa-maṇḍaḷika-śiraḥ-khaṇḍana-prachaṇḍa-pañchâsya-tîkshṇa-daṁshṭrâyamâna-dôr-daṇḍa-maṇḍaḷa-maṇḍaḷâgra-samara-mukha-samuchitâgra । nere muṭṭe gaṇḍa daḷa muṭṭe gaṇḍa । gaṇḍa-bhêruṇḍa । jagadoḷe gaṇḍa । Yâdava-Nârâyaṇa । sakaḷa-kalâ-pârâyaṇa malerâja-râja । srî-Vishṇus-nripa-tanuja । malaparoḷ gaṇḍa । Lakshmâmbikâ-mukhâmbhôja-mârtt-aṇḍa । Ândhra-purandhrî-mâṇasa-saraḥ-khêḷana-râja-haṁsa । Siṁhala-mahiḷâ-mukhâmbhôja-haṁsa । Karnnâṭî-kaṭî-chañchat-kâñchana-kaṭisûtra । Lâṭa-vadhûṭî-kapôḷa-taḷa-likhita-śasta-kastûrikâpatra । Chôḷa-viḷâsinî-ghana-stana-kaḷaśa-kuṅkuma-paṅka । Gauḷâṅganâ-nêtrôtpaḷa-mṛigâṅka । Baṅgâḷa-bâḷikâ-lâvaṇya.......ṇitara-taraṅga । Mâḷavî-mukha-kamaḷa-sahajâmôda-makaranda-bhṛiṅga । śrîman-mahâ-maṇḍaḷêśvaraṁ Taḷakâḍu-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgal-Uchchaṅgi-goṇḍa bhuja-baḷa vîra-Gaṅga pratâpa-Hoysaḷa-Nârasiṁha-Dêvaru śrîmad-râjadhâni-Dôrasamudrada nelevîḍinalu pṛithvî-râjyaṁ geyyuttam ire । tatpâda-padmôpajîvi ॥

Yâdava-nṛipâḷa-kaṭakâ- ।
hlâdakaraṁ sakaḷa-gaṇaka-tiḷakaṁ kamaḷâ- ।
môdaṁ rârâjisuvaṁ ।
mêdiniyoḷu vibudha-kôtig ammaṁ Bammaṁ ॥
âtaṅge kânte viśva-vi- ।
nûte Raghûdvaha-Ramâ-suśîla-brata-vi- ।
khyâte budha-tatige rakshipa- ।
mâtey enal Kâḷiyayve pariranñjisuvaḷ ॥
â-Kâḷiyayvegaṁ gaṇa- ।
kâkaran enisirppa Bammaṇaṅgaṁ vidyâ- ।
prâkaṭan ogedaṁ mûṟuṁ- ।
lôkadoḷ ogeyalke kîrtti Mallapa-gaṇakaṁ ॥
vṛi ॥ kaṇṭada baṇṭar âgi budha-santatigaṁ patigaṁ ku-buddhiyiṁ ।
kaṇṭakar appa ṭuṇṭukar adirkkem asad-budharg Indra-bhûjadoḷ ।
ṭaṇṭaṇisuttam irppa nija-buddhiyin âtma-nṛipaṅge kûḍe nish- ।
kaṇṭakam âge mâḍidan iḷâtaḷam ellaman oldu Mallama ॥
â-Mallapaṅge Kantuge ।
râmâgraṇi Ratiy ad entu satiy âdaḷ adant ।
î-mahi-nute śîlakke su- ।
śîmey enal Bâchiyayve pariranñjisuvaḷ ॥
â-Malla paṅga....na ।
śîmege Bâchayvegaṁ virâjita-guṇa-sam- ।

stômaṁ janiyisidaṁ baḷa- ।
Bhîmaṁ kûr-asiyoḷ a-natar-aḷagaṁ Gaḷagaṁ ॥
Narasiṁha-bhûmipâḷana ।
karâsi machcharipar-edeya gûṇṭaṁ vidyâ- ।
bharaṇam tân ene rañjipan ।
ari-birudaran aḍasi piḍiva koḷagaṁ Gaḷagaṁ ॥
Gaganachara-Karṇṇa-Šibi-Bali- ।
Magadhâdhiparindam amaḷa-dânôdayadiṁ ।
jagadoḷ nâyaka-Gaḷagaṁ ।
dvi-guṇaṁ tri-guṇaṁ chatur-gguṇaṁ pañcha-guṇaṁ ॥
Ratiyaṁ sobagiṁ Sâra- ।
svatiyaṁ vâk-prauḍhiyindam eṇe enipaḷ enal ।
kshitiyoḷ nâyaka-Gaḷagana ।
sati vara-Chikkavveg uḷida-satiyar ddoreye ॥
Harige Siriyante Sambuge ।
Girisuteyant Abjajaṅge Vâg-dêvateyant ।
ire nâyaka-Gaḷagaṅg â- ।
daradiṁ Chikkayve nâḍeyuṁ sati misupaḷ ॥
Haranuṁ Girisuteyuṁ Vi- ।
ghnarâja-Shaṇmukharin esevavol Gaḷagaṇanuṁ ।
vara-Chikkiyayveyuṁ suta- ।
vara-Malla-Barmmaṇaṅgaḷiṁ sogayisuvar ॥
kshîra-samudradante sirig âlayam âgi dharitrig oppuv î- ।
Dôrasamudradoḷ Gaḷagaṇaṁ Gaḷagêšvara-divya-gêhamaṁ ।
sâra-Harâdri-sannibhaman old eseyutt ire mâḍidaṁ lasad- ।
vîran udâran aty-amala-sad-guṇadhâran iḷâ-taḷa-stutaṁ ॥
Narasiṁha-Dêvan oseyalu ।
parivâraṁ pura-janaṅgaḷ ellaṁ pogaḷal ।
dore yenisi kîrtti-vaḍedaṁ ।
dhaṟeyoḷag atišayada dâni Bârika-Chiṇṇa ॥
dâna-guṇa-niḷayan ant abhi- ।
mânônnata-sênabôva-Malliyaṇan enipaṁ ।
tânuṁ Gaḷagêšvaran-â- ।
sthânakk anukûlan âda nija-bhaktiyoḷaṁ ॥

svasti Šaka-varsha 1095 neya Vijaya-saṁvatsarad uttarâyaṇa-saṅkrânti-vyatîpâtad andu Gaḷageya-Nâyakaṁ Gaḷagêšvara-dêvaraṁ mâḍisid â-dharmakke šrîkaraṇada heggaḍe-Yaṟeyaṇṇaṁ Hiriyakeṟeya keḷage kabbina tôṭage sâre hattukoḷaga-gadde । Bârika-Chiṇṇayyanuṁ sênabôva-Malliyaṇṇanuv irddu biṭṭa telligar-okkal ondu । mâlagâṟar-okkal ondu ।
svasti šrîmatu Chittavaṭṭiy-ašêsha-nagaraṅgaḷuṁ Hannaveṇiga-nagaraṅgaḷuṁ irddu biṭṭa seṟey-akki hasaradal ond-aḍake yaraḍ-ele । telliga-gavuṇḍugaḷu

Dêva-Gauṇḍa । Maṇṭa-Bamma-Gauṇḍa । Chaṭṭa-Gauṇḍa । Tippa-Gauṇḍa । Dâsa-Gauṇḍa । Bôkiya-Nâyaka । Bemmâṇḍana maga Sôva-Gauṇḍa । Hoysaḷa-Gauṇḍa । basadiya kiṟiy-okkalu । Sâvantana maga Bamma-Gauṇḍan-oḷagâda sâyir-okkalu । meṭṭu-gâṇad okkal aivattu ant okkalu sâyirad aivattuv irddu Gaḷagê-švara-dêvargge biṭṭa datti । gâṇakke solige eṇṇe । Gaḷageya-Nâyakana gurugaḷu Šivašakti-Paṇḍitaru । avara tamma Rudrašakti-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi koṭṭanu । Nârasiṁha-Dêvana râja-gurugaḷu Chôḷa-Dêvanu Bhaira-dêvaraṁ vandisidanu । (usual final verse) Gaḷageya-Nâyakan-aṇṇa Bammi-Seṭṭi । âtana madavaḷige Bammamavarige Biṭṭi-Seṭṭi । aṇṇa Saṅkara-Seṭṭi aṇṇa Malla-Seṭṭi । taṅge Gaṅgavve । magaḷ Indavve । aṇṇa sênabôva-Mahâdêva ।

Harana besadinde Yakshê- ।
švarar êka-prâṇar Abhayagiriyaṁ kâvant ।
ire Gadaga-Mâchaṇṇaṅgaḷ kâ- ।
var oldu Hoysaḷana kaṭakamaṁ dôr-vvaḷadiṁ ॥
dhuradoḷu taḷarva Mṛiḍana ।
karav aši-late vairi-vîrar oppuva miduḷiṁ ।
pored êsum pûtirddan êṁ ।
biru..........................irkuṁ ॥

(usual final verse)

115

At the same village, on a stone north of the Kêdârêšvara temple.

Šrî

namas tuṅga etc. ॥
tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchhanâḥ ।
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ॥

â-Vinayâditya-bhûpatigaṁ Keḷeyab-arasigaṁ puṭṭidan Eṟeyaṅ[ga]-nṛipa । âtana maga Biṭṭi-Dêva â-nṛipana maga Nârasiṁha-Dêva । â-bhûpatiya maga Vîra-Ballâḷa-Dêvaṅgaṁ Padmala-mahâdêviyarigaṁ puṭṭida pratâpa-chakravartti-Vîra-Nârasiṁha-Dêvanu tanna prathama-râjyadalli । munna tamm ayya Ballâḷa-Dêvanu tanna kiṟiy-arasi abhinava-Kêtala-Dêviyaru mâḍisida dharmma šrî-Kêdârêšvara-dêvara amṛita-paḍi aṅga-bhôga-raṅga-bhôga-nitya-naimittika-par-bbaṅgaḷigaṁ । šûdra-parivâra brâhmaṇara jîvita-vargav-oḷagâda šrî-Kêdâr-êšvara-dêvara samasta-šrî-kâryyakke dhârâ-pûrvvakaṁ mâḍi sarbbâ-bâdha-pari-hârav âgi koṭṭa staḷaṅgaḷu (6 lines following contain names of villages and details of their boundaries) int î-dharmmakke dattiyâgi biṭṭa-vûru-êḷakkaṁ yikkuva siddâya ga 1200 ge Nâra-siṅga-Dêvanuṁ Padmala-Dêviyaruṁ annabara munna naḍeva šrî-kâryyakke kâlu-paḍiyâgi sthaḷaṅgaḷ-êḷaṟali Šaka-varsha 1143 neya Vikrama-saṁvatsaradalu nibandhisi koṭṭa ga 300 ṟu (rest contain details of grant and names, etc. of vṛittidârs)

116

At the same village, on a stone west of Santevêri.

Šrî ||

namas tuṅga etc. ||
vâg-artthâv iva sampṛiktau vâg-arttha-pratipattayê |
jagataḥ pitarau vandê Pârvvatî-Paramêšvarau ||
jayati jayati...Šambhu......
jayati jayati dêvî lôka-mâtâ Bhavânî |
jayati jayati dhanyas sôpi bhaktas tayôr yaḥ
kim aparam iha vandyaṁ vandyam etâvad êva ||
sarvvaṁ kâra....gatasya...âšishaṁ gô-brâhmaṇa-nṛipô....svataḥ |
para-hita-niratâ.... bhûta-gaṇa.......sukhî bhavatu lôkaḥ ||

svasti samasta-bhuvanâšraya šrî-prithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Satyâšraya-kuḷa-tiḷaka Châḷukyâbharaṇa šrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ saluttam ire tat-pâda-padmâšrayôpajîvi samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷ gaṇḍa kadana-prachaṇḍan âḷim munn iṟiva šauryyamaṁ meṟeva tappe tappuva saṅgaradal oppuva | svasti šrî-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Banavâse-Hânuṅgalu-Uchchaṅgi-goṇḍa bhuja-baḷa Vîra-Gaṅga-Hoysaḷa-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi šrîmatu-Vikrama-kâlada 41 neya Hêmaḷambi-saṁvatsarada Paushya-šuddha 10 mî-Sômavâra-vyatîpâta-saṅkrântiy andu šrî-Vishṇuvarddhana-Vîra-Gaṅga-Hoysaḷa-Dêvaru Baṇṭêšvara-dêvara aṅga-bhôgakkaṁ gandha-dîpa-dhûpakkaṁ nivêdyakkaṁ šrîmatu Têjôrâši-Paṇḍita-dêvara kâlaṁ karchchi dhârâ-pûrvvakaṁ biṭṭa dharmma Hiriyakeṟeya keḷagaṇa Mâḷachiya bailalu kamma 200 naḍuvaṇa bailalu kammaṁ 100 (usual final phrases) yî-Baṇṭêšvara-dêvara dêgulavaṁ mâḍisidaru Kanneya-(Nâya) Nâyakanuṁ Kêsava-Nâyakanuṁ biḍisida dharmma pheḷiya kaḷihuvam endiralu âḷalu Baṅga-Nâyakaralu phaṇaṁ 1 yilli Lokkiguṇḍiya-Nâyakaru sêse-goḍade Baṇṭêšvara-dêvargge phaṇa 1 yidaṁ kuḍade hôdaṅge kavileyaṁ brâhmaṇaruman aḷida dôšav akku yî-sthânamaṁ saṅkramaṇa-vyatîpâtad andu Kanneya-Nâyakanuṁ Kêšava-Nâyakanuṁ Dharmmarâši-Paṇḍitargge kâlaṁ karchchi dhârâ-pûrvvaka mâḍi avara makaḷa-makkaḷu-varaṁ diḍev endu koṭṭaru yidan aḷidavargge pañcha-mahâ-pâtakav akku maṅgaḷa maha šrî šrî šrî šrî

117

At the same village, on a stone in Gummatira tiṭṭu.

*Šrîmat-traiḷôkya-nâthâya traimayânanda-sundara |
paraṁ-jyôtis-svarûpâya pâtu vaš Chandrašêkharaḥ ||

* So in the original.

jayati dharaṇi-lôkôttaṁsitâtmîya-pâdaḥ
chatura-vibudha-gôshṭhi-prauḍha-vâṇi-vinôdaḥ |
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ||
modaloḷ Poysaḷa-râjya-lakshmiy-odavaṁ tôḷ-valpiniṁ tâḷdi tann |
udayaṁ rañjise tanna balp odave tann ârpp êṟe tann âjñe mî- |
ṟe diśâ-chakraman ottikoṇḍu Taḷakâḍam Gaṅga-râjyakke tâṁ |
modal âdaṁ Yadu-vaṁśa-varddhanakaraṁ śrî-Vishṇu-bhûpâḷakaṁ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Dvârâvatî-pura-varâdhîśvara Yadu-kuḷa-kaḷaśa-kaḷita-nṛipa-dharmma-harmya-mûla-stambha apratihata-pratâpa-vidita-vijayârambha Śaśakapura-nivâsa-Vâsantikâ-dêvî-labdha-vara-prasâdaṁ śrîman-Mukunda-pâdâravinda-vandana-vinôdan ity-âdi-nâmâvaḷî-samêtar appa śrîmat-Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêvaru mûḍalu Naṅgaliya paḍiya-ghaṭṭa teṅkalu Koṅgu Chêram Anamale paḍuvalu Bârakanûra-ghaṭṭa baḍagalu Sâvi-maleyind oḷagâda bhûmiyaṁ bhuja-baḷâvashṭambhadiṁ pratipâḷisuttuṁ sukha-saṅkathâ-vinôdadiṁ Dôrasamudradalu râjyaṁ geyyuttam iralu | svasti yama-niyama-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîḷa-guṇa-sampannar app Îśânaśakti-Paṇḍita-dêvara

negaḷd-irddant-â-maṭhaṁ jîvan ire vinuta-Kâḷâmukhar ddhâtri yettaṁ |
vogaḷal chelv âdud â-parvvata-vaḷiyin all Îśânaśakti-bratîndraṁ |
mige Vâṇî-kânteyaṁ kûrisi tapame dhanaṁ tân enal châru-châri- |
tra-guṇaṁ mû-lôkadoḷ śâsvatam enipa yaśaś-śrîge tân âṇman âda ||
ant avara magaḷa maganuṁ |
santatiyuṁ dîksheyindav enisida Vâṇî- |
kântan ativinutan enisi ni- |
tântaṁ Dêvêndra-Paṇḍitaṁ rañjisuvaṁ ||
vinuta-yaśaṁ Dêvêndraṁ |
. . na janakaṁ Vâṇi misupa-sajjanav enipaṁ |
tanag enduṁ viśruta-kî- |
rtti-nutaṁ Kalyâṇaśakti-Paṇḍita-dêvaṁ ||

svasti śrîman-mahâ-Mâṇikya-Bhaṭṭaran âdiyoḷ ayvatt-orvva Sarvvanya-śrî-pâda-paṅka. . maraṁ Niṭṭiri-vîra-kuḷôdbhavar vvîra-Baḷañcha-prasiddha-siddha-sam-panna-ruṁ praguṇa-pâṇḍityar atyanta-dhairyya navaratna-mahâ-dânigaḷu dâna-dharmma-parôpakârârttha-karttugaḷuṁ nitya-karmma-nirmmûḷanaṁ mâḍirdda vâraṇâgaḷ Agastya-dêvaroḷu vara-prasâdar âguttam irddante vidyâ-dhararuṁ Mallikârjjuna-dêvaroḷu vara-prasâdaṁ-baḍeda Śûdrakan-ante khaḷg-vidyâ-dhararuṁ Taḷatâḷukaraṁ kâdi konda Kauntêyan-ante saraṇâgata-vajra-pañja-rarum anêka-guṇa-gaṇâlaṅkṛitar âguttam irdda dharmma-tanûjaruṁ satya-Râdhêyaruṁ saucha-Gâṅgêyaruṁ kshîra-guṇârṇṇava châga-Vidyâdhararuṁ samara-prachaṇḍaruṁ chaṇḍa-nijôgrata[ra]-dôr-ddaṇḍa-vikrama-bâhu-kîrtti-

gaḷum Kâsmîra-Sâradâ-dêvî-labdha-vara-prasâdarum sahavâsi-santôsar Ahichhatra-vinirggatarum puṇya-mûrttigaḷ ashṭâdaša-dôsha-vivarjitarum sâpânugraha-samarttharum chatus-sâgara-paryyantam anêka-Vêlâpura-paṭṭana-prasiddha-satru-dêša-mitra-maṇḍala-mukha-kamaḷa-vinirggatarum nânâ-dêši-samuddharaṇarum šrîmat-Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-goṇḍa bhuja-baḷa Vîra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dêvar-âsthâna-pada-sarôjinî-râja-haṁsarum šrî-Mâṇikêšvara-dêvara pâdâbja-bhṛiṅgar ·nnâmâdi-samasta-prašasti-sahitaṁ šrîman-mahâ-paṭṭaṇa-Dôrasamudra Beluhûra Vishṇu-samudrada int î-mûṟum-bîḍina maṇigâṟa-bâḷa-vṛiddha-nakharaṁ sthiraṁ jîyât ‖ svasti šrî Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-goṇḍa bhuja-baḷa Vîra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dêvaru pṛithvî-râjyaṁ geyyuttam iralu Saka-varsha 1059 neya Naḷa-saṁvatsarad uttarâyaṇa-saṅkrânti-vyatîpâtad andu šrî-Mâṇikêšvara-dêvargge svasti samasta-prašasti-sahitaṁ šrîman-mahâ-paṭṭaṇa-Dôrasamudra Belahûra Vishṇusamudrada yint î-mûṟum-bîḍina maṇigâṟa-bâḷa-vṛiddha-nakharaṅgaḷ irddu biṭṭa dêvar-âya ho..hâga । pattuge yeraḍu । tambula yeraḍu । sâyirakke ottôḍôle । Bidirakeṟeya keḷage âṟu-gaṇḍuga gadde । hû-dôṭa । namas Šivâya ।

Naḷa-saṁvatsarad ûttarâyaṇa-saṅkrânti-vyatîpâtad andu šrî-Mâṇikêšvara-dêvargge Gollehe-Nâya[ka]rum Gaṅgâdhara-Nâyakarum । Dhanapati-Nâyakarum । Kâḷimeya-Nâyakarum । Rudrameya-Nâyakarum । Mudavoḷala Tippi-Seṭṭiyarum । .... Seṭṭiyarum । Âḷavinḍiya Bappi-Seṭṭiyarum । Kariya-Kêsava-Seṭṭi । Yêkabarageya Kali-Dêva-Seṭṭi । Lôkaguṇḍiya Basavi-Seṭṭi । Muduvaḷala Vishṇu-Dê.......Seṭṭi । Sôvarasarum । Nandi-Râjaru Pamma-Râja-Nâyakarum । Vishṇu-Dêva । .... Choṅgachêri-Nâya-karum Pûmaṅgaḷa-Nâyakarum । Saṅkara-Nâyakarum । int î-samasta-dêšigaḷ irddu biṭṭ-âya bhaṇḍige muppâga । ettina maḷavege hâga । katteya maḷavege bêḷe । hasubege bêḷe । tale-voṟige bêḷe ‖

118

On the upper part of the same stone.

Svasti šrîmanu-mahâ-maṇḍaḷêsvaraṁ Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga niššaṅ[ka]u asahâya-šûra malerâja-râja maḷaparoḷu gaṇḍa kadana-prachaṇḍa Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma Vishṇuvarddhana-pratâpa-Hôsaḷa-Vîra-Ballâḷa-Dêvaru Vijaya-saṁvatsarada Šrâvaṇa-suddha I Sôma paṭṭa-baddhav âdalli Karkkâṭaka-saṅkramaṇa-vyatîpâtad andu šrî-Mâṇikêšvara-dêvarige Šîge-nâḍ-oḷagaṇa hiriya-Beḷugaliya sarvvâ-bâdhe-parihârârtthav âgi dhârâ-pûrvvakav âgi biṭṭaru yîdharmmkke ârânu pratikûlar âdaḍe chatur-vêda-pâraga-brâhmaṇarum kavileyum Vâraṇâsiya taḍiyali konda dôsavan eyduvaru ‖

119

On a 2nd stone.

Namas tuṅga etc. ‖
Yâdava-kuḷa-pûrvvâdriyo- |
ḷ âdityan id orvvan enisi tanneya têjaṁ |
mêdinige toḷage kali-Vina- |
yâdityan atipratâpa-yutan udayisidaṁ ‖
Eṟeyaṅgaṁ gaḍa guṇa- |
k eṟeyaṁ Gaṅgâ-sarit-sama-prathita-yaśakk |
Eṟeyaṅgaṅg âr ssaman eni- |
p Eṟeyaṅgaṁ garvvitântakaṁ tat-tanayaṁ ‖
va ‖ â-nṛipêndra-nandanaṁ ‖
gaḍi mûḍal Kañchi teṅkal pesar-esakada Koṅg itta vârâsi-tîraṁ |
paḍuval tat-Kṛishṇa-Vêṇṇâ-nadi baḍag ene durvvṛittaraṁ tôḷa bâḷiṁ |
kaḍid âdaṁ guḍḍe yiṭṭ urvvareg idu satataṁ sîmeyaṁbantu balpind |
eḍegoṇḍaṁ vikrama-krîḍeyan eseye dharâ-chakramaṁ Vishṇu-bhûpaṁ ‖
ari-nṛipa-śiśu-hṛid-vidaḷana- |
karâḷa-karavâḷa-mukhara-nakhara-Nṛisiṁhaṁ |
para-radani-saṅgha-siṁhaṁ |
Narasiṁhaṁ vipuḷa-vikramaṁ tat-tanayaṁ ‖
â-mahîvallabhaṅgam Êchala-Dêvigaṁ |
nelanaṁ munn aled-uddhatâsura-nikâyaṁ baddha-rôshânvitaṁ |
Kali-kalka-prabhavarkka(ga)ḷ âge dharaṇî-saṁrakshaṇârtthaṁ bhujâ- |
bala-yuktaṁ Kali-kâladoḷ nikhiḷa-vidviḍ-daitya-vidhvaṁsakaṁ |
Kali-pannondaneyaṁ Murâri negaḷdaṁ Ballâḷa-bhûpâḷakaṁ ‖
kêḷa vasanta-bâḷa-sahakârada taṇ-neḷal âśritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mêl-neḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa bâḷa neḷal âdudu dhâtrige vajra-pañjaraṁ ‖
dhareyoḷ munne narêndran emb esakad â-Chôḷaṅge koḷ-pôgad eṁ |
b aridaṁ nachchina Dêvadurggaman adaṁ dhâl iṭṭu Pâṇḍyâvanî- |
śvara-sâmrâjya-samêtam oṭṭajiyin îtaṁ koṇḍan Uchchaṅgiyaṁ |
para-durgga-Tripura-Trinêtran adaṭaṁ Ballâḷa-bhûpalakaṁ ‖
svasti śrîman-mahâ-maṇḍaḷêsvaraṁ Taḷakâḍu-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅgan asahâya-śûra Śanivâra-siddhi giridurgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru śrîmad-râjadhâni-Dôrasamudradoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvigaḷu Hannavaṇada nakaraṅgaḷ |

ka ‖ unnata-vibhavar gguṇa-sam- |
pannar šŠiva-pâda-šêkharar sthira-dharmmô- |
tpannar dDôrasamudrada |
Hannavaṇaṅgaḷ višuddha-kîrtti-viḷâsar ‖

(5 lines following contain names of nakaraṅgaḷ)

yint îy-ašêsha-Hannavaṇa-nakaraṅgaḷ irddu šrî-Nakarêšvara-dêvargge biṭṭa dattiya kramam entendaḍe | ettina gâtrakke haṇav ondu | oḷa-vittiya yaleya bhaṇḍige hêṟiṅge hâga | aṇḍalikk aiyvatt-ele | hasarakk erad-aṇḍa[li]kke nâlk-ele Hiriyakeṟeya keḷage naḍuvaṇa bail-oḷage khaṇḍuga-gadde | â-gaddeya mûḍaṇa-deseyal ondu hû-dôṇṭa |

Îšânašakti-muni saka- |
ḷâšântarvvartti-charitan avana sutaṁ Gau- ‖
rîša-dayârjjita-tapada su- |
kôšaṁ Kalyâṇašaktiy âtana tanayaṁ ‖
paḍadu maḍaguvara gaṇḍaṁ |
piḍida chalakk aide balpu-gundada gaṇḍam |
poḍarva para-samayig ivan ô- |
gaḍisada Yama-daṇḍan enisidaṁ Dêvêndraṁ ‖
šrîmat-satyaṁ dṛiḍhatvaṁ šame dame daye vâtsalya-dharmmaṁ svabhâvaṁ |
tâm îtaṅg îtanaṁ pôkaḷi maḷinam aṇaṁ porddit ill embinaṁ tann |
î-mârggam višva-lôka-stutam enisuvinaṁ puṇya-pâtram su-vidyâ- |
dhâmaṁ Dêvêndranin nêrggiṟiyan esevan Îšânašakti-bratîšaṁ ‖
yati-mûrttiya Bali tâpasa- |
su-tanuva sura-dhênu varṇṇi-vêšada nidhi vi- |
šruta-muni-rûpada parusaṁ |
kshitiyoḷag Îšânšakti dâna-vinôdaṁ ‖

Sômanâtha-bagila hoṟagaṇa iṭṭigeya keṟeya keḷage ga 2 ‖

120

At the same village, on a vîrakal near the east waste-weir of Doḍḍakere.

Svasti šrî jayâbhyudaya-Šaka-varusha 1199 neya Dhâtu-saṁvatsarada Vaišâkha-ba 10 Sômavârad andu šrîmat-pratâpa-chakravartti Hoyisala-bhuja-baḷa šrî-Vîra-Nârasiṁha-Dêv-arasara......mahâ-pradhânaṁ Mali-Dêva-daṇṇâyaka-râya Dêva-Râya Râma-Dêvana ma.......mukhya-daḷavâyya-Sâḷuva...Tikkamanu Beḷa-vâḍiyalu biṭṭaḷḷi â-Mali-Dêva-daṇṇâyakara manneya mukhya râvuta. (rest illegible)

121

On copper plates in possession of the paṭel of Haḷêbiḍu.

(I*b*) Svasti |
jayaty udrikta-daityêndra-bala-vîryya-vimarddanaḥ |
jagat-pravṛitti-saṁhâra-sṛishṭi-mâyâ-dharô Hariḥ ‖

svâmi-Mahâsêna-mâtṛi-gaṅânudhyâtâbhishiktânâṁ Mânavyasa-gôtraṇâṁ Hâri-tî-putrâṇâṁ pratikṛita-svâdhâya-charchchâ-parâṇâṁ (II *a*) šrî-Kadambânâṁ Kṛishṇavarmma-dharmma-mahârâjasya Ašvamêdha-yâjinaḥ anêka-samara-saṅkaṭôpalabdha-vijaya-kîrttêḥ vidyâ-vinîtasya Kaikêya-sutâyâm utpannêna šrî-Vishṇuvarmma-dharmma-mahârâjêna Gandharvva-hasti-šikshâ-dhanur-vvêdê-shu Vatsa-Râjêndrârjjuna-samêna (II *b*) šabdârttha-nyâya-vidushôtpâditasya putraḥ šrî-Siṁhavarmmâ Kadambânâṁ mahârâjâ vikrântô'nêka-vidyâ-višâradas tasya sûnunâ šrî-Kṛishṇavarmma-mahârâjêna sva-vîryya-bala-parâ-kramôpârjjita-râjya-šriyâ parama-brahmaṇyêna samyak-prajâ-pâla-dakshêṇa kshîṇa-lôbhêna varddhamâna-vijaya-râjya-saṁvatsarê saptamê Kârttika-mâsê (III *a*) âpûryyamâna-pakshê pañchamyâṁ Jyêshṭhâ-nakshatrê Kaušikasa-gôtrasya vêda-pâragâya shaṭ-karmma-niratâya âhitâgnayê Vishṇušarmma-nâmadhêyâya âtma-niššrêyasârtthaṁ Vaḷḷâvi-vishayê Kôḍanallûra-nâma-grâmô dattaḥ sa-pânîya-pâtaḥ sarvva-parihâraḥ Tuviyalla-gôtra-pravarêṇa samayô-dâra-sampannêna sva-karmmânushṭhâna-tatparêṇa (III *b*) râja-pûjitêna gô-sahasra-pradâtṛi-Haridatta-Šrêshṭhina upadêšaḥ kṛitaḥ atra Manu-gîtâš šlôkâ bhavanti ||

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmis tasya tasya tadâ phalaṁ ||
svaṁ dâtuṁ su-mahach chhakyaṁ duḥkham anyârttha-pâlanaṁ |
dânaṁ vâ pâlanaṁ vêti dânâch chhrêyônupâlanaṁ ||
(IV *a*) sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ |
shashṭi-varsha-sahasrâṇi ghôrê tamasi pachyatê ||
adbhir ddattaṁ tribhir bhuktaṁ sadbhiš cha paripâlitaṁ |
êtâni na nivarttantê pûrvva-râja-kṛitâni cha ||

yô'sya lôbhân môhâd vâbhiharttâ sa pañcha-mahâ-pâtaka-saṁyuktô bhavati svasty astu gô-brâhmaṇêbhyaḥ

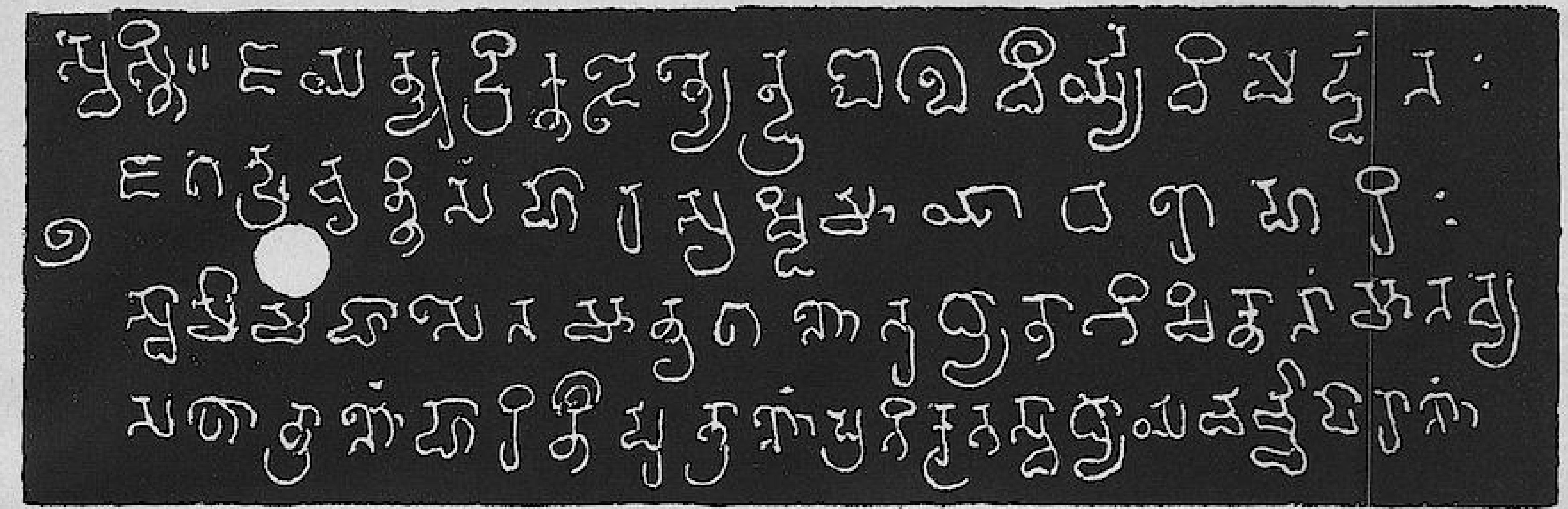
122

At the same village, on a copper plate in possession of Šâmaṇṇa, son of Tammayya.

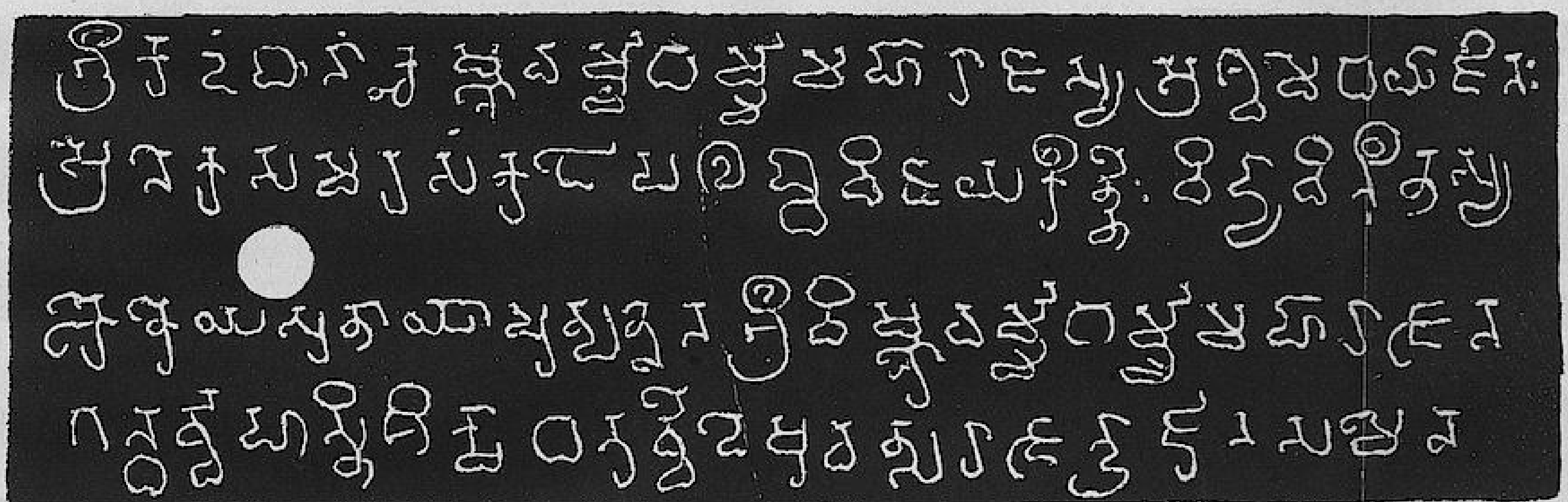
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ||
namas tuṅga etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1581 aguneṭi Šârvari-saṁvatsara-Vaišâkha-šuddha 15 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî-vîra-Raṅga-Râya-dêva-mahâ-râyal-ayyavâru Vêlâpurî-sthaḷamandu ratna-siṁhâsanârûḍhalai pṛithvî-sâmrâjyam êluchunnuṇḍi Atrêya-gôtraṁ Âpa-stamba-sûtraṁ Yajuš-šâkhâdhyâyulaina Ârvîṭi-Râma-Râju-Raṅgapa-Râj-ayya-vâri pautrulunnu Gôpâla-Râj-ayyavâri putrulunnu ayina šrîmad-râjâdhirâja râja-

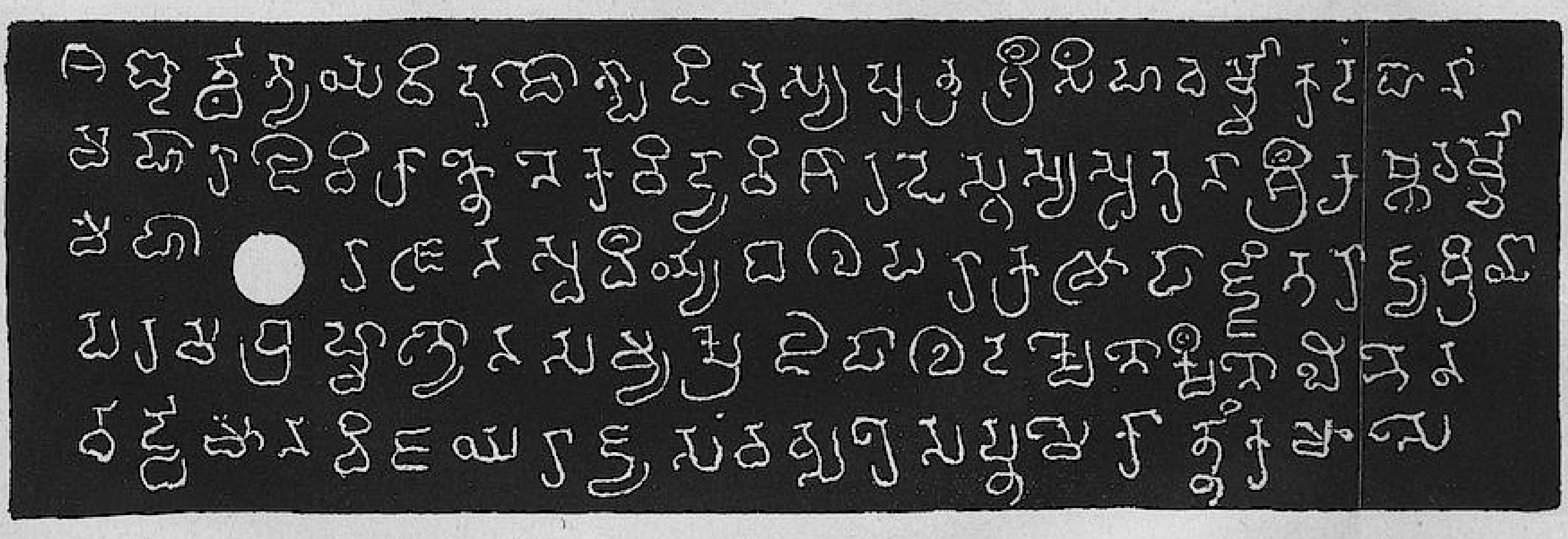
Ib



IIa

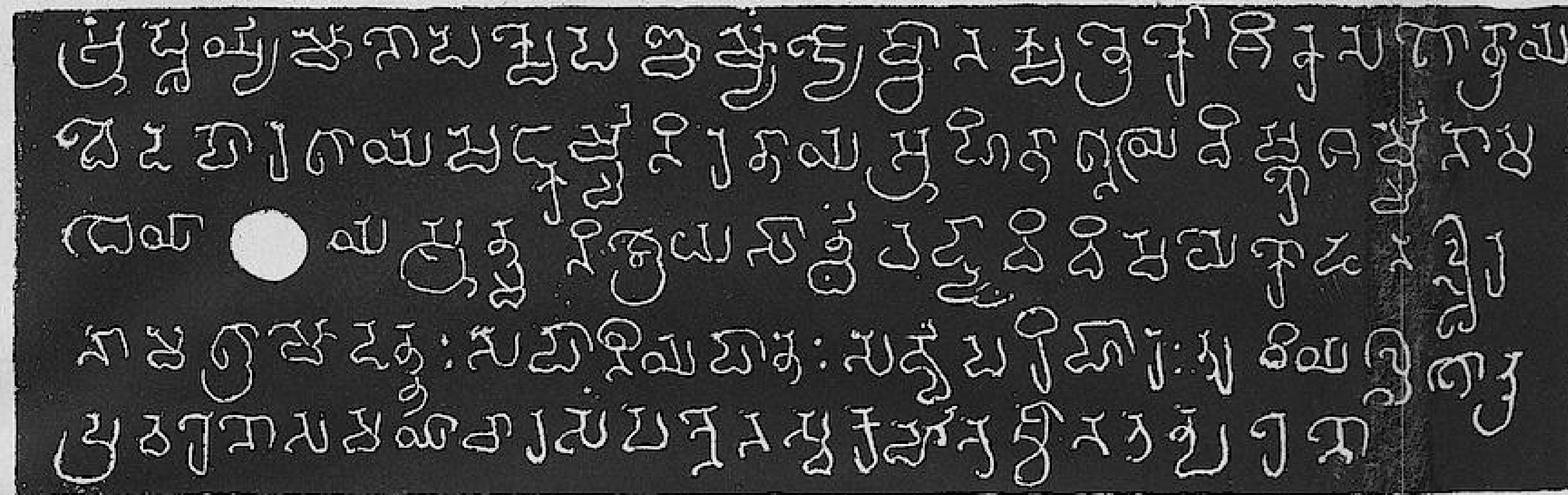


IIb

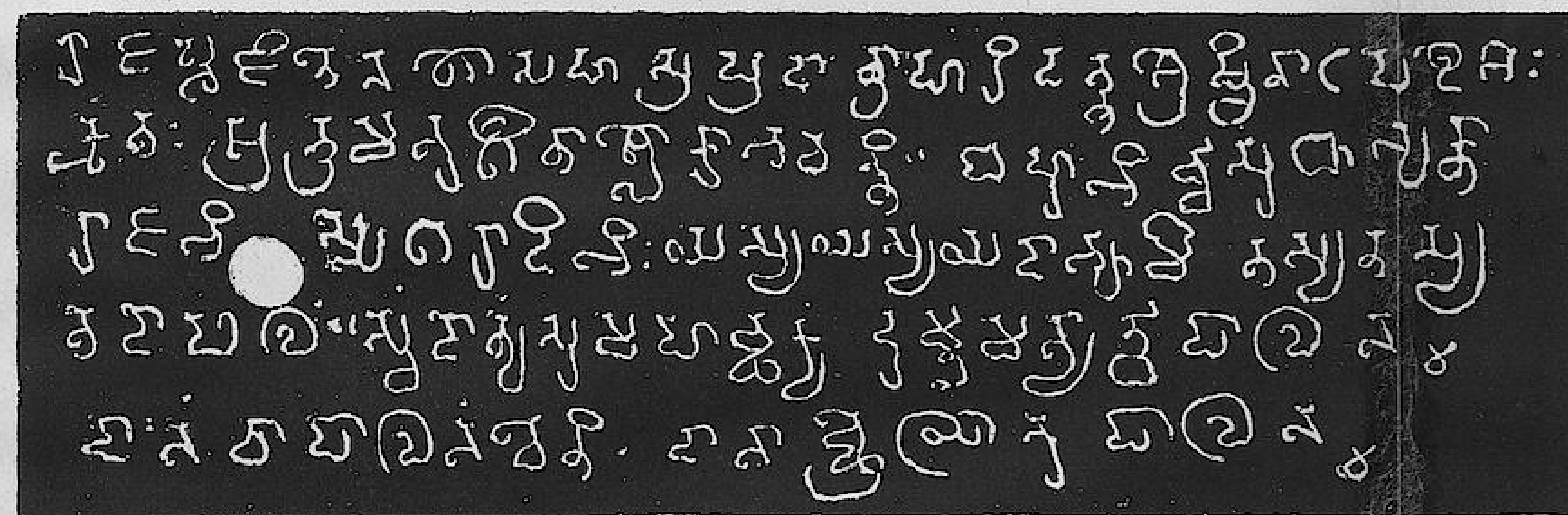


BANNAHALLI PLATES—(BELUR No. 121).

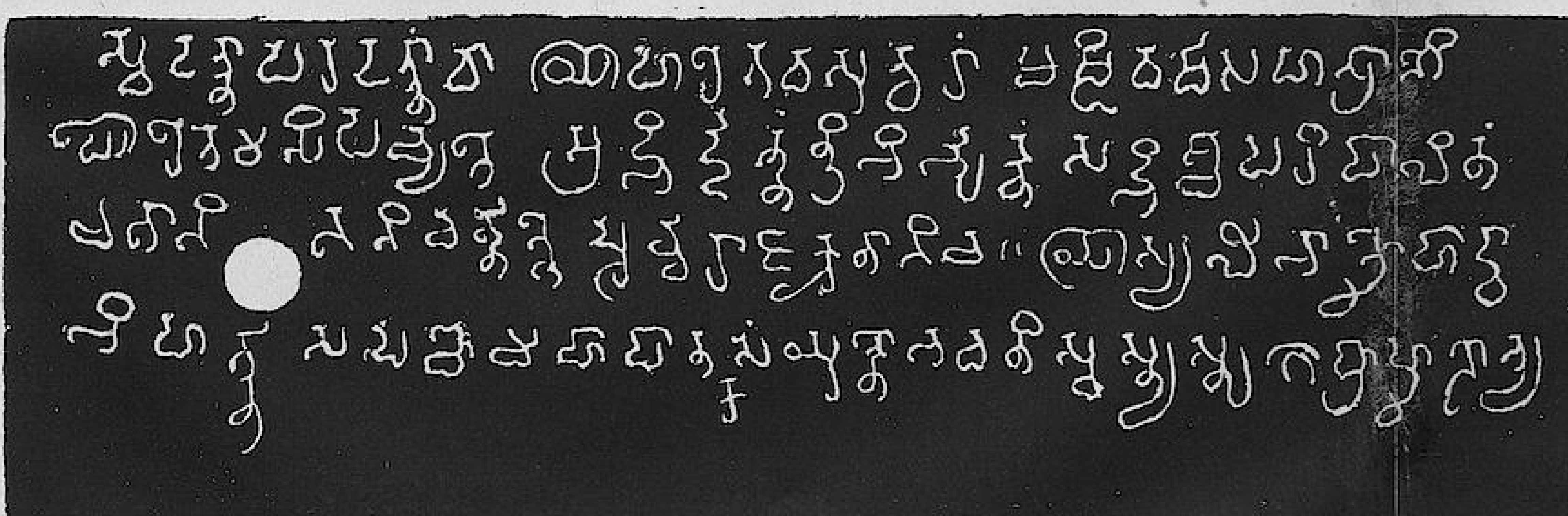
IIIa



IIIb



IVa



BANNAHALLI PLATES—(BELUR No. 121).

paramêšvara šrî-vîra-pratâpa šrî-vîra-Raṅga-Râya-dêva-mahârâyal-ayyavâru Šrîvatsa-gôtra Âšvalâyana-sûtraṁ Ṛik-šâkhâdhyâyulaina Veṅkaṭaya-pautruḍunnu Tiruveṅgaḷappa-putruḍunnu ayina Kuchchayyaku pâliñchina bhû-dâna-dharma-šâsana-kramam eṭlannanu | Bêlûri-sîmaku challe Haḷêbîṭi-sthaḷamandu Haḷêbîṭiki tûrpu | Mâyiguṇḍanahaḷḷiki dakshiṇaṁ 1 Beṇṇeguḍḍânuku pašchimaṁ | Râjagereku vuttaraṅgâ vuṇḍe tôṭalâ ^{6}1..puṭṭâsti-saṇṇagereluga ga 14^{6}3 maḍikaṭṭu vuttara-dakshiṇâlu daḷâlu 2 ki ^{6}4 ki saṇṇagerelu ga 2^{6}3 Mallâpurânku challe polaṁ 1 ki saṇṇagerega 1^{6}1 yî-prakâramu tôṭa maḍikaṭṭu chênu saha saṇṇagereluga ga 18^{6}2 bhûmi yî-tathâ-tithi-puṇya-kâlamandu Tiruveṅgaḷanâtha-svâmiki prîtigâ sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakamugâ tri-vâchâ tri-karaṇa-šuddhigâ manniñchinâramu ganuka yî-(back)bhûmiki kaligina nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyambul aniyaṭi ashṭa-bhôga-têjas-svâmyambulatô gûḍâ dânâdi-vinimaya-vikrayânaku yôgyam avunaṭṭugâ ni-putra-pautra-pâramparyamugâ â-chandrârka-sthâyigâ anubhaviñchuka-vachchêdi ani â-Âtrêya-gôtraṁ Âpastamba-sûtra Yajuš-šâkhâdhyâyulaina Ârvîṭi-Râma-Râju-Raṅgapa-Râj-ayyavâri pautrulunnu Gôpâla-Râj-ayyavâri putrulunnu ayina šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî vîra-šrî-Raṅga-Râya-dêva-mahârâyal-ayyavâru Šrîvatsa-gôtra Âšvalâyana-sûtraṁ Ṛik-šâkhâdhyâyuṇḍaina Veṅkaṭaya-pautruḍu Tiruveṅgaḷaya-putruṇḍu ayina Bokkasamu-Kuchchayaku pâliñchina bhû-dâna-dharma-šâsanamu (usual final verses) šrî šrî šrî šrî-Râma

123

At Bastihaḷḷi attached to Haḷebiḍu, on a pillar near the Lakkaṇṇa-Biraṇṇa temple.

(1st side) Svasti Šaka-varsha 875 neya Kârttika-suddha-paksha svasti Nanniya-Gaṅga jayad-uttaraṅga Bûtuga rajyam geyyuttam ire Koṇḍakundânvayada Guṇa-sâgara-Bhaṭârara šishyar gGuṇachandra-Bhaṭârar gGuṇachandra-Bhaṭârara šishyar Môni-Bhaṭârargge Abhayanandi-Paṇḍita-bhaṭârara šishyar Kiṟiya-Môni-Bhaṭârar pparôksha-vineyan niṟisida nisidhige Šrîdharayya bareda

(2nd side) pênigaḷaṁ pogaḷadir abhi- |
mânigaḷaṁ guṇada kaṇigaḷam vasumatiyoḷ |
dânigaḷan ûnam-illada |
mônigaḷaṁ pôgi pogaḷa Kellaṅgeṟeyol ||

(3rd side) tâṅ gaḍa koḷvon endu bala-garvvade Ballapanallig ôgi kâ- |
yvoṅg eḍeyâgad antu nuḍid âppinam echchisi koṇḍar intu Ke- |
llaṅgeṟeyaṁ palar ppogaḷe Môni-Bhaṭârar enuttu lôkam e- |
llaṅ geḍegoṇḍu goṇḍu konedappudu sâhasam ên anûnamô ||

Basadiy-ôjar Heleyâmm-Ôjarâ magaṁ Ballugaṁ mâḍidaṁ

124

At the same village, on a stone in the outer wall of the Pâršvanâtha basti.

Šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanam ॥
jayatu jagati niyaṁ Jaina-saṅghôdayârkkaḥ
prabhavatu Jina-yôgi-brâta-padmâkara-šrîḥ ।
samudayatu cha samyag-daršana-jñâna-vṛitta-
prakaṭita-guṇa-bhâsvad-bhavya-chakrânurâgaḥ ॥
jagat-tritaya-vallabhaḥ šriyam apathya-vâg-durllabhaḥ ।
sitâtapa-nivâraṇa-tritaya-châmarôdbhâsanaḥ ।
dadâtu yad aghântakaḥ pada-vinamra-Jambhântakaḥ
sa nas sakaḷa-dhîšvarô Vijaya-Pâršva-tîrtthêšvaraḥ ॥
siddhaṁ namaḥ ॥
šrîman-natêndra-maṇi-mauḷi-marîchi-mâḷâ-
mâḷârchchitâya bhuvana-traya-dharmma-nêtrê ।
kâmântakâya jita-janma-jarântakâya
bhaktyâ namô Vijaya-Pâršva-Jinêšvarâya ॥
Hoysaḷôrvvîša-vaṁšâya svasti vairi-mahîbhṛitâṁ ।
khaṇḍanê maṇḍaḷâgrâya šatadhârâgrajanmanê ॥
tad-anvayâvatâraṁ ॥
negaḷd â-Brahmanin Atri Sôman esev-â-šrî-Sômajaṁ bhûtalaṁ ।
pogaḷutt-irppa-Purûravôrvvipati sand-Âyur-mmahîvallabhaṁ ।
sogayipp-â-Nahushaṁ Yayâti Yaduv emb urvvîša-santânadoḷ ।
negaḷdaṁ šrî-Saḷan ânatânya-nikaraṁ samyaktva-ratnâkaraṁ ॥
â-Sala-nṛipatiya râjya- ।
šrî-saṁvarddhanaman eyde mâḍuva bageyiṁ ।
Vâsava-vandita-Jina-pû- ।
jâ-sahitaṁ sakaḷa-mantra-vidyâ-kushaḷaṁ ॥
mudadiṁ Jaina-bratîšaṁ Šašakapurada Padmâvatî-dêviyaṁ man- ।
tradin âdaṁ sâdhisal vikriyeyoḷe puli mêl pâye yôgîšvaraṁ kuñ- ।
chada-kâvind ânt adaṁ poy Saḷa enal abhayaṁ poyvuduṁ Poysaḷâṅkaṁ ।
Yadu-bhûpargg âdud andind esedudu seḷeyiṁ lôḷa-šârddûḷa-chihnaṁ ॥
â-sanda-yakshî-varadoḷ vasantaṁ ।
lêsâge tâtkâlika-nâmadindaṁ ।
Vâsantikâ-dêvatey endu pûjâ- ।
vyâsaṅgavaṁ mâḍidan â-nṛipâḷaṁ ॥
kay-sârddire puliy-uṇḍige ।
kay-sârddire vîra-lakshmî ripu-nṛipa-râjyaṁ ।
kay-sârḍdire palar âdar ।
pPoysaḷa-nâmadoḷe Yâdavôrvvîpatigaḷ ॥

sat-kuḷadoḷag indu mahî- ı
bhṛit-kuḷadoḷag achaḷa-nâthan esevant esedaṁ ı
tat-kuḷadoḷ vijitâri-ku- ı
bhṛit-kuḷan âditya-mûrtti Vinayâdityaṁ ॥
tad-apatyaṁ ripu-nṛipa-bhuja- ı
mada-marddanan akhiḷa-vibudha-janatâ-saukhya- ı
pradan uditôdita-mahimâ- ı
spadan enip Eṟeyaṅga-bhûpan Aṅgaja-rûpaṁ ॥
Eṟeyaṅgana kûr-asi tale- ı
g eṟagade munn aṟidu bandu padak eṟagadavar ı
ppaṟiye tale muṟiye niṭṭelv ı
oṟaduge bisu-nettar eṟagad irppare dhuradoḷ ॥
î-vasudhe pogaḷal Êchala- ı
Dêvigav Eṟeyaṅga-nṛipatigaṁ trai-purushar ı
ttâv enal âdar bBallâ- ı
ḷâvanipati Vishṇu-nṛipatiy Udayâditya ॥
ant avaroḷ Vishṇu-mahî- ı
kântam nimirḍ eseye kûrppum ârppuṁ jasam â- ı
dan toḷagi beḷage permmeya- ı
n ântaṁ Naḷa-Nahusha-Bharata-charita-pratimaṁ ॥
sthiram âgi Vishṇuvarddhana- ı
dharaṇîpâḷaṅge paṭṭam âgaloḍaṁ sâ- ı
garad antan ahita-dharaṇî- ı
švarar-oḍan eydittu višada-kîrtti-prasaraṁ ॥
poḍarade sâdhyam âytu maley ellamum â-Tuḷu-dêšav ellamuṁ ı
naḍeye Kumâra-nâḍu-Taḷakâḍugaḷ emb ivu kayge sârdduv a- ı
tt aḍiy iḍe muñchi Kañchi besakeydudu Vishṇû-nṛipaṁ kṛipâṇamaṁ ı
jaḍiyade munne Koṅga-nṛipar ittar ibhaṅgaḷan êṁ pratâpiyô ॥
Chôḷa-nṛipâla-Pâṇḍya-nṛipa-Kêraḷa-bhûpa-bhujâvaḷêpa-vi- ı
sphâḷanan Andhra-gandha-gaja-kêsari Lâṭa-Varâṭa-dhâriṇî- ı
pâḷa-ghanâniḷaṁ kadana-šûra-Kadamba-vanâgni Vishṇu-bhû- ı
pâḷan avâryya-šauryya-nidhiy âtana šauryyaman ârô kîrttipar ॥

šrîman-mahâ-maṇḍaḷêšvaraṁ ı Dvâravatî-pura-varâdhîšvaraṁ ı Yâdava-kuḷâmbara-dyumaṇi maṇḍaḷika-chûḍâmaṇi Šašakapura-Vasantikâ-dêvî-labdha-vara-prasâdaṁ ı dara-daḷan-mallikâmôdaṁ ı parihasita-šarad-udita-tuhinakara-kara-nikara-Hara-hasana-su-ruchira-višada-yašaš-chandrikâ-šrî-viḷâsaṁ ı niratišaya-nikhiḷa-vidyâ-viḷâsaṁ ı vinamad-ahita-mahipa-chûḍâlîḍha-nûtna-ratna-rasmi-jâḷa-jaṭilita-charaṇa-nakha-kiraṇaṁ ı chatus-samaya-samuddharaṇaṁ ı kara-karâḷa-karavâḷa-prabhâ-prachaḷita-dišâ-maṇḍaḷaṁ ı vîra-lakshmî-ratna-kuṇḍaḷaṁ ı Hiraṇyagarbbha-tuḷâpurushâšva-ratha-višvachakra-kalpavṛiksha-pramukha-makha-Šatamakhaṁ ı râja-vidyâ-viḷâsinî-sakhaṁ ı sthirîkṛita-Yâdava-

samudra-Vishṇusamudrôttuṅga-raṅgad-bahaḷatara-taraṅgaughâchchhâdita-diśâ-kuñjaraṁ | śaraṇâgata-vajra-pañjaraṁ | âmaḷaka-phaḷa-tuḷita-muktâ-latâ-lakshmî-lakshita-vakshaṁ | vibudha-jana-kalpa-vṛikshaṁ | vijaya-gaja-ghaṭôt-taraḷa-kadaḷikâ-kadamba-chumbitâmbudaṁ | prati-dina-pravarddhamâna-sampa-daṁ | ripu-nṛipa-laya-samaya-kshubhita-vârddhi-vîchî-chayôchchaḷita-jâty-aśva-hêshâ-rava-pûrita-diśâ-kuñjaṁ | śastôdâtta-puṇya-puñjaṁ | indu-Mandâkinî-niśchaḷôdâtta-guṇa-yûthaṁ | Gaṇḍagiri-nâthaṁ | chaṇḍa-Pâṇḍya-vêdaṇḍa-kûṭa-pâkaḷaṁ | Jagad-Dêva-baḷa-kaḷakaḷaṁ | Chakrakûṭâdhîśvara-Sômêśvara-mada-marddanaṁ | Tuḷu-nṛipâsura-Janârddanaṁ | Kaḷapâḷa-Târaka-Mayûra-vâhanaṁ | Narasiṁha-Brahma-sammôhanaṁ | Iruṅgoḷa-baḷa-jaḷadhi-Kumbha-sambhavaṁ | hata-mahârâja-vaibhavaṁ | daḷitâdiyama-râjya-prabhâvaṁ | Kadamba-vana-dâvaṁ | Cheṅgiri-baḷa-kâḷânaḷaṁ | Jayakêśi-mêghâniḷan end ivu modalâge samasta-praśasti-sahitaṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-No-ḷambavâḍi-Mâsavâḍi-Huligeṟe-Halasige-Banavaṣe-Hânuṅgallu-nâḍu-goṇḍa Tri-bhuvana-malla bhuja-baḷa Vîra-Gaṅga-Hoysaḷa-Dêvaṁ ||

nirupamitâṅgiyaṁ ruchira-kuntaḷeyaṁ nuta-madhyeyaṁ manô- |
haratara-kâñchiyaṁ dhṛita-sarasvatiyaṁ viḷasad-vinîteyaṁ |
sphurad-uru-kîrttiman-madhureyaṁ sthirav âgire tanna tôḷoḷ old |
irisidan urvvarâṅganeyan apratimaṁ vibhu-Vishṇu-bhûbhujaṁ ||

tadîya-pâda-padmôpajîvi | nirantara-bhôgânubhâvi | Jina-râja-râjat-pûjâ-Purandaraṁ | sthairyya-Mandaraṁ | Kauṇḍiṇya-gôtra-pavitraṁ | Êchi-Râja-priya-putraṁ | Pôchâmbikôdarôdanvat-pârijâtaṁ | śuddhôbhayânvaya-sañjâ-taṁ | Karṇṇâṭa-dharâmarôttaṁsaṁ | dâna-śrêyâṁsaṁ | kundêndu-Mandâkinî-viśada-yaśaḥ-prakâśaṁ | mantra-vidyâ-vikâśam | Jina-mukha-chandra-vâk-chandrikâ-chakôraṁ | châritra-lakshmî-karṇṇapûraṁ | dhṛita-satya-vâkyaṁ | mantri-mâṇikyaṁ | Jina-śâsana-rakshâ-maṇi | samyaktva-chûḍâmaṇi | Vishṇu-varddhana-nṛipa-râjya-vârddhi-saṁvarddhana-sudhâkaraṁ | viśuddha-ratna-trayâkaraṁ | chatur-vvidhanûna-dâna-vinôdaṁ | Padmâvatî-dêvî-labdha-vara-prasâdaṁ | bhaya-lôbha-durllabhaṁ | jayâṅganâ-vallabhaṁ | vîra-bhaṭa-lalâṭa-paṭṭaṁ | drôha-gharaṭṭaṁ | vibudha-jana-phaḷa-pradâyakaṁ | hiriya-daṇḍa-nâyakaṁ | apratima-têjaṁ | Gaṅga-Râjaṁ |

mattina mât av att irali jîrṇṇa-Jinâlaya-kôṭiyaṁ kramaṁ- |
bett ire munninante pala-mârggadoḷaṁ neṟe mâḍisuttav aty- |
uttama-pâtra-dânad odavaṁ meṟavuttiṟe Gaṅgavâḍi-tom- |
battaṟu-sâsiraṁ Kopaṇav âdudu Gaṅgaṇa-daṇḍanâthaniṁ ||
nuḍi todaḷ âdoḍ ondu poṇard añjidoḍ ant eraḍ anya-nâriyoḷ |
nuḍig eḍey âge mûṟu mare-vokkaran oppise nâlku bêḍidaṁ |
paḍeyadoḍ aydu kûḍid eḍeg ôgadoḍ âṟ adhipaṅge tappi ba- |
rddaḍe gaḍ iv êḷuv êḷu-narakaṅgaḷ iv endapan alte Gaṅgaṇaṁ ||
â-Gaṅga-chamûpatigaṁ |
Nâgala-Dêvigam adhîta-śâstraṁ putraṁ |

châgada bîrada nidhiyuṁ |
bhôga-Purandaranum appa Boppa-chamûpaṁ ||
paramârtthaṁ vidvad-artthaṁ tavisadana dhanaṁ vyartthav end artthi-sârtthaṁ |
niravadyaṁ jñâta-vidyaṁ daḷita-ripu-manôdyaṁ tiraskâritâdyaṁ |
dhare tannaṁ kîrttipannaṁ vibudha-tatige ponnaṁ vipašchit-prasannaṁ |
kared îvaṁ Boppa-Dêvaṁ samara-mukha-Dašagrîvan udyat-prabhâvaṁ ||
samarâyâtâhita-kshôṇibhrid-atuḷa-baḷôdyânadoḷ pâvakânu- |
kramadindaṁ krîḍisuttuṁ ripu-nṛipati-širaḥ-kanduka-krîḍitaṁ tat- |
samayôdbhûtâruṇâmbhô-bharita-samara-dhâtrî-sarô-madhyadoḷ vi- |
krama-lakshmî-lôlan ôlâḍuvan ereda-budhargg appa daṇḍêša-Boppaṁ ||
lôbhigaḷaṁ pôlipude ya- |
šô-bhâjanan appa Boppa-daṇḍêšanoḷ inn |
î-bhû-bhuvanadoḷ âhâ- |
râbhaya-bhaishajya-šâstra-dânônnatiyiṁ ||
tadîya-guru-kuḷaṁ ||
Gautama-gaṇadhararind â- |
yâta-paramparеya Koṇḍakundânvaya-vi- |
khyâta-Maladhâri-Dêvar |
ppûta-tapô-nidhigaḷ â-munîšvara-šishyar ||
šrî-râddhânta-sudhâmbudhi- |
pâraga-Šubhachandra-Dêva-munipar vvimaḷâ- |
châra-nidhi-Gaṅga-Râjana |
dhîrôdâttateyan âḷda Boppana gurugaḷ ||
Jina-dharmma-vanadhi-pariva- |
rddhana-chandraṁ Gaṅga-maṇḍalâchâryyar ppâ- |
vana-charitar endu pogaḷvu[du] |
janaṁ Prabhâchandra-Dêva-saiddhântikaraṁ ||
ivar bBoppa-Dêvana dêvatârchchana-gurugaḷ ||
Jaḷajabhavaṅgav intu bareyal kaḍeyal karuviṭṭu geyyal a- |
ttaḷagav enippudaṁ toḷapa beḷḷiya-beṭṭane pôlvudaṁ jagat- |
tiḷakaman î-Jinâlayman ettisidaṁ vibhu-Boppa-Dêvan a- |
ggaḷikeya râjadhânigaḷoḷ oppuva Dôrasamudra-madhyadoḷ ||
Gaṅga-Râjaṅge parôksha-vinayav âgi dêvargge |
sâsirad aivatt-aid ena- |
ḷ â-Sakan-abdaṁ Pramâdi-Mâdhava-bahuḷa- |
šrî-Sômaja-pañchamiyo- |
ḷ ais-ene Boppaṁ pratishṭheyaṁ mâḍisidaṁ ||
pratishṭhâchâryyar šrî-Nayakîrtti-Siddhânta-chakravarttigaḷ ||
bhrântinoḷ êno mun-negaḷda châraṇa-šôbhita-Koṇḍakundeyoḷ |
šânta-rasa-pravâhav esedirppinav irdda munîndra-kîrttiy â- |

šântavan eydit ant avara santatiyoḷ Nayakîrti-Dêva-sai- |
ddhântika-chakravartti Jina-šâsanamaṁ beḷagalke puṭṭidaṁ ||

šrî-Mûla-saṅghada Dêšiya-gaṇada Pustaka-gachchhada Koṇḍakundânvayada Hanasôgeya baḷiya Drôhagharaṭṭa-Jinâlaya[ṁ]-pratishṭhânantara dêvara šêsheyan indrar kkoṇḍu-pôgi Vishṇuvarddhana-Dêvargge Baṅkâpuradoḷ kuḍuv-avasaradoḷ |

kaviy êṟiṅg endu band â-Masaṇan-asama-sainyaṅgaḷaṁ Vishṇu-bhûpaṁ |
tave kond â-prâjya-sâmrâjyaman atuḷa-bhujaṁ koḷvuduṁ puṭṭidaṁ bhû- |
bhuvanakk utsâham âgutt ire budha-nidhi Lakshmî-mahâ-dêvig âgaḷ |
ravi-têjaṁ puṇya-puñjaṁ Dašaratha-Nahušâchâra-sâraṁ kumâraṁ ||
bhûbhṛit-pati-mada-kari-hari- |
šôbhâspadan achaḷatâ-samuttuṅgaṁ šrî- |
prâbhavan uditÂkhaṇḍaḷa- |
vaibhavan êṁ gôtra-tiḷakan âdano putraṁ ||

antu vijayôtsavamuṁ kumâra-janmôtsavamum âge santushṭa-chittan âgirdda Vishṇu-Dêvaṁ Pâršva-dêvara pratishṭheya gandhôdaka-shêšegaḷaṁ koṇḍu band-irdd indraraṁ kaṇḍu bara-vêḷd idir eddu poḍevaṭṭu gandhôdakamuṁ shêšeyu-maṁ koṇḍ enag î-dêvara pratishṭheya-phaladiṁ vijayôtsavamuṁ kumâra-janmô-tsavamum âduv endu santôsha-paramparеyan eydi dêvargge šrî-Vijaya-Pâršva-dêvar emba pesarumaṁ kumâraṅge šrî-Vijaya-Nârasiṁha-Dêvan emba pesaruman iṭṭu kumâraṅg abhyudaya-nimittamuṁ sakaḷa-šântyartthamum âgi Vijaya-Pâr-šva-dêvara chatur-vviṁšati-Tîrthanâthara tri-kâla-pûjârchchanâbhishêkakkam î-basadiya khaṇḍa-spuṭita-jîrṇṇôddharaṇakkaṁ jitêndriyar appa tapôdhanar-âhâra-dânakkaṁ Âsandi-nâḍa Jâvagallumaṁ basadiyiṁ baḍagaṇa Benakana-maṇṭheyadiṁ mûḍalu râja-hastadal nûṟ-eṇbhattu-hasta-pramâṇa-bhûmiyoḷ irdd eraḍu-kêriyuman allind âgnêyada goṇṭinalli naṭṭa kallind irbbaḍagal âgirdd eraḍuṁ kêriyuṁ telligar-ippatt-okkaluvan alliṁ paḍuval Mâdhavachandra-Dêvara basadivarav idda kêriyuman alliṁ paḍuvaṇa hiriya-daṇḍnâyakara maneyiṁ paḍuval teṅka-dešeya râja-vîthiya mûḍaṇa Beluhûra kêriya hittil mêrey âgirdda bhûmiyuman alliṁ baḍagal Širiyaṅgaḍiye gaḍi â-Siriyaṅgaḍiya mûḍaṇa-kaḍe yaraḍ aṅgaḍiyu | Jâvagallu-sîme (5 lines following contain details of boundaries) int î-sthaḷav initumaṁ šrî-Vishṇuvarddhana-Hoysaḷa-Dêvaṁ šrî-Vijaya-Pâršva-dêvargge dhârâ-pûrvvakaṁ mâḍi koṭṭam (usual final verses)

viditâšêsha-padârttha-nûtna-Vijaya-šri-Pâršva-dêvôllasat- |
pada-pûjâ-nichayakke dâna-mahitaṁ key gaddeyaṁ puṇya-bî- |
jada perchchiṅge nivâsamaṁ sakaḷa-bhavyâmbhôjanî-bhâskaraṁ |
mudadiṁ telliga-Dâsa-Gauṇḍa-vibhu koṭṭaṁ santataṁ salvinaṁ ||
idan ûrjjitam ene nîṁ mâ- |
ḷpud endu telligara-Dâsa-Gâvuṇḍaṁ pu- |
ṇya-dêva-pûjâkara-Šân- |
ti-Dêva-vibhug amaḷa-vâri-dhâreyan ittaṁ ||

Dâsagauṇḍanahaḷḷiya kumbâṟa-gaṭṭada keḷagaṇa-maḍuvina Môhameḍiveyalu mûvattu-koḷaga-gadde â-yaraḍu-kôhi-naḍuvaṇa ereya-keyy-uḷḷ-anituṁ mûḍalu Tâvareyakeṟe haḍuvalu hola sîme gaḍiy âgidda bhûmiy-uḷḷ-anitumaṁ telligara-Dâsa-Gâvuṇḍanuṁ Râma-Gâvuṇḍanuṁ uttarâyana-saṅkramaṇadalu šrî-Vijaya-Pâršva-dêvar-ashṭa-vidhârchchanege sarbba-bâdhâ-parihârav âgi pûjakara Šântayyaṅge dhârâ-pûrvvakaṁ koṭṭaru ‖

ârum pôlvarey udgha-daitya-vijaya-šrî-Pâršva-Bhaṭṭârakô- ।
dâra-šrî-pada-paṅkaja-bhramaranaṁ saujanya-vâk-sâranaṁ ।
sârôdâra-Jinêšvarârchchana-niyôgôdyôga-višrânta. . . . ।
. . .šrî-vadhu-kântanaṁ prithuḷa-kîrtty-âšântanaṁ Šântanaṁ ‖

šrî-Vijaya-Pâršva-dêvargge biṭṭa Jâvagallu Gaṅgaûradali khaṇḍa-sphuṭita-jîrṇṇôddhârakke Jâvagallu । raṅga-bhôgada vidyâvantarige Gaṅgaûru । šrîman-Nayakîrtti-Siddhânta-chakravarttigaḷa šishyaru Nêmichandra-Paṇḍita-dêvara šrî-Mûla-saṅghada samudâyaṅgaḷu avara šishya-santânagaḷe î-dharmmavan â-chandrârkka-târaṁ-baraṁ salesuvaru ‖

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On a side of the same stone.

Šrîmat-samyaktva-chûḍâmaṇi Sala-nṛipan â-vaṁša-siṁhâsanasthaṁ ।
Sômêšaṁ nityan appant osedu Vijaya-tîrtthâdhînâthaṅge nâlkuṁ ।
sîmâ-saṁsthânadoḷ mukkoḍe yasevinegaṁ naṭṭu dharmakke koṭṭaṁ ।
bhûmîšatvakke tân end aṟipuva teṟadiṁ tat-sutaṁ Nârasiṁhaṁ ‖

Šaka-varsha 1177 neya Ânanda-saṁvatsarada Mârggašira-ba 1 Bṛi-dandu šrîmat-pratâpa-chakravartti-Hoysaḷa-šrî-vîra-Nârasiṅga-Dêv-arasaru Boppa-Dêva-daṇṇâyakara basadige bijayaṁ geydu šrî-Vijaya-Pâršva-dêvarige kâṇikeyan ikki â-basadiya mundaṇa šâsanavaṁ kaṇḍu tamm-anvaya-râjâvaḷiyan ôdisi-goḍuttav-idd-avasaradoḷu â-šâsanasthav aha dêva-dânada kshêtrad-oḷage mayduna Padmi-Dêvaru vaṭṭhârava kaṭṭi maneya mâḍi â-vaṭhâravu halavu-varusadindavu hâḷâgi yiddudanu kêḷi tamma anvayada dharmmav oppu. . . kâraṇav âgiyuṁ šrîmatu pratâpa-chakravartti-Hoysaḷa-šrî-Vîra-Sômêšvara-Dêv-arasara râjyâbhyudayav ahantâgiyuṁ pûrvva-dese. . . . .naṭṭa kallind oḷagaṇa-bhûmi-sahita mayiduna-Padmi-Dêvana vaṭhâravanû jî. . . . .maneya mâḍi â-Vijaya-Pâršva-Dêvana šrî-kâryyava naḍisuvant âgi sarvvâ-bâdhe-parihârav âgi â-chandrârkka-sthâyiy âgi saluvantâgi andina Dhanus-saṅkramaṇadalu â-dêvara sannidhiyalu â-kumâra-Nârasiṁha-Dêvaru tamma šrî-hastadalu puna[r]-dhâre-yan eṟedu koṭṭaru maṅgaḷa maha šrî šrî šrî

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Ânanda-saṁvatsarada Phâlguṇa-ba 2 Bu । dandu šrîmatu pratâpa-chakravartti-kumâra-Nârasiṁha-Dêv-arasaru tavage upanayanav âdalli Boppa-Dêva-daṇ-

ṇâykara basadiya šrî-Vijaya-Pâršva-dêvara šrî-kâryyakke â-chandrârkka-sthâyiyâgi naḍavant âgi Hiriyakeṟeya keḷage kêma..da sâla-mâvina-gaṭṭin-oḷage Koḷada-Honnayana paṭṭašâlege kalla naṭṭu biṭṭa bhûmiyinda mûḍalu gadde Gummêšvarada koḷagadallu gadde salage nâlkuvanû dhârâ-pûrvvakaṁ mâḍi sarvva-bâdhe-parihârav âgi koṭṭaru (usual final verse) maṅgaḷa mahâ šrî šrî šrî

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On a pillar in the outer wall of the same basti.

Îšânyada-âdi-modalâgi îšânyada hadinaidu-kaiy-antaradalu âṟu-gayy-uchchêdada Šântinâtha-dêvaru bhûmisthav âgirddaharu âvanânuṁ puṇya-purushaṁ tegadu pratishṭheya mâḍi puṇyamaṁ mâḍikoḷuvudu ||

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On a stone in the yard of the same basti.

Šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ |
jiyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ||
namas tuṅga etc. ||
pâyâd âyâ.khêda-kshubhita-phaṇi-phaṇâ-ratna-niryyatna-niryyach- |
chhâyâ-mâyâ-pataṅga-dyuti-mudita-Viyad-vâhinî-chakravâkaṁ |
abhrânta-bhrânta-chûḍâ-tuhinakara-karânîka-nâḷîka-nâḷa- |
chchhêdâmôdânudhâva....ratha-khagaṁ Dhûrjaṭês tâṇḍavaṁ vaḥ ||

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1560 nege saluva Îšvara-saṁvatsarada Pâlguṇa-šuddha 5 yu Guruvâradallu šrîmad-Vêlâpurî-Chenna-Veṅkaṭêšvara-krama-kamala-yugaḷa .. sthira-râja-haṁsar âda Vaishṇava-matâmṛita-vârdhi-pravarddhamâna-pûrṇṇa-sudhâsûti-bimbâyamânar âda prajâ-pâlana-mantra-pâlana-âtma-pâlana-kula-pâlana-samañjasatva-saptâṅga-râjya-sampannar âda koṭṭa-bhâshege tappuva dhoregaḷa gaṇḍa dushṭa-nigraha-sishṭa-pratipâlakar âda sâmâdi-chatur-upâya-saṁyutar âda | pañchâṅga-san-mantra-guṇa-samêtar âda | ripu-râya-šarabha-gaṇḍa-bhêruṇḍar âda vîra-kshatra-chûḍâmaṇi | šaraṇâgata-vajra-pañjarar âda | Sindhu-Gôvinda dhavaḷâṅka-Bhîma Maṇinâga-pura-varâdhîšvara | balidu saptâṅga-haraṇa | Turaka-daḷa-vibhâḍa ity-âdy-anêka-biruḍâvaḷî-virâjamânar âda Kṛishṇappa-Nâyaka-ayyanavara Kali-kâlâshṭama-chakravartti Veṅkaṭâdri-Nâyaka-ayyanavaru Bêlûra-râjyavannu dharmmadiṁ pratipâlisutaṁ yiralu Haḷeyabîḍa Vijaya-Pâršvanâtha-svâmiya basadiya kambhagaḷige Huchchappa-Dêvaru liṅga-mudreya hâkalâgi â-liṅga-mudreyanu Vijayappanu toḍeyalâgi | saj-jana-šuddha-Šivâchâra-sampannar âda | dêva-pṛithvî-mahâ-mahattin-oḷagâda atithigaḷu | sûryyana têja chandrana šânta samudrada gambhîra | Nandikêšvarana pratijñe kalpavṛikshada phala Baliya vîrate Râmana sayiraṇe Lakshmaṇana hitakâra Harišchandrana satya koṭṭa-bhâshege tappuvara mîseya koyivavaruṁ | Naranante tîrttha-siṁha....

maṭha-mane-dêvâlaya-jîrṇṇôddhârakaruṁ kshame-dayevantaruṁ Vishṇuvinupâya Brahmana châturyya Hanumantana šakti Jâmbavana yukti Prahlâdana bhakti nitya-japa-Šiva-pûjâ-pañchâksharî-mantrâlaṅkṛitar âda dêva-pṛithvî-mahâ-mahattu yî-sthaḷada Haḷêbîḍa Basavappa-Dêvaru Pushpugiriya Paṭṭada-dêvaru-muntâda dêšâ-bhâgada mahâ-mahattugaḷige Bêlûra-râjyada Jaina-seṭṭigaḷu bhagavad-Arhat-paramêšvara-pâda-padmârâdhakar âda syâd-vâda-mata-gagana-sûryyar âda âhârâbhaya-bhaishajya-šâstra-dâna-vinôdaruṁ | khaṇḍa-sphuṭita-jîrṇna-Jina-chaityâlayôddhârakaruṁ Jina-gandhôdaka-pavitrîkṛitôttamâṅgar âda samyaktvâdy-anêka-guṇa-gaṇâlaṅkṛitar âda Hâsanada Dêvappa-Seṭṭiya su-kumâra-Padmaṇṇa-Seṭṭi-muntâda-samastaru binnahaṁ mâḍikoḷal âgi â-mahâ-mahattu êkasthar âgi vâ.isikoṇḍu kaṭṭumâḍisida vivara | vibhûti-vîḷya-vannu mâḍisikoṇḍu yî-Vijaya-Pâršvanâtha-svâmige pûje-punaskâra-aṅga-raṅga-vaibhava-dîpârâdhane-agryôdaka-prabhâvanâ-mukhyavâda Jainâgamakke saluva dharmmava pûrvva-maryyâdeyalli â-chandrârkka-sthâyiy âgi mâḍikoḷḷi yendu Bêlûra Vêṅkaṭâdri-Nâyaka-ayyanavarige sakala-sâmrâjyâbhyudayârttha-nimittav âgi â-doreya dakshiṇa-dôr-ddaṇḍar âda pradhâna-vaṁšôddhârakar âda pada-vâkya-pramâṇa-pârâvâra-pâraṅgatar âda para-purushârttha-parama-paṇḍitar âda | Kâḷappayya-mantri-priyâgra-kumâra mantri-kulâgra-gaṇyar âda Kṛishṇappayyanavaru yî-dharmma-kâryyavanu kayi-viḍidu purô-vṛiddhige salisal âgi â-mahâ-mahattu barasi koṭṭa šilâ-šâsana yî-Jaina-dharmmakke âvanân orvvanu vighnava mâḍidare âtanu tamma mahâ-mahatta padava kûḍidavan alla Šiva-drôhi jaṅgama-drôhi vibhûti-rudrâkshige tappidavanu Kâsi-Râmêšvarâdi-tîrtthaṅgaḷa liṅgakke tappidavaru yî-mahâ-mahattina vappita || varddhatâṁ Jina-šâsanaṁ

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On a stone near the entrance of the same basti.

Šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ |
jîyât traiḷôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ||
šrî-Mûla-saṅgha-kamalâkara-râja-haṁsô
Dêšîya-sad-gaṇi-. . . . .râvataṁsaḥ |
jîyâj Jinêndra-samayârṇṇava-pûrṇṇa-chandraḥ
šrî-Vakra-gachchha-tiḷakô muni-Bâḷachandraḥ ||

svasti šrîmad-bhuja-baḷa-chakravartti Yâdava-Nârâyaṇa-Vîra-Ballâḷa-Dêvar sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire | Naḷa-saṁvatsarada Kârttika-šuddha-pâḍiva-Bṛihavârad andu šrîman-mahâ-vaḍḍa-byavahâri Kavaḍamayyana Dêvi-Seṭṭiyaru mâḍisida šrî-Šântinâtha-dêvara basadiy ûru Koraḍukeṟeya kâlu-haḷḷi Mâchiyahaḷḷiya Bamatigaṭṭava Iṭṭageya Mallarasayyaṅgaḷa makkaḷu Appayya-Gôpayya-Bâchayyaṅgaḷu â-Šântinâtha-dêvara basadiya parisûtrad-oḷagaṇa tamma mâḍisida paṭṭašâleya šrî-Mallinâtha . . var-ashṭa-vidhârchchanegaṁ

khaṇḍa-sphuṭita-jîrṇṇôddhârakaṁ ṛishiyarkkaḷ-âhârâ-dânakkaṁ parvva-dina-pûjegaṁ šrîman-mahâ-maṇḍalâchâryyar Mâṇḍaviya Bâḷachandra-Siddânta-dêvara šishyar Râmachandra-Dêvargge aṟuvattu-gadyâṇa honnaṁ krayav âgi koṭṭu koṇḍar â-Bammatigaṭṭada sîmâ-sambandhav entene (3 lines following contain details of boundaries) â-keṟeyan irppattu-honnaṁ koṭṭu kaṭṭisidar | dêvara nitya-pûjâ-kramam entene || (6 lines following contain details of gift) int initumaṁ sarvva-bâdhâ-parihârav âgi šrî-Šântinâtha-dêvara basadiy-âchâryyar âr-orvvar irddar iddavaruṁ Koraḍukereya gauḍugaḷu ûr-aṟuvatt-okkaluṁ aṟuvaṇav-oḷagâda anyâyav ênu bandadaṁ tâve tettu salisuvaru î-dharmmavaṁ nakharaṅgaḷ âraiydu pratipâḷisuvaru || (usual final verse) maṅgaḷa mahâ šrî ||

131

At the same village, near the Âdinâthêšvara basti.

Šrîman-Nêmichandra-Paṇḍita-dêvaru kêḷiharu

šrîmad-Bâḷachandra-Paṇḍita-dêvaru Sârachatushṭayâdi-granthagaḷa byâkhyânamaṁ mâḍidaparu *

(left side) svasti šrî Mûla-saṅgha-Dêšiya-gaṇa-Pustaka-gachchha-Koṇḍakundân-vayad-Iṅgaḷêšvarada baḷiya Šrî-samudâyada Mâghanandi-Bhaṭṭâraka-dêvara priya-šishyaruṁ šrîman-Nêmichandra-Bhaṭṭâraka-dêvaruṁ šrîmad-Abhaya chandra-saiddhânta-chakravarttigaḷuṁ dîkshâ-gurugaḷuṁ šruta-gurugaḷum âge tapa[s]-šrutaṅgaḷiṁ jagadoḷ vikhyâtaṁ-betta šrimad-Bâḷachandra-Paṇḍita-dêva-ru Saka-varsha 1197 neya Bhâva-saṁvatsarada Bhâdrapada-šuddha 12 Budha-vârada madhyâhna-kâladoḷu yemage samâdhiy-andu châtur-vvarṇṇigaḷg aṟipi nîv ellaruṁ dhârmmikar appud endu niyâmisi kshamitabyam endu sanyasana-pûrvvakaṁ sakaḷa-nivṛittiyaṁ mâḍi palyaṅkâsanadoḷ irddu pañcha-paramê-shṭigaḷa svarûpamaṁ dhyânisutaṁ sva-samaya-para-samayaṅgaḷu mechche uttama-samâdhiyaṁ paḍadaru šrîmad-râjadhâni-Dôrasamudrada samasta-bha-(right side) bya-janaṅgaḷu tat-kâlôchitam appa dharmma-prabhâvaneyaṁ mâḍi parôksha-vinayam âgi gurugaḷa pratikṛiti-samanvitaṁ pañcha-paramêshṭigaḷa pratimeyaṁ mâḍisi yathâ-kramadiṁ lôkôttaram âge pratishṭheyaṁ mâḍi puṇya-vṛiddhi-yašô-vṛiddhiyaṁ mâḍikoṇḍaru | bhadram astu jayatu Jina-šâsanâya |

šrî-Jainâgama-vârddhi-varddhana-vidhuḥ Kandarppa-darppâpahô
bhabyâmbhôja-divâkarô guṇa-nidhiḥ kâruṇya-saudhôdadhiḥ |
sa šrîmân Abhayêndu-san-muni-pati-prakhyâta-šishyôttamô
jîbyât kâv anišan nijâtmani ratô Bâlêndu-yôgîšvaraḥ ||
pûrvvâchâryya-paramparâgata-Jina-stôtrâgamâdhyâtma-sach-
chhâstrâṇi prathitâni yêna sahasâbhûvann iḷâ-maṇḍalê |
šrîman-mâny-Abhayêndu-yôgi-vibudha-prakhyâta-sat-sûnunâ
Bâḷêndu-bratipêna têna lasati šri-Jaina-dharmmô'dhunâ ||

šrî-Bâlachandra-Paṇḍita-dêvâya namaḥ ||

* The above are written over the two images at top of the stone.

132

At the same basti, to the left of the samâdhi-maṇṭapa.

Šrîmad-Abhayachandra-siddhânta-chakravarttigaḷu byâkhyânamaṁ mâḍidaparu ‖ šrîmad-Bâḷachandra-Paṇḍita-dêvaru kêḷdaparu ।

šrîmaj-Jinêndra-mukha-nirggata-dibya-vâṇî
yasyânanêndum upasṛitya vivarddhamânâ ।
taṁ Bâlachandra-muni-paṇḍita-dêvam asmin
lôkê stuvanti kavayaḥ paramâdarêṇa ‖
kas tvaṁ Kâmaḥ ka êtê Hari-Hara-Vidhi-vidhvaṁsakâṟ pañcha-bâṇâḥ
kô'yaṁ dharmmaḥ ka êsha bhramara-maya-guṇas tê'tra kiṁ yôddhukâmaḥ ।
saṅkhyâtîtair gguṇaughair jjagati daša-vidhaiš châru-dharmmair anantair
vvâṇair vVâḷêndu-yôgî lasati kuru tatas tat-padâmbhôja-sêvâṁ ‖
yênâdhîtam atîta-bâdhaṁ amitaṁ sa[j]-jñâna-sampâdakaṁ
šâstraṁ sarvva-janôpakâri vihitâchârôchitâṁ prêmataḥ ।
tasmâd ânata-bhabya-kañja-taraṇêr vVâlêndu-yôgîsvarâd
âptaṁ mukti-sukhaika-sâdhanam Anuprêkshôpadêšâdikaṁ ‖
dakshô'yam Akshapâdâdi-paksham âvîkshya tat-kshaṇê ।
pratyakshâdi-pramâṇêna bhêttuṁ Bâlêndu-san-muniḥ ‖

varddhatâṁ Jaina-šâsanaṁ । šrî-pañcha-Paramêshṭhigaḷê šaraṇu । šrî-Bâlachandra-Paṇḍita-dêvâya namaḥ ‖

ôm hrîm hraṁ

133

At the same village, on the first image stone in the Šântinâthêšvara basti.

(Front)

Šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ‖
Šrî-saṅgha-rai-kubhṛiti Dêšiya-sad-gaṇâkhya-
kalpâṅghripô lasati Pustaka-gachchha-šâkhaḥ ।
šrî-Kuṇḍakunda-munipânvaya-châru-mûlaḥ
sârêṅgaḷêšvara-baḷi-prabaḷôpašâkhaḥ ‖
intu pogaḷte-vetta yati-santatiyoḷ Kulabhûshaṇâkhya-sai- ।
ddhântika-šishyan ûrjjita-Jinâlaya-kâraka-Nimba-Dêva-sâ- ।
mantana subratakke guru vâg-vanitâ-pati Mâghanandi-sai- ।
ddhântika-chakravarttiy esedaṁ vasudhâ-pati-râji-pûjitaṁ ‖
namô Gandhavimuktâya tach-chhishyâya vimuktayê ।
višuddha-Jaina-siddhânta-nandinê Šubhanandinê ‖

tach-chhishyaru ।

dhavaḷa-yašô-nîrañjita- ।
bhuvanaṁ kavi-gamaka-vâdi-vâgmi-vitâna- ।

pravaraṁ sârthaka-nija-nâ- ।
ma-viḷâsaṁ Chârukîrtti-Paṇḍita-dêvaṁ ॥
tach-chhishyaru ।
ku-mataugha-nivârakanaṁ ।
namaskarippeṁ Jinâgamôddhârakanaṁ ।
vimaḷa-dayâdhârakanaṁ ।
samudâyada Mâghanandi-Bhaṭṭârakanaṁ ॥
šrî-Nêmichandra-Bhaṭṭâraka-dêvô'py Abhayachandra-saiddhântô'pi ।
iti šishyâbhyâṁ guru-Mâghanandy abhûd dharmma-iva . . . bhyâṁ ॥
tad-ubhayaroḷ Abhayachandra-siddhânta-chakrava (right side) rttigaḷa mahimey ent ene ।
vṛi ॥ chhandô-nyâya-nighaṇṭu-šabda-samayâḷaṅkâra-shaṭ-khaṇḍa-vâg-
bhû-chakraṁ vivṛitaṁ Jinêndra-Himavaj-jâta-pramâṇa-dvayî- ।
Gaṅgâ-Sindhu-yugêna durmmata-khagôrbbîbhṛid-bhidâ yat sva-dhî
chakrâkrântam atô'bhayêndu-yatipaḥ siddhânta-chakrâdhipaḥ ॥
tad-ubhayamuṁ kramadiṁ dîkshâ-gurugaḷuṁ šruta-gurugaḷum âge pempuvaḍeda ।
mâḷinî ॥ nuta-guṇa-maṇi-kôšaṁ kîrtti-vallî-vṛitâšaṁ
vitata-sad-upadêšaṁ šasta-bôdha-prakâšaṁ ।
kṛita-madana-vinâšaṁ naumi nir-mmôha-pâšaṁ
hata-kumata-nivêšaṁ Bâḷachandra-bratîšaṁ ॥
tan-munîndra-šishyaru ।
sa-višêshâgama-vâk-sudhaushadhaman îṇṭal koṭṭa kâra-tri-dô- ।
sha-vikâraṅgaḷan etti kiḷtu viḷasad-ratna-trayaṁ rakshey â- ।
ge vineyâḷige kaṭṭi rakshisidan î-siddhânta-chakrêšan êṁ ।
bhava-rôgakke su-vaidyan ôv-Abhayachandraṁ Bâḷachandrâtmajaṁ ॥
sâsirad innûr-eraḍene- ।
y-â-Šaka-varsha-Pramâdi-samad ûrjja-lasan-mâ- ।
sâsita-pakshada navamî- ।
Šasivâra-triyâmadoḷ tan-munipaṁ ॥
aṟid âtmîya-samâdhiyaṁ toṟadu sarbbâhâramaṁ dêhamaṁ ।
meṟed akshôbhateyaṁ jagaṁ pogaḷe paryyaṅkâsana-prâptiyiṁ ।
neṟed âtmôdgha-kaḷâṁšuvaṁ divadoḷaṁ tôrppen dal emb andadiṁ ।
taṟisandaṁ sura-mandirakk Abhayachandraṁ rundra-saiddhântikaṁ ॥
mudad Abhayachandra-siddhân- ।
ti-dêvar-aggada nisidhiyaṁ Dôrasamu- ।
drada nakharaṅgaḷ nirmmisi ।
vidita-yašaḥ-puṇya-vṛiddhiyaṁ kaikoṇḍar ॥
maṅgaḷa maha šrî šrî šrî ॥
(left side) šrî-Abhayachandra-siddhânti-dêvar tamma šishya-Bâḷachandra-Dêvarige byâkhyânaṁ mâḍidaparu ॥ šrî šrî

134

At the same place, on the second image stone.

(Front)

Śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ |
jîyât trailôkya-nâthasya śâsanaṁ Jina-śâsanaṁ ||

svasti śrî Mûla-saṅgha-Dêśiya-gaṇa-Pustaka-gachha-Kuṇḍakundânvayada Yiṅgaḷêśvarada baḷiya Śrî-samudâyada Mâghanandi-Bhaṭṭâraka-dêvara priya-śishyaru śrî-Nêmichandra-Bhaṭṭâraka-dêvaru śrîmad-Abhayachandra-siddhânta-chakravarttigaḷuṁ vidyâ-gurugaḷuṁ śruta-gurugaḷum âge tapaś-śrutaṅgaḷiṁ jagadoḷ vikhyâtiyaṁ petta śrîmad-Bâḷachandra-Paṇḍita-dêvara priyâgra-śishya-rum appa śrîmad-Râmachandra-Maladhâri-Dêvaru Saka-varusha-sâsirad-innûṟ-ippatt-eraḍaneya Sârvvari-saṁvatsarada Chaitra-bahuḷa-tadige-Bṛihavârad aparâhṇa-kâladoḷ emage samâdhiy endu châtur-vvarṇṇaṅgaḷg aṟipi (left side) nîm elaruṁ dhârmmikar appud endu niyâmisi kshamitabyam endu sanyasana-pûrvvakaṁ sakaḷa-nivṛittiyaṁ mâḍi paryaṅkâsanadiṁ pañcha-guru-charaṇa-smaraṇeyaṁ mâḍutta divake sandaru | avara tapô-mâhâtmyam entendoḍe |

naḍevaḍe bâhu-dûgada yugântaramaṁ neṟe nôḍad âvagaṁ |
nadeḍeyada kâminî-kanakamaṁ sale sôkada karkkasaṅgaḷaṁ |
nuḍiyad aharnniśaṁ vikatheyaṁ maṟed âḍada môha-pâśadoḷ |
toḍarada....Maladhâriya..........virâjikuṁ ||

śrîmad-Râmachandra-Maladhâri-dêvaru tamma priyâgra-śishyarum appa Śubhachandra-Dêvariṅge śrê-yô-mârggôpadêśamaṁ mâḍiyaru avaru kêḷiharu ||

śrîmad-Bâḷachandra-Paṇḍita-dêvaru tamma priyâgra-śishyarum appa śrî-mad-Râmachandra-Maladhâri-dêvariṅge Sârachatushṭayaṁ modalâda grantha-gaḷa byâkhyânaṁ mâḍiharu avaru kêḷiharu || *

yintu pogaḷte-vetta śrîmad-Râmachandra-Maladhâri-dêvara pratikṛiti-samanvita-pañcha-paramêshṭigaḷa prathumegaḷaṁ śrîmad-râjadhâni-Dôrasamudrada bha-bya-janaṅgaḷu mâḍisi puṇya-vṛiddhi-yasô-vṛiddhiya kaikoṇḍaru || bhadram astu Jina-śâsanâya maṅgaḷa maha śrî ||

135

At Hebbâḷa (same hobli), on a stone at the entrance of the village.

Namas tuṅga etc. ||

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1388 sandu varttamâna-Vyaya-saṁvatsarada Kârttika-su 15 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Virûpâksha-Râya-mahârâyaru śrîman-mahâ-sthânaṁ śrîmad-dakshiṇa-Vâraṇâsiy âda Vêlâpuriya śrî-Channa-Kêśavanâtha-dêvarige nitya-stitiyalu mahâ-naiivêdya-nandâdîpti śrî-vaijayanti-daṇḍeyû namma sêvey âgi naḍavudakke Hebbâḷa-grâma 1 nû koṭṭevâgi yî-dharmmava naḍasuvarige

* The above are written over two images.

dâna-pâlanayôr mmadhyê dânâch chhrêyô'nupâlanaṁ ।
dânât svarggam avâpnôti pâlanâd achyutaṁ padaṁ ॥
yî-dhammakke tappidavarige
sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê kṛimiḥ ॥

136

At Śivanênahaḷḷi (same hobli), on a stone at the entrance of the Îśvara temple.

Namas tuṅga etc. ॥
Śirige tavar-mmane Vishṇuge ।
paramôtsava-bhûmi nirmmaḷaṁ vistîrṇṇaṁ ।
nirutaṁ pâl-gaḍal-oḷpim ।
poredudu gambhîrav âda Yâdava-vaṁśaṁ ॥
Saḷan emban âge Yâdava- ।
kuḷadoḷu puli pâ....muni puliyaṁ poy ।
Saḷay ene poydudaṟiṁ Poy- ।
saḷa-pesar avanindav âytu tad-vaṁśajaroḷ ॥
vinayaṁ pratâpam emb î- ।
jananâthôchita-charitra-yugadiṁ jagamaṁ ।
jana-na....si poredaṁ ।
Vinayâdityaṁ samasta-bhuvana-stutyaṁ ॥
âtaṅg ati-mahimaṁ Hima- ।
Sêtu-samâkhyâta-kîrtti mûrtti-Manôjaṁ ।
pâtita-saṅgara-ripu-nṛipa- ।
jâtaṁ tanujâtan âdan Eṟeyaṅga-nṛipaṁ ॥
ant esev Eṟeyaṅ...hî- ।
kântana tanayaṁ narêndra-chûḍâmaṇi-makuṭa-taṭô- ।
pânta-sa...mayûkhaṁ ।
santata-naya-vinaya-jishṇu Vishṇu-nṛipâḷaṁ ॥
...varddhanaṅgaṁ ।
bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- ।
Dêvigam u.... ।
bhû-viśruta-Nârasiṁhan âhava-siṁhaṁ ॥
â-vibhuvina paṭṭa-ma..- ।
..pativrata-charitradindaṁ Sîtâ- ।
dêvige migil âd Êchala- ।
Dêvige Ballâ....dayaṁ geydaṁ ॥
uda..-trâṇa-nimittav âd udayam e.......... ।
......viśva-viśishṭa......sad-vṛitta-viprôttama... ।
.......dayvad abhyudayam end ell-andadind ellamaṁ ।
mudadiṁ kîrttise tâḷdidaṁ.....tê sâmrâjya-sampattiyaṁ ॥

agaḷim pâtâḷav eṇṭum-dese......uddadim vyômam int ir- |
vvagiy âgal parbbi mûṟum-bhuvanadoḷ ese....yam koṇḍa gaṇḍam |
maguḷdum Pâṇḍyam saraṇ-bokkaḍe karuṇisi tad-râjya..koṭṭu mûṟum- |
jagadoḷ vikhyâti-vettam hara..raṇadim Vîra-Ballâ..vam ||

svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabha mahârâjâdhirâjam male-râja-râjam maleparoḷu gaṇḍam gaṇḍa-bhêruṇḍam Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Bappana gandha-vâraṇam vijaya-gṛiha-tôraṇam niśśaṅka-pratâpa-chakravartti Vîra-Ballâḷa-Devar râjadhâni-Dôrasamudradoḷu pṛithvî-râjyam geyyuttum ire tat-pâda-padmôpajîvi |

śrî-Śivaliṅga-nâthan Agajâ-kucha-kuṅkuma-râga-rañjitam |
Kêśava-Vâsava-pramukha-dêva-gaṇârchchita-pâda-paṅkajam |
klêśa-vi............yan âdam aḷkaṟind |
î-Śivanayya-perggaḍege mâḷke manôratha-kâryya-siddhiyam ||
Śivaliṅgêśvara-dêvar |
Sivanayyana putra-mitra-bândhava-janak ut- |
savadindam îge târâ- |
dhavanum bhâskaranum uḷḷinam sukha-padamam ||

â-gôtra-chintâmaṇiy enisida Śivanayya-perggaḍeya vamśa-varṇṇanâbhyudayam entendoḍe |

janakam śrî-Śivanâthan-âtma-tanayam Kêtayyan ant âtan-aṅ- |
gane Mâravve kulâśrayam janani bhâgyakk âspadam tanna kâ- |
mini Gauḍavve tanûbhavar mMasaṇanum Kêtaṇṇanum...m î- |
śan enipp î-Śivanâtha-perggaḍe valam samsâra-sârôdayam ||
Śivanayyam vinayâmburâśi Śivanayyam dharmma-nistârakam |
Śivanayyam nija-gôtra-bhânu Śivanayyam mitra-nityôstavam |
Śivanayyam Śivaliṅga-pâda-yuga-nityârâdhakam Vîra-Yâ- |
dava-Ballâḷana râjyadalli Śivanayyam tâḷdidam khyâtiyam ||
Koṇḍaliya pakkadoḷu Śiva- |
n-ânḍam Śivanayanahaḷḷiyam mâḍisi kai- |
koṇḍa nija-nâmam esevam |
koṇḍire Śivaliṅga-bhavanamam mâḍisidam ||
bhuvana-stutyar enippa Koṇḍaliy-aśêsha-brâhmaṇâgrêsarar |
ttavad ânandadin irddu nôḍi kuḍe dhârâ-pûrvvakam vṛittiyam |
sa...din ay-vaṇam modal enal sârirdda maṇṇam sthiram |
Śivaliṅgêśvara-mandirakke Śivanayyam biṭṭa....dadim ||
mattam Koṇḍaliy-oḷag aty- |
uttamam appam...vṛittiyam baḷi-sahitam |
pettu mahâjana..sevina- |
v ittam Sivaliṅga-gṛihake guṇi Śivanayyam ||

Šivaliṅgaṁ kula-daivaṁ ı
bhuvanêšan udâra-Vîra-Ballâḷaṁ Yâ- ı
dava-chakravartti patiy ene ı
Šivanayyana....itara-sâdhâraṇam ê ‖
Kêtala-Dêviya râjya- ı
..tene mukha-ratna-darppaṇaṁ Ballâḷaṅg ı
îtane pesara-pasâyita- ı
ne...d oḷ-guṇakke maṇḍanaṁ Šivanayyaṁ ‖

....139 tteney Îšvara-saṁvatsarada Šrâvaṇa-mâ.....vâsye sûryya-grahaṇad andu Drô...ṭṭa-chaturvvêdimaṅgaḷam enisida negaḷtey-agrahâ...Koṇḍaley-ašêsha-mahâjanaṅgaḷa....hadinaidu paṇavina modala maṇṇaṁ ta...mâḍisida Šivanayyanahaḷḷiya Šivaliṅgêšvara.....bhâvaṁ Šivanayya-perggaḍe........

(rest gone)

137

At Hirehaḷḷi (same hobli), on a stone at the south wall of the Mallêšvara temple.

Šrî namas tuṅga etc. ‖
šrîmân saubhâgyabhâg-Gaurî-manô-nayana-vallabhaḥ ı
pâyâj jagaj jagat-sûtradhârô višvaṁ Mahêšvaraḥ ‖
ôṁ namaš Šivâya ‖
šrîmat-Poysaḷa-vaṁšadalli Vinayâdityâkhyan âdaṁ yašaḥ- ı
prêmaṁ tan-nṛipa-putran âdan Eṟeyaṅgôrvvîšvaraṁ tat-sutaṁ ı
bhûmîpâḷaka-mauḷi-lâḷita-padaṁ šrî-Vishṇu-bhûpâḷan ud- ı
dâma-sva-krama-vikramôrjjita-jaya-bhrâjishṇu Jishṇûpamaṁ ‖
maley ellaṁ vasam âyt ad onde Taḷakâḍuṁ Kôyatûr Koṅgu Na- ı
ṅgali Kâñchî-puri Gaṅgavâḍi pesar-vett-Uuchchaṅgi Baḷḷâre Beḷ- ı
vala-nâḍ â-Râchanûr mMuduganûr vVallûr ivaṁ koṇḍa tôḷ- ı
valadiṁ pôlvavar âro pêḷ bhuja-baḷa-bhrâjishṇuvaṁ Vishṇuvaṁ ‖
â-Vishṇuvarddhanaṅgaṁ ı
bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- ı
Dêvigam udbhavisidan ava- ı
nî-višruta-Nârasiṁhan âhava-siṁhaṁ ‖
â-vibhuvina paṭṭa-mahâ- ı
dêvi mahî-dêvi vidita-Yâdava-lakshmî- ı
dêvi jaya-dêviy Êchala- ı
Dêvi jagat-khyâte Sîteg eṇe guṇa-gaṇadiṁ ‖
â Narasiṁha-Dêvaṅgaṁ paṭṭa-mahâ-dêviy enisid Êchala-Dêvigaṁ ı
sakaḷa-kaḷâ-paripûrṇṇaṁ ı
sakaḷôrvvî-nayana-sukhadan akaḷaṅkaṁ tân ı
akuṭiḷan apûrvva-nava-sî- ı
takaraṁ Ballâḷa-Dêvan udayaṅ-geydaṁ ‖

Chôḷaṁ muttire panneraḷ-barisakaṁ kôḷpôyte tâṁ pôdan emb ।
âḷâpaṁ bare sâld ad ondu moḷanaṁ mêl.ḍe..Uchchaṅgiyuṁ ।
pêḷâsâdhyav ad âdud endu divija..dyara vi .ye ba- ।
llâḷ âḷdaṁ Giridurgga-malla-vesaraṁ Ballâḷa-bhûpâḷakaṁ ॥
Šanivâradande Pâṇḍyâ- ।
vanipana saptâṅgam eyde siddhisidudaṟiṁ ।
Šanivâra-siddhi-vesaraṁ ।
janapati Ballâḷa-Dêvan esedire taḷedaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ । Dvâravatî-pura-varâdhîšvaraṁ । Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Huligeṟe-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅgan asahâya-šûra Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru Dôrasamudrada nelevîḍinalli sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire ।

vṛi ॥ Male-nâḍan Tuḷu-nâḍan aggaḍa Bayal-nâḍaṁ lasat-Chôḷa-maṇ- ।
ḍaḷamaṁ Perddoṟe mêreyâge baḍagal šrî-Vishṇu-bhûpaṅge bhû- ।
taḷamaṁ sâdhisi koṭṭu mâṇḍu raṇadoḷ mâṟântaraṁ konda dôr- ।
vvaḷadiṁ drôha-gharaṭṭan endu pesar-vettaṁ Boppa-daṇḍâdhipaṁ ॥

šrîman-mahâ-pradhânaṁ hiriya-daṇḍanâyakaṁ drôha-gharaṭṭa-Boppa-Dêvaṁ Âsandi-nâḍa Koṇḍaliyaṁ tanna hesariṁ Drôhagharaṭṭa-chaturvvêdimaṅgalam endu pesaran iṭṭu bhuvana-vîrâvatâram emba tanna pesargg anurûpam appant ayvatt-irvvara bharaṇavâgi sarvva-namasyavâgi biṭṭan â-mahâgrahârada ašêsha-mahâjanaṅgaḷuṁ ।

Koṇḍaliya mâjanaṁ bhû- ।
maṇḍala-viditaṁ samasta-šâstra-vichârâ- ।
khaṇḍita-matimad-brâhmaṇa- ।
maṇḍala-sarasîja-shaṇḍa-chaṇḍâṁšu-nibhaṁ ॥
Bhûteya-Nâyakan urvvî- ।
khyâtaṁ kaṭakaika-raksha-šakta-taḷâṟaṁ ।
bhûtaḷa-viditaṁ tat-tanu- ।
jâtaṁ Ballâḷa-nṛipa-kumâraṁ Mâraṁ ॥

va ॥ int inibaruv irddu tamm ûrindaṁ baḍagaṇa Jakkavegeṟeyaṁ Kembaṇana-keṟeyann î-vûraṁ mâḍabêḷk endu prârtthisi Kâḷa-Gavuṇḍana tamman appa Honna-Gavuṇḍana Jakka-Gavuṇḍiya magan appa mahâ-prabhu-Âdi-Gavuṇḍaṅge santeyam koṭṭaḍ ây-ayyanuṁ tanna tamma Mâdi-Gavuṇḍanuṁ Mâra-Gavuṇḍa-nuṁ avara makkaḷuṁ Mâcha-Gavuṇḍanuṁ Mâra-Gavuṇḍanuṁ Nâka-Gavuṇḍa-nuṁ Chikka-Mâreyan oḷagâgi kâḍaṁ kaḍidu kannegeṟeyaṁ kaṭṭisi vûraṁ mâḍidaru ॥

ka ॥ hasidara mogamaṁ nôḍaṁ ।
hasivuṁ nîraḷke illa kaṇḍaḍe tannaṁ ।
vasumatig enipa mahâ-prabhu ।
vasudheyoḷ âr ssaman Âdi-Gauṇḍaṅg eṇeyaṁ ॥

ant enip Âdi-Gavuṇḍana ।
kânte manaḥ-kânte Nâga-Gâvuṇḍi jagat- ।
kânte patibrata-guṇadind ।
ant-illada jasadin esadaḷ avanî-taḷadoḷ ॥
Âdi-Gavuṇḍana permmagan ।
âdan tâṁ Mâcha-Gauṇḍan âtana tammaṁ ।
mêdini pogaḷv â-Mâraṁ ।
bâdên â-Nâki Chikka-Mârayan embaṁ ॥

va ॥ ant â-vûra munde dêvâlayaman ettisi tanna hesarind áda Âdi-Mallikârjjuna-dêvara pratishṭheyaṁ mâḍisiy â-dêvara nitya-pûjeyaṁ Chaitra-pavitrakkaṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav â-chandrârkka-târaṁ-baraṁ naḍavantâgi dêgulada mundaṇa Jakkavegeṟeya keḷage eraḍu-salige gadde 2 Kembaṇana-keṟeya keḷage teṅkaṇa mêlu-makkiya gadde salige vondu 1 antu gadde salige mûṟu 3 vûrinda haḍuvaṇa meyyalu beddale kamba mûnûṟu 300 â-bhûmiyiṁ teṅkalu mâḍikomba kummari vondu vûroḷag ondu-gâṇa int inituvanu Saka-varsha 1104 neya Subhakṛit-saṁvatsarada uttarâyaṇa-saṅkramaṇadandu Âdi-Gavuṇḍaṁ Nârasiṁha-Šaktiya kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi koṭṭanu î-dharmmamaṁ Saṅkhara-Kalli-Dêvanuṁ halabaru naḍasuvavargge (usual final phrases and verses)

hasu-gûsugaḷige hâlaṁ ।
hasidargg annaman avâ. . . .re nichchaṁ ।
hasagâladoḷaṁ salisuva ।
besanadin âr Âdi-Gauṇḍanaṁ pôlvannar ॥
keṟeyaṁ kaṭṭisut-irppudu- ।
m aṟavaṇṭige yiḍisut-irppud esav âraveyan ।
neṟe mâḍisuvaduv allade ।
peṟat illadu Âdi-Gauḍan-ujjugav enduṁ ॥
bandar bbiddinar end and ।
ondida santôshadinde sâsirakaṁ kai- ।
sandad uṇalu baḍḍipa guṇa- ।
dindaṁ hêḷu Nâga-Gauṇḍig eṇe peṇḍir ad âr ॥
avar-irvvara piriya magaṁ ।
bhuvana-hitaṁ Mâcha-Gauṇḍan emba mahâtmaṁ ।
bavaseyin oḷpind ârppind ।
ivana-vol âr gguṇigaḷ enipar avanî-taḷadoḷ ॥

int î-dharmmava pratipâḷisi-geydaru Bâbôjana makkaḷu Kêtôjanuṁ Basavôjanuṁ ॥

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In the same place.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥

namô'stu ||

šrîmat-Pôysaḷa-vaṁšadalli (from here to vûraṁ mâḍidaru in line 28 corresponds with the above No.)

ây-ayyana anvayav entendoḍe |

Kañcha-Gavuṇḍam Mutteya |
.........Hiriyayyaṁ |
sañchita-sad-guṇa-gaṇa-maṇi |
sañchaya...ḷdi Honna-Gauuṇḍaṁ janakaṁ ||
â-negaḷda Honna-Gavuṇḍana |
............Âdi-Gavuṇḍana tây tâṁ |
bhû-nuta-patibratâ-guṇe |
Jânakiyo Jakka-Gavuṇḍi guṇa-nidhiy e.... ||
.... | .... ||
pasu-gûsugaḷige pâlaṁ |
pasidṛgg annaman a-vâriy âgire nachchaṁ |
hasa-gâladoḷ.....a |
..sanadin âr Âdi-Gauṇḍa........ ||
keṟeyaṁ kaṭṭisutirppudu- |
m aṟavaṇṭagey iḍisutirppud ese...... |
.... |
...................ujjugav enduṁ ||
.... ||
hasidara mogamaṁ nôḍaṁ |
hasivuṁ nîraḷkey illa kaṇḍa..... |
.....enipa........ |
vasudheyoḷ âr nnôlpaḍ Âdi-Gauuṇḍana doreyar ||
ant esed Âdi-Ga[v]uuṇḍana |
kânte manaḥ-kânte Nâga-Gâvuṇḍi jagat- |
kânte pati-bhakti-guṇadind |
ant-illada jasadin esedaḷ avanî-taḷadoḷ ||
bandar biddinar end and |
ondida santôshadinda sâsirakaṁ kay- |
sandad uṇalu baḍḍipa-guṇa- |
dindaṁ pêḷu Nâga-Gauṇḍi....... ||
.... | .... |
.........bhû- | maṇḍaladoḷag innu nônta kânteyar oḷarê ||
avar îrvvarggaṁ puṭṭida |
...Mâcha-Gauuṇḍan âtana tammaṁ |
bhuvanâdhâraṁ....ya- |
n avan anujaru....Chikka-Mâreyan embar ||

avaroḷagaṁ...... ।
bhuvana-hitaṁ Mâcha-Gauṇḍan emba mahâtmaṁ ।
bavaseyin oḷpind ârppind ।
ivana-vol âr gguṇigaḷ enisi negaḷdaṁ jagadoḷ ॥
.... ।
......mattav adhika-valadiṁ kiṟidalu.. ।
...nipaṁ samasta-purushâ- ।
rttha-nidhânaṁ Mâcha-Gauṇḍan artthi-nidhânaṁ ॥
Mâra-Gauṇḍa.......... ।
.....................nidhânaṁ ।
vârinidhi-vêshṭitôrvviyo- ।
ḷ âruṁ tann-annar ill enippaṁ guṇadiṁ ॥
lôkôpakâra-kâraṇa- ।
n êka-kramava.............. ।
.... ।
.....ṇan î-lôkadoḷage lôkaṁ baḍevaṁ ॥
mâtṛi-pitṛi-bhaktan akhiḷa- ।
khyâtaṁ puṇya-ka...ttri-mûrtti...... ।
.... ।
............ka tamman ammaṅg aṇugaṁ ॥

Âdi-Gauṇḍana guru-kuḷa-kramav ent appud endaḍe । šrîmad-Dramiḷa....... vârâsi......dharma-tîrtthaṁ pravarttisuva.........dra-svâmigaḷinda...... .....para-vâdîšvara.........bṛinda-vandya-šrî-pâdar ašêsha-šâstra-vârddhiga ....râyaṇar ppara-hita-vyâpâra..........guṇa-dhanaṁ šrî-Vâsu-pûjya-muni............nta-dêvara šishya Perumâḷe-Dêvarige.....ant ošeda ....basadiyaṁ mâḍisi šrî-dêvara pratishṭheyaṁ mâḍisi â-dêvar-ashṭa-vidhârchchanegaṁ rishiyar-âhâra-dânakkaṁ jîrṇṇôddhârakkaṁ naḍavantâgi biṭṭa taḷa-vṛitti (5 lines following contain details of gift) Saka-varsha 1170 tteneya Plavaṅga-saṁvatsarad uttarâyaṇa-saṅkramâṇa-vyatîpâtad andu Koṇḍaliy-ašêsha-mahâjanaṅgaḷuṁ Âdi-Gauṇḍanuṁ â-ayyana makkaḷuṁ ûraivatt-okkaluṁ sa...Perumâḷu-Dêvariṅge dhârâ-pûrvvakaṁ mâḍi koṭṭaru maṅgaḷa mahâ šrî (usual final verse) namô'stu Vitarâgâya ॥

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On the left side of the same stone.

namô'stu Siddhêbhyô namaḥ svasti šrî Šaka-varusha 1179 neya Râkshasa-[1] saṁvatsarada Vaišâkha-šuddha....Somavârad andu Âdigauṇḍanahaḷḷiya basadiya â-sthânika Perumâḷuṁ â-vûṟa Mâcha-Gauṇḍa Mâra-Gauṇḍa Chika-Gauṇḍa Chikka-Mâreya alliya sthânika Kalla-Jîya samasta-prajegaḷuṁ Vajra-nandi-Siddhânti-dêvaru Mallisêna-Dêvaru Perumâḷu-Kantiyara Mâchayyana

[1] Râkshasa = 1178.

maga Mâdayyaṅge dhârâ-pûrvvakaṁ mâḍi koṭṭa basadiyaṁ Mâdayyana hiriya-magaṁ Belanâraṇa .... avachaiya Mâchelanuṁ (usual final phrases) Ekkôṭi-Jinâleya..maṅgaḷa maha šrî šrî

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At Mârênahaḷḷi (same hobli), on a stone in Liṅgaṇṇa's garden, north of the village.

namas tuṅga etc. ॥
tatô Dvârâvatî-nâthâḥ Pôysaḷâ dvîpi-lâñchhanâḥ ।
jâtâḥ Šašapurê têshu Vinayâditya-bhûpatiḥ ॥
â-Vinayâdityaṅgaṁ ।
pâvana-châritre Keḷeyab-arasigam akhiḷôr- ।
vvî-varan udayaṅ-geydaṁ ।
Šrî-vara-pada-padma-bhṛiṅgan Eṟeyaṅga-nṛipaṁ ॥
eṟagad avandira talegaḷa- ।
n eṟagipan eṟagipan arâti-lakshmiyan idiriṅg ।
eṟagada balupindaṁ tana- ।
g eṟagipan Eṟeyaṅgan atuḷa-vijaya-šrîyaṁ ॥
â-narapatig ambhôdhig a- ।
nûna-gabhîrateye samanisipp-antire san- ।
mâniniy Êechala-Dêvi ma- ।
nô-nayana-prîti samanisire samanisidaḷ ॥
ene negaḷd â-irvvarggaṁ ।
janayisidar ssutaru negaḷda-Ballâḷaṁ Vish- ।
ṇu-nṛipâḷakan Udayâdi- ।
tyan embar emb ivarum udârar âhava-dhîrar ॥
avaroḷ madhyaman âgiyuṁ dharaṇiyaṁ pûrvvâparâmbhôdhiy ey- ।
duvinaṁ kûḍe nimirchchuv onda nija-niḥ-pratyûha-vikrântad(ind) ud- ।
bhavadind uttaman âdan uttama-guṇa-bhrâjishṇu Lakshmî-vadhû- ।
varan udvṛitta-virôdhi-daitya-mathanaṁ šrî-Vishṇu-bhûpâḷakaṁ ॥
jayati dharaṇi-lôkôttaṁsitâtmîya-pâdaš
chatura-vibu[dha]-gôshṭhî-prauḍha-vâṇî-vinôdaḥ ।
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ॥
ivan-î-dakshiṇa-bâhu-daṇḍadoḷ oḍaṁbuṭṭâgi puṭṭirdda ma- ।
ttevol âyt âdi-Varâhan ettida dharitrî-maṇḍaḷaṁ têjadin- ।
dav arald ambujadant ir ambaradoḷ irdatt ushṇa-rug-maṇḍalaṁ ।
savan êṁ sâha[sa]doḷ Nalâdi-narapâḷar vVishṇu-bhûpâḷanoḷ ॥
â-Vishṇuvarddhanaṅgaṁ ।
bhâvôdbhavey enisi negaḷda pempina Lakshmâ- ।
Dêvige sutan udayisidaṁ ।
bhû-vidita-yašô-vibhâsi Narasiṁha-nṛipaṁ ॥

vṛitta ‖ ari-bhûpar bbandu mey-dôṟidaḍ avayavadiṁ tôṟanê krûra-Daityê- |
švara-vakshaḥ-kshôbha-nirddâraṇa-nakha-nikarôchchaṇḍa-dôr-ddaṇḍamaṁ bhî- |
kara-jihvâkîrṇṇa-gîrṇṇânanaman ogeda kûr-ddâḍeyaṁ sañchaḷat-kê- |
sara-bhâsvat-kaṇṭhamaṁ ghargghara-ghana-ravamaṁ Nârasiṁha-kshitîšaṁ ‖
âtana tanayan ati-pra- |
khyâtan udâraṁ samasta-lôkâdhâraṁ |
nîtividan endoḍ upamâ- |
tîtaṁ Ballâḷa-bhûpa-samarâṭôpaṁ ‖
lalanâ-lalâmam enip Ê- |
chala-Dêvigam â-Nṛi-(pa)siṁha-patigaṁ negaḷd-â- |
Kali-kâla-Dilîpaṁ niš- |
*chaḷa-satya-Yudhishṭhira Vîra-Ballâḷaṁ ‖
kêḷa vasanta-bâḷa-sahakârada taṇ-ṇeḷal âšritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mey-neḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa-bâḷa neḷal âdudu dhâtrige vajra-pañjaraṁ ‖
*kaḍupiṁ chaṟ-chaṟṟa chaṟṟ end uliva kahaḷe dhaṇâṁ dhaṇâṁ dhaṇaṁ dhaḍam enuttaṁ |
poḍarv-â-nissâṇa-râvaṁ dhimi kiṭa kiṟa jhêṁ dhimi kiṭa kiṟa jhêṅgi keṟṟ emba tûryyaṁ |
kaḍepaṭṭ irkkuvan u..mêlv aridaḍem idevintuṁ kharggav end ântu gellaṅ- |
guḍad ugrârâtiyaṁ vikrama-guṇa-niḷayaṁ Vîra-Ballâḷa-Dêvan ‖

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgal-Halasige-Beḷuvala-goṇḍa bhuja-baḷa Vîra-Gaṅgan asahâya-šauryya saṅgrâma-Bhîma chalad-aṅka-Râmaṁ pratâpa-chakravartti vîra-Hoysaḷa-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelevîḍinalu pṛithvî-râjyam geyyuttam ire tat-pâda-padmôpajîvi Benakana-Mâravvey-anvayav entendaḍe ‖ Bâchayyanu hêḷda padya ‖

jana-nidhi-Kêtimayyana magaṁ vibhu-Rakkasamallan-ayyan âr- |
ppina kaṇi Kêsi-Râjana manaḥ-priye Sôvala-Dêvi petta pem- |
pina sute Sâtikavve..gevvey enal babi bâppu nôntar âr |
bBenakan-udâre-Mârave-vol î-chatur-abdhi-parîta-dhâtriyoḷ ‖
jaṅgama-kalpa-late phala- |
maṅ geḍegoṇḍavol udâre Mârave pettaḷ |
tuṅga-yašam emba hos(t)a-veḷu- |
diṅgaḷa bitt enipa Bhadranaṁ nandananaṁ ‖
anudinav uttarôttara-šubhôdayamaṁ paded îge râgadiṁ |
Benakan-udâra-Mâraveg anêka-surêndra-narêndra-rundra-kâñ- |

* So in the original.

chana-makuḍâvaḷî-raṇa-raṇatkṛiti-ghûrṇṇita-nûtna-ratna-ra- |
šmi-nivṛita-pâda-pîṭha-nikaṭaṁ tri-jagad-guru Šântalêšvaraṁ ||
svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-šîla-guṇa-sampannar aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararuṁ mârttaṇḍôjvaḷa-kîrtti-yutaruṁ Ṛig-Yajus-Sâmâtharvvaṇa-vêda-vêdârtha-sakaḷa-šâstra-pârâvârâyitarum appa Koṇḍaliya šrîmad-ašêsha-mahâ[ja]naṅgaḷige Kîlaka-saṁvatsarad andu pâda-pûjeyaṁ tettu prati-varsha kaṭṭuṁ baṇa eṇṭu-honnanu siddhâyavaṁ â-mahâjanaṅgaḷige tett umb â-bhûmiyoḷagaṇa keṟegaṁ â-dêgulakkaṁ hola-gâhiṅgaṁ int initakaṁ ikkida gadyâṇa 562 paṇam 3 îsu-honnan upakshayaṁ-baṭṭuṁ tavage bhôga sand umb â-bhûmiya sîmeya kramav entendaḍe (4 lines following contain details of boundaries) â-bhûmiyoḷage šrîmatu Sântalêšvara-dêvara sphuṭita-jîrṇṇôddhârav akhaṇḍya yathâ-kramada pûje naivêdyakaṁ gadyâṇa 1 paṇa vandaṟa bhûmi vandu mattaru beddale nâ-gaṇḍuga-gaddeyan â-Benakana-Mâravvevuṁ â-šrîmad-ašêsha-mahâjanaṅgaḷuṁ tavage samasta-pâpa-kshayârtthav âgi â-chandrârkka-târaṁ-baraṁ biṭṭaru ali vuḷiya bhûmige šrîmad-ašêsha-mahâjanaṅgaḷu koṭṭa pattaḷeya kramadiṁ Siddhârthi-saṁvatsarada Mâgha-šuddha 14 Sômavâraṁ-modalâgi prati-varsha kaṭṭuṁ baṇa gadyâṇa 6 paṇa 5 siddhâyavan â-Benakana-Mâravvevuṁ â-ya .....šrîmad-ašêsha-mahâ-janaṅgaḷige ikki â-bhûmiyan â-chandrârkka-târaṁ-baraṁ........(usual final verses)

141

At Kôḍihaḷḷi (same hobli), on a stone at the east wall of the Sômêšvara temple.

namas tuṅga etc. ||
svasti šrî pṛithuvî-vallabhaṁ mahârâjâdhirâjaṁ paramêsvaraṁ parama-bhaṭṭârakaṁ Satyâsraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrîmat-Tribhuvana-malla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire tat-pâda-padmôpajîvi svasti samadhi-gata-pañcha-mahâ-šabda mahâ-maṇḍaḷêsvaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkṛitar appa šrîmat-Tribhuvanamalla-Poysaḷa-Dêvaru Gaṅga-vâḍi-tombhattaṟu-sâyiraman êka-chchhatradiṁ râjyaṅ geyyuttam ire tat-pâda-padumôpajîvi samadhigata-pañcha-mahâ-sabuda mahâ-sâmanta-vîra-lakshmî-kânta Gaṅga-kuḷa-kamaḷa-mârtaṇḍaṁ parama-Mahêsvaraṁ dînânâtha-jana-kalpa-vṛiksha âšrita-jana-chintâmaṇi haya-Vatsa-Râjaṁ gaṇikâ-Manôjaṁ Oḍegeṟe-malan achaḷita-dhairyyan asahâya-šauryyaṁ dâna-vinôdiy appa Kâḷeyamma-Gavuṇḍana vaṁša Chavuḍa-Gauṇḍana putra Poysaḷa-Gauṇḍana strî Kâḷabbe-Gauṇḍiya putra Chiṇṇa-Gauṇḍanuṁ Karika-sâmantana putraṁ ahitar-aṅkuša-seṭṭi Koṇḍaliya bhûmi-putrakaṁ kaṭṭisida keṟe ettisida dêvâ-lyaṁ koḍey aḍaha râjasida aṅkada kaḷa int initakkaṁ ati-prasâya Šaka-varsha

24 Vikrama[1]-saṁvatsarada biṭṭa datti mûla-stânakke biṭṭa gaḻde mû-gaṇḍuga ondu-mattalu beddale kôḍiya dêvâlyakke gaḻde mû-gaṇḍuga keṟey-oḷage beddaley ondu mattalu mûla-stânakka kôḍiya dêvâlyakka keṟege koṭṭ-arttaṁ 1800 Muguḷiya nelavâḷge koṭṭa artta modalu 150 vṛiddhi-sahitaṁ mû-nûṟu (usual final verse) mûla-stanaka kôḍiya-stanaka mûla-stambha Chandrabhûšaṇa-Paṇḍita ||

142

At the same village, on a virakal near the Râmêšvara temple.

svasti šri Šaka-varshada 1068 neya Kshaya-saṁvatsarada Âšvayuja-suddha-pâḍive-Âdivârad andu šrî-Drôhagharaṭṭa-chaturvvêdimaṅgala.tuṟuv ariyaluv â-tuṟuvaṁ magurchchi sattu sura-lôka-prâptan âdaṁ || Koṇḍajiya Jakkaṇṇana maga Masaṇa ||

143

On another virakal in the same place.

svasti Saka-varsha 1074 Âṅgirad Âšâḍa-su 1 Sô d-andu šrî-Drôhagharaṭṭa-chaturvvêdimaṅgalada mahâjanaṅgaḷa besadiṁ maḍivaḷa-Chaṭṭana Chaṭṭakana maga Gaṅgaṇaṁ tuṟuvaṁ magurchchi sura-lôka-prâptan âda Gaṅganu ||

145

At Kabbigarahaḻḻi (same hobli), on a stone near the Âladamaradamma temple.

šrî

namas tuṅga etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1529 neya sanda varttamâna-Plavaṅga-saṁvatsarada Kârtika-ba 7 lu šrîman-mahârâjâdhirâja râja-paramê-švara šrî-vîra-pratâpa šrî-Vêṅkaṭa. . . Nâya. . . maga Vêṅkaṭâdri-Nâyaka. . . . ṭa-Nâyakara. . . sta Nâgi-Nâyaka. . . . Kṛishṇa-Nâyakarige puṇyav âgabêk endu ko-. . vivara(la) Nârasiṁha-dêvara. . . . vâgi koṭṭadu Koṇḍaliya staḷada Kaburde-haḻḻiyanu chaparada. . . . koṭṭev âgi âr obaru. . . . .

147

At Ghaṭṭadahaḻḻi (same hobli), on a stone to the left of the Kallêšvara temple.

šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
phaladâya namô nityaṁ Šaṅkarâya mahâtmanê ||

(from here to bhâsatê Vishṇu-Dêvaḥ || in line 46 corresponds with No. 58 of this Taluq)

modaloḷ Poysaḷa-râjya-lakshmiy odavaṁ tôḷ-valpiniṁ tâḻdi tann |
udayam rañjise tanna balp odave tann ârpp ôṟe tann âjñe mî- |
ṟe dišâ-chakraman otti-koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ |
modal âdaṁ Yadu-vaṁša-varddhana-karaṁ šrî-Vishṇu-bhûpâḷakaṁ ||

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[1] So in the original, probably meant for 1024; but Vikrama = 1023.

piṅgade tôḷoḷ korbbi ma- ।
laṅgire jaya-lakshmi lakshmi varddhise koṇḍam ।
Gaṅgara kurupina puramaṁ ।
tuṅga-baḷaṁ Vishṇuv emba Bhuja-baḷa-Gaṅgaṁ ॥
ele Kâvêriya vâri kûḍe polas âdatt endu pêvaisutuṁ ।
keladoḷ kûpa-jalâsiy appinegam â-Râjêndra-Chôḷaṁ bhujâ- ।
baḷadiṁ Vishṇu tadîya-sêneya peṇaṅgaḷ tan-nadî-pûradoḷ ।
kalasal vikrama-kêḷiyaṁ meṟadan atyugra-pratâpôdayaṁ ॥
Dhanadaṁ dakshiṇa-vâyuv êke taḍedattô tîḍit ill ennuv emb- ।
inegaṁ vairi-karôṭi-kôṭi-mukha-nâsâ-randhradoḷ mandra-ni- ।
svanam urmmal Malayâniḷaṁ suḷidu kâla-kshêpamaṁ Vishṇu-bhû- ।
pana jaitrôrbbareyalli mâḍuvudu Kâvêrî-nadî-tîradoḷ ॥
šaraṇ enn enn îšanaṁ vâridhiyoḷ akaṭa Mainâka nîr-vvakki-vol po- ।
kk iravêḍâ Vajrig inn añjad ir adhika-baḷaṁ kâdapaṁ ninnan end â- ।
daradim bhîtâdriyaṁ tannaya-vimaḷa-yašô-lakshmi kâruṇyadindaṁ ।
karevent ambôdhiyaṁ porddire sogayisidaṁ jishṇu-Vishṇu-kshitîšaṁ ॥
šaraṇeṅg â-chandraniṁ chandanadin atišayaṁ sîtaḷam nirmmaḷaṁ ma- ।
chcharameṅg â. . . . udrêkade kedaṟipan and uṇḍuḍaṁ nañjan embant ।
ire tôrkkuṁ tanna kâypaṁ maleyad ari-nṛipaṁ kâṇge mêṇ kâdug entuṁ ।
piriyaṁ pêḷ mâṇbanê tôrade nija-guṇamaṁ jishṇu-Vishṇu-kshitîšaṁ ॥
ravi têjô-lateyoḷ podaḷda paḷav emb ant ippinam pûrṇṇa-biṁ- ।
bavan uḷḷ indu yašô-višâla-lateyoḷ pû-goñchalant irppinaṁ ।
dhavala-chchhatrada taṇpu bhûmig amard ippant irppinaṁ kshatra-dha- ।
rmma-viḍambaṁ pogaḷvaṅg aḷumbav enisitt î-Vishṇu-bhûpâḷanoḷ ॥
beḷaguttuṁ kîrtti suttuṁ suḷidu suḷidu takkaysi. . . . Sêshô- ।
jvaḷa-kâyaṁ tîvid â-pêḷigevol ire Sarôjâtajâṇḍaṁ dharitrî- ।
taḷam ellaṁ tanna dîrgghâyuvane. . . . . . kshatra-dharmmô- ।
jvaḷa-harmyôttuṅga-šriṅgârppita-maṇi-kaḷašaṁ Vishṇu pettaṁ beḍaṅgaṁ ॥
Javanuṁ tannaya gaṇḍa-lachchaṇav enipp â-mîseyaṁ tirddal añ- ।
juvinaṁ kandugum endu kâl-ugurgaḷ ânamrârigaḷ suyyal añ- ।
juvinaṁ têjada sôṅkinindav eme sîg end uddhatar nnôḍal añ- ।
juvinaṁ vikrama-vibhramaṁ sogayisitt î-Vishṇu-bhûpâḷanoḷ ॥
dešegaḷan ottikoṇḍa dhanadindam ivaṁ sale mâḍuv adhvara- ।
prasaradoḷ añjutuṁ havige nîḍuva Šakrana kayya. . . . ।
pasaripa dhûma-sañchayade kâḍige-goḷva Sarôjajâṇḍamuṁ ।
besagoḷa-bêḍa Vishṇu purushôttaman end ivu tâve pêḷave ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varêšvaraṁ Yadu-kuḷa-kaḷaša-kaḷita-nṛipa-dharmma-harmya-mûla-stambhaṁ apratihata-pratâpa-vidita-vijayârambhaṁ । Šašakapura-nivâsa-Vâsantikâ-dêvi-labdha-vara-prasâdaṁ šrîman-Mukunda-pâdâravinda-vandana-vinôdan ity-âdi-nâmâvaḷî-samêtar appa šrîmat-Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa

Vîra-Gaṅga-Vishṇuvarddhana-Pôysaḷa-Dêvar mûḍalu Naṅgaliya Paḍiya-ghaṭṭa teṅkalu Chêram Anamale paḍuvalu Bârakanûra ghaṭṭa baḍagalu Sâviyamale-yind olagâda bhûmiyaṁ bhuja-baḷâ....diṁ paripâḷisuttuṁ sukha-saṅkathâ-vinôdadiṁ Dôrasamudrada bîḍinalu râjyaṁ geyvuttam iral tat-pâda-padmôpajîvi

šrîmat-Kêsara-Seṭṭi ma- |
hâ-mahimaṁ Râhaḷâtmajaṁ sad-dharmmaṁ |
šrî-maṅgaḷa-mâṇikyaṁ |
bhû-mahitaṉ Dôki...na putraṁ ||
Sômêšvara-daršanadiṁ |
Râmêšvara-pâda-paṅkaja-sparšanadiṁ |
bhûmiyoḷe tâne puṇyaṁ |
šrîmach-Chau....ḍan amaḷa-charitraṁ ||
bhâsura-suvarṇṇa-tatiyaṁ |
kêsaram anêka....dharmma-nakhadiṁ |
si......gari kari-sva..ma- |
hâ-si....magra-sâmartthya-yutaṁ ||
.... ||
chintâmaṇiyoḷe sogayipa |
kântiyum â-pûrṇṇa-chandra......šrî- |
yuṁ tôrppa teṟadin âtana |
kânteyuṁ ma..ḷe Keḷeya.bbeyum eseguṁ ||
ati-bhakte Šivaṅge.. | ..yukte svakîya-kânta-hṛidaya-sthite bhû- |
nute dharmma-kâryyamaṁ san- | tatav oḷpim mâḍi Kañchiyakkaṁ ne... ||
....kiṟiya......pati | tâñ chaturaṁ Kêtamallan âkeya putraṁ |
sañchita-puṇyaṁ sogayisu- | vañ Chandra......kramakk ati-bhaktaṁ ||
Mṛiḍana varadinde sâsir- |
mmaḍi-puṇyav anûna-lakshmi bhâsura-têjaṅg |
eḍegoṇḍ udayisu.... |
...chelvaṁ Kêtamallan avarg udayisidaṁ ||
Dôrasamudradoḷ â-gam- |
bhîraṁ nija-puṇyam oḍḍi.ṭṭada.... |
.....chaḷamaṁ nimirva su- |
dhâ-ruchi nage Sivana bhavanamaṁ mâḍisidaṁ ||
â-bhavanamaṁ tannaya |
....ḍuva paradaniṁ sad-dharmmaṁ |
...enuttuṁ Šivana ma- |
hâ-bhavanaman âtan oppe tâṁ mâḍisidaṁ ||

âtaṁ tâṁ.....nija-kuḷa-svâmiya..ti-bhaktiyiṁ šrîmad-Vishṇuvarddhana-Poysaḷêšvaram emba pesaran iṭṭu dharmma....sidan â-dêvara pûjege..â-chandra-târaṁ-baraṁ....tamma kuḷâbhivṛiddhiyum.....bhivṛiddhiyuṁ dharmmâbhi-vṛiddhiyuṁ varddhisutam iral â...Vishṇuvarddhana-Pôysala-Dêva...sâsirada

nâlvatta-mûṟaneya Sârvvari-saṁvatsarad uttarâyaṇa-saṅkramaṇada....oḷagaṇa Tâvareyakeṟeyaṁ sarbba-bâdâ-parihârav âgi koṭṭar â-grâmakke sîmâ-sammandha (3 lines following contain details of boundaries) sammandhi .... sampûrṇṇaṁ Dôrasamudrada hiriya-keṟeya keḷagaṇa Hoysaḷagaṭṭad oḷagaṇa aḍḍa....sale ayvattu-koḷaga bîja bittuva gaddeyuṁ Siriganakeṟeya keḷagaṇa sâla-mo...... ..mûvattu-koḷaga bîja bittuva gaddeyuṁ Tâvarekeṟeya mundaṇa kôḍiya tûbiniṁ baḍa...harida bachchala haḍuvalu mûvattu-koḷaga-gaddeyuṁ.ṭêšvara-dêvara gaddeya mêlaṇa.......ayvattu-kamma hû-dôṇṭamuṁ nakaradalli Soṇḍigeyakkaṁ telligaralli eṇṇe hoṟage bandu mâṟuvava................. ḍitargge dhârâ-pûrvvakaṁ mâḍi koṭṭaru maṅgaḷa mahâ (usual final verses)

148

***On copper plates in the same village.**

(Nâgarî characters)

šrî šrî-Gaṇâdhipatayê namaḥ a-vighnam astu ||

namas tuṅga etc. ||
Gajânanô vijayatê danta-kôṭiṁ dadhâti yaḥ |
grâmân Harihara-prâptân likhituṁ lêkhinîm iva ||
pâtrasât-kartu-kâmêbhyô dharâṁ dâtum ivôddharan |
akûpârâd apârâd vaḥ sa pâyâd Âdi-Sûkaraḥ ||
trilôkî-bhartrâpi Tripurajayinâ mûrddhani dhṛitaḥ
sudhâbhiḥ kurvâṇaḥ sura-parishadâṁ pâraṇa-vidhiṁ |
Harêr vâmaṁ chakshur hata-kamala-rôchir nija-ruchâ
pramôdaṁ yushmâkaṁ prathayatu nikâmaṁ Himakaraḥ ||
Kalâvatas tasya kulê Yayâtêr udabhûd Yaduḥ |
tad-âdi tat-kulaṁ lôkê khyâtam âsît tad-âkhyayâ ||
šlâghyê tasmin Yadôr vaṁšê sañjâtaḥ Saṅgamêšvaraḥ |
saṅgamaš šrî-sarasvatyôr abhûd yatrâti-durlabhaḥ ||
âkarâd guṇa-ratnânâṁ tasmât šrî-Saṅgamêšvarât |
pârijâta ivâmbhôdhêr udabhûd Bukka-bhûpatiḥ ||
Gaurî kumâram alabhata Bukka-mahîpân mahêšvarât tasmât |
šlâghyaṁ yasyâpratihata-šaktêr gaja-mukha-sambhûtir agratô jâtâ ||
pitâ satâṁ hi rakshâyai šikshâyai châsatâṁ nṛipaḥ |
jâtaṁ Hari-Harâṁšaṁ taṁ nâmnâ Hariharaṁ vyadhât ||
yat-svêta-chhatra-šîtâṁšâv uditê tâpa-hâriṇi |
saṅkuchanty âtapatrâṇi šatapatrâṇi vairiṇâṁ ||
rakshati kshmâṁ Harihara-kshmâpatau sambhṛitâyudhâḥ |
mahâhavêshu dîkshantê šrôtriyâ na tu šâtravâḥ ||
âsîd râja-širômaṇir Hariharô nissîma-bhûmi-pradaḥ
šrîmân bhâgya-dayâ-nidhir dvija-varân santarpayan annataḥ |

*From a copy supplied by the villagers.

grâmair ishṭa-dhanair mahâ-maṇi-mukhair anyâṅganâ-sôdaraḥ
Saurâshṭrâṅga-Kaḷiṅga-Vaṅga-Yavanân saṁrakshayan bhîtitaḥ ||
râjâdhirâjaṁ yaṁ prâhuḥ šrî-râja-paramêšvaraṁ |
bhâshâtilaṅghi-bhûpâla-bhujaṅgânâṁ khagêšvaraṁ ||
tri-râja-bhujagaṁ dhîraṁ para-râja-bhayaṅkaraṁ |
Hindû-râya-Suratrâṇam iti taṁ vidushô'nišaṁ ||
Vijayanagarî-nâmnyâṁ râjadhânyâṁ mahîpatiḥ |
pitryê siṁhâsanê svîyê kṛitâsana-parigrahaḥ ||
šrî-Šakâbdê vasu-vyôma-vahnîndu-gaṇitê sati |
Krôdhanâbdê Nabhô-mâsê paurṇamyâṁ Saumya-vâsarê ||
Tuṅgâ-Pampâ-Virûpâksha-sannidhau sa mahîpatiḥ |
saumyôparâgê mahati puṇya-kâlôdayê sati ||
šrîmadd-Hoysaḷa-râjâṅkê šrî-Sîgê-nâḍu-sîmani |
grâmaṁ Ghaṭṭadahaḷḷîti samâkhyâ-šôbhitaṁ dhruvaṁ ||
sarvajña-šrî-Harihara-mahârâja-purâkhyayâ |
nidhi-nikshêpa-salila-pâshâṇâgâmi-sâdhyakaṁ ||
siddhâkshîṇa-yutaṁ châshṭa-bhôga-svâmyâdi-saṅkulaṁ |
hiraṇyôdaka-dhârâbhir dakshiṇâ-sahitaṁ mudâ ||
agrahâram imam sarvamânyam â-chandra-târakaṁ |
nânâ-gôtra-prasûtêbhyô vidvadbhyô vidushâṁ nidhiḥ ||
nanâ-sûtrôktam âchâram âcharadbhyas sva-karmabhiḥ |
vêda-šâstra-pravîṇêbhyaḥ kušalêbhyaḥ kaḷâsu cha ||
shaṭ-karma-niratêbhyaš cha šântêbhyas sâdaraṁ mudâ |
prâdâdd Hariharô râjâ putra-pautrâdi-bhûtayê |
tatra vṛittimatâṁ gôtra-šâkhâ-nâmâdi likhyatê ||

(28 lines following contain names etc. of vṛittidârs)

sîmâ-chihnâni dêša-bhâshayâ likhyantê | yî-sarvajña-Hariharamahârâyapurav âda Ghaṭṭadahaḷḷiya chatus-sîmeya vivara (4 lines following contain details of boundaries)

šatruṇâpi kṛitô dharmaḥ pâlanîyaḥ prayatnataḥ |
šatrur êva hi šatrus syâd dharmaš šatrur na kasya chit ||

(usual final verses) * šrî-Virûpâksha

149

At the same village, on a stone-beam of the Vighnêšvara temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1688 nê vartamânakke saluva Vyaya-nâma-saṁvatsarada | Mârgašira-šuddha 6 yalu šrîmatu Vighnêšvara-svâmige Vishṇuvardha-gôtrada Âšvalâyana-sûtrada Ruk-šâkhâdhyâyigaḷ âda Chenni-Bhaṭṭara prapautrar âda Kêšô-Bhaṭṭara pautrar âda Subbâ-Bhaṭṭana putrar âda Chennakêšava-Mallaṇṇa. . . . . . ttigaḷu saha Ghaṭṭadahaḷḷi-agrahâradalli nammage pitrârjitav âgi banda vṛitti || 4½ â-vṛittige saluva gaddeyalli 1. . gadde. . . . . .

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* In Kannaḍa characters.

150

At Gôṇisômanahaḷḷi (same hobli), on a stone on the tank bund.

(Nâgarî characters)

* (svasti śrî vijayâbhyudayaś cha Śaka-varshada 1195 neya Śrîmukha-saṁ)vatsara-da Pushya-śudha 11 Bri svasti śrîmat-pratâpa-chakravartti Hoyisaṇa-śrî-Vîra-Nârasiṁha-Dêv-arasaru Dôrasamudrada nelavîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ gaivutt irddu tamma kumâra gâyi-gôvaḷa gaṇḍa-peṇḍâra maṇḍaḷîka-jûbu । Kumâra-Malli-Dêva-daṇṇâyakaru mâḍida Nâgêśvara-dêvaru Bra....dêvaru Hemmêśvara-dêvar-oḷagâda dêvarugaḷige śṛiṅgâråṅga-raṅga-bhôga-jîrṇṇôddhâ-rav-oḷagâ[da] vechchakke Vijayanarasiṁhapurav âda Vaḍugûra kâluvaḷḷi Gôḷiya-sômeyanahaḷḷiya vûra-mundaṇa keṟeya keḷagaṇa gauḍikeya koḍagiya tôṭa prasiddha-sîmâ-samanvitav aha bhûmiyanu dhârâ-pûrvakaṁ mâḍi koṭṭaru ॥
(usual final verse)

151

At the same village, on a stone in the Îśvara temple.

śrîmat-trailôkya-pûjyâya sarva-karmma-su-sâkshiṇê ।
phaladâya namô nityaṁ Śaṅkarâya mahâtmanê ॥
namas tuṅga etc. ॥

svasti samasta-bhuvanâśrayaṁ śrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ para-mêśvaraṁ parama-bhaṭṭârakaṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâ-maṇi dâna-vinôdi malerâja-râja malaparoḷu gaṇḍa kadana-prachaṇḍa gaṇḍa-bhêruṇḍan asahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma Magara-râjya-nirmmûḷana Chôla-râjya-pratishṭhâchâriya niśśaṅka-pratâpa Hoy-saṇa-chakravartti Hoysaṇa śrî-Vîra-Nârasiṅgha-Dêvaṁ ।

â-Vishṇuvarddhana (Ballâḷa)ṅgaṁ ।
bhâvôdbhav[ey] enisi negaḷda pempina Padmala-(mahâ-) ।
dêvige sutan udayisidaṁ ।
bhû-vidita-yaśô-vibhâsi Nârasiṅgha-nṛipaṁ ॥

vṛitta ॥ ari-bhûpar vvandu mey-dôṟido[ḍ a]vayavadiṁ tôṟanê krûra-daityê- ।
śvara-vakshaḥ-kshôbha-nirddâruṇa-nakha-nikarôchchaṇḍa-dôr-daṇḍamaṁ bhî- ।
kara-jihvâkîrṇṇa-dîrṇṇânanaman oseda kûr-ddâḍeyaṁ sañchalat-kê ।
sara-bhâsvat-kaṇṭhamaṁ ghargghara-ghana-ravamaṁ (Ballâḷa-sutaṁ) Nâ-rasiṅgha-kshitîśaṁ ॥

ari-daityâdhipa-vaksha(sthaḷa)maṁ kara-nakhânîkaṅgaḷiṁ pôḷdu bal- ।
garuḷaṁ tôḍuva Nârasiṅghan enal akkuṁ vairi-vîrâvanî- ।
śvara-vaksha-sthaḷamaṁ(sa) sva-khaḷga-nakhara-vyâghâtadiṁ pôḷdu bal- ।
garuḷaṁ tôḍuva (Vira) Nârasiṁha-nṛipa[na]ṁ saṅgrâma-raṅgâgradoḷ ॥

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* The words in brackets are in Kannaḍa characters.

âtana tanayan ati-pra- |
khyâtan udâram samasta-lôkâdhâram |
nîti-vidan endoḍ upamâ- |
tîtam (Vîra) Narasimha-bhûpa samarâṭôpam ||
*sâhasadoḷ Dharâdhara-dharam bhuja-vîryya-san- |
dôhadoḷ Arjjunam baḷa-virôdhi-nṛipâḷa-samasta-sainika- |
byûhaman âvagam tavipa chaṇḍa-parâkraman endoḍ î-raṇô- |
tsâha-jayâṅganâsakta-Vîra-Nârasimhanoḷ âr idirchchuvar ||
dhuradoḷ band uṟad oḍḍi nind ari-baḷa-brâtakke kaiy ântu nind |
ered-artthi-prakarakke vâra-vanitânîkakke gambhîra-sâ- |
garan î-Nârasimha-nṛipan ânt iṟiyal îyal sôlisal ballan â- |
Hari-putram Hali-putran â-Hari-sutam tân endaḍ ê-vaṇṇipam ||
pâḷisi Chôḷana[m] Magaran-âneyan artthaman eyde koṇḍu nir- |
mmûḷiši Pâṇḍya-Pallava-mahîšaran âḷ-vesa-geysi kûḍe bây- |
kêḷisi pûrvva-dig-vaḷayamam kaḍal-âṅkey ad âgi sauryadind |
êḷisidam Nṛisimha-nṛipan âjiyoḷ âdi-nṛipâḷa-jâḷavan ||

Vîra-Ballâḷa-sutam Hoysaṇa-šrî-Vîra-Nârasimha-Dêvaru šrîmad-Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadim pṛithvî-râjyam geyyu[tta]m iralu | Sarvvajitu-samvatsarada Šrâvaṇa-suddha 3 Vaḍḍavârad andu | svasti šrîman-mahâ-pasâyta parama-višvâsi svâmi-drôhara gaṇḍa svâmi-santôshi kari-turaka-paṭṭa-sâhaṇi karppûra-dṛishṭâyaka šrî-Vâsudêvara divya-šrî-pâda-padmârâdha-karum appa komâra-Gôviyaṇṇana Sômayya-Nâgayyaṅgaḷ šrîmatu Sômanâtha-dêvara pratishṭheyam mâḍi Rudra-Jîyana kâlam toḷadu dhârâ-pûrvvakam mâḍi koṭṭa dharmmav entendaḍe Sômanâtha-dêvara šrî-kâriyakke koṭṭa modal-êriya gadde salage mûṟu nâlvatt-eṇṭu meṭṭina gaḷdeya aḷateyalu beddale ayinûṟu-kambha bhûmi Gôviyaṇṇana Sômayyana akka Mahâdêvi tâ kaṭṭisida keṟeya hinde â-dê[vi]ya maga Chikka-Nâgaṇṇanu Sômanâtha-dêvarige koṭṭa gadde salage eraḍu (usual final verse)

152

On a vîrakal to the right of the same temple.

šrî svasti šrî jayâbhyudaya.........1158 ....šrîmatu-Yâdava-râya...... ... .Makara-râjya-ni............... ..Sômêšvara......ḍutav iralu hesar enisida paḍe.........Pâṇḍyanali hesaran..............roḍa mûḍa-lisi kâdi ammi biṭṭa.........kaṇḍu dêva-kannikeyarum purâṅganeyarum hûvina vimânadinda idirugoṇḍarum âtanu sura-lôka-prâptan âdanu

153

At Chaṭachaṭṭahaḷḷi (same hobli), on a stone to the left of the Chaṭṭêšvara temple.

šrîpata.........namaḥ ||
namas tuṅga etc. ||

* So in the original.

svasti . . . . . . šrî-pṛitvî-vallabhaṁ mahârâjâdhirâjaṁ para . . . . giri-durgga-malla chalad-aṅka-Râma ı saṅgrâma-Bhîma . . . . ra-râya-nirmmûḷa Pâṇḍya-Râya-pratishṭhâchâryya . . . . šrîmatu-Hoysala bhuja-bala šrî-Vîra-Ballâḷa-Dêvaṁ râjya . . . . Saka-varsha 1229 neya Plavaṅga-saṁvatsarada Šrâvaṇa-šu 5 . . . . svasti šrîmanu . . . . hâ-vaḍḍa-vyavahâri ubhaya-nânâ-dêša-mukhyar appa Âḷa-Padumanâbha . . . . Chaṭṭi . yyahaḷḷiya dêvara dêvâlya . . . .

154

In the same temple, on a stone-beam of the raṅga-maṇṭapa.

svasi samasta-prašasti-sahitaṁ šrîmat-pratâpa-chakravartti-Hoysaḷa-šrî-Vîra-Nârasiṁha-Dêv-arasara paṭṭa-bandhôtsâhav âd eraḍeneya Vishu-saṁvatsarada Šrâvaṇa-šuddha 7 Maṅgaḷavârad andu šrîmad-anâdiy-agrahârav Erekeṟeya holad âgnêyada modal-gaddege Medime . . . kara maga Chaṭṭayya-Pirumâḷu-Dêvaṅgaḷu aḍrishṭârtthav âgi nûṟu-honnan ikkihev endu nôḍidalige â-ašêsha-mahâ-janaṅgal idaṟindav utkṛishṭav appantaha sthaḷa Dâšiseṭṭiya-keṟeya hantavaṁ kaṭṭidaḍ emma agrahâramaṁ punar-bbharaṇavaṁ mâḍi nilisidavar endaḍe mahâ-prasâdav endu kaikoṇḍu â-nûṟu-honnuvan â-keṟeya kelasakk ikkidaru ı ikkidalli â-ašêsha-mahâ-janaṅgaḷu hiridu-santôšam baṭṭu keṟege Pirumâḷu-samudram endu hesaraṁ koṭṭu keṟeya keḷage prîti-dânav âgi Chaṭṭayya-Pirumâḷu-Dêvaṅgaḷige nûṟ-aṟuvattu-kamba tôṭada sthḷava yathôkta-pâda-pûjeyaṁ koṇḍu sva-ruchiyiṁ dhâra-pûrvvakaṁ mâḍi sarvva-namasyav âgi chatus-sîmeyalu kalla naḍisi â-chandrârkka-târaṁ-ba[ra]ṁ saluvantâgi koṭṭa šâsana maṅgaḷa mahâ šrî šrî ‖ (usual final verse)

155

At Narasîpura (same hobli), on a pillar in the raṅga-maṇṭapa of the Narasiṁha temple.

svasti šrî jayâbhyuḍayaš cha Šaka-varshada 1203 neya Vikrama-saṁvatsarada Šrâvaṇa-ba 7 Â šrîmatu pratâpa-chakravartti Hoysaṇa-šrî-Vîra-Nârasiṁha-Dêv-arsaru šrîmad-râjadhâni-Dôrasamudra sukha-saṅkathâ-vinôdadiṁ râjyam gey-vuttam idda kâladali šrîmanu mahâ-pradhânaṁ Perumâḷe-Dêva-daṇṇâyakaru tamma tâyigaḷu Mañchiy-akanavara vṛindâvana naḍavallige purada šrî-Vija-ya-Narasiṁha-dêvara Šrîvaishṇava-ašêsha-mahâ-janaṅgaḷa kayyaluṁ â-nibandha-kâṟara kayyaluṁ tat-kâlôchita-krayava koṭṭu koṇḍa bhûmi Voḍḍanakeṟege banda hosa-agaḷiṁ paḍuvalu Voḍḍanakeṟeya nîrottiṁ baḍagalu Siṅgaṇṇan-Appaṇṇaṅgaḷa vṛindâvanadiṁ mûḍalu aṅgharikana keyyiṁ teṅkalu int î-chatus-sîme-voḷagaṇa vṛindâvanadalli toḷasiya vṛindâvanava 3 kke hû-giḍuvau ikki â-šrî-Narasiṁha-dêvarige varshaṁ-prati hû-patreyan ikkuva âḷ-eraḍakkaṁ munna dêvarige nava . . . . . antu nâlvatt-eraḍâgi jîvita-paḍiya hachchukombaru

â-šrî-Narasiṁha-dêvara tirunâḷalli tiru-vêṭeya dinadalli dêvaranu vṛindâvanake ......geyv-allige tiru-tôraṇa mêlukaṭṭu dêva-kâṇikegaṁ â-ma.........hach-chaḍa 1 šrîgandhakke pa 5 pannîriṅge pa 2½ teṅgin-eṇṇe......bâḷeya-haṇṇu 1000 kabbu 300 tôḷu-mâle-voḷagâda....pushpa â-upârakke akki paḍi sa 4 tuppa ....prajege vîḷeyakk aḍake yele........ya mânyada......koṟate-yillade naḍasuvaru yidakke â-Perumâḷe-Dêva-daṇṇâyakaru dhârâ-pûrvvakaṁ mâḍi koṭṭa Hâsanada Maṇḍiganahaḷḷiya koḍagiya gadde sa 1½ â-šrî-Narasiṁha-dêvarige â-daṇṇâyakaru kaṭṭisi koṭṭa Perumâḷesamudrada keḷage gadde sa 5 antu sa 6½ antû endendigeüṁ â-daṇṇâyakaru dhârâ-pûrvvakaṁ mâḍi koṭṭaru â-gaddege â-Šrîvaishṇava-mahâ-janaṅgaḷu sarvvamânyav âgi naḍasuvaru yî-mariyâdeyalli vṛindâvanakke...âḷu-eraḍaṟa jîvita-paḍi tirinâḷalli tiri-vêṭeya dinadalli î-barada mariyâdeya upabraya ishṭanû koṟatey illadirppa â-chan-drârkka-sthâyiy âgi â-Dêvappaṇṇaṅgaḷa maga Appaṇṇan-oḷagâda Šrîvaishṇava-mahâ-janaṅgaḷ ellarû naḍasuvaru maṅgaḷa mahâ šrî šrî (usual final verse)

156

On a beam of mukha-maṇṭapa of the same temple.

(Grantha and Tamiḻ characters—to No. 158)

svasti šri Subhânu-saṁvatsarattu Âni-mâsam.....ttiruv-addhyainattu âṇḍu oru-nâḷaikku.......vâḻa Vandiyaṇṇan-akampuḍaiyâl Âṇḍiy-akka Chchiṅga-perumâḷukku kkuḍutta gajjâṇa mûṉṟu ‖ ivaḷ makan Šokku kkuḍutta gajjâṇa mûṉṟu âka gajjâṇam âruṁ ponnukku.....vaṭṭiyin kîḻ ppoliyûṭṭâle iraṇḍu-nâḷ â-chandrârka-sthâyi-naḍakka-kkaḍavadu ippon ârum ittirupatiyiṟ Šri-vaishṇavarkaḷ vasam idil viṇṇappañ sayvarkaḷukku sammânañ šiṟappâṟ paṇam iraṇḍu

157

At the same place.

svasti šrî Subhânu-samvatsarattu Âni-mâsam....ttiruv-addhyainattukku oru-nâḷaikku.....vâḻa Vandiyaṇṇan-akampuḍaiyâl Âṇḍiy-akkan.......

158

At the same place.

svasti šri Jaya-samvatsarattu Âvaṇi-mâsattu Chchiṅga-pperumâḷukku tiruv-addhyainattukku........kku.........ittiruppatiyil Šrîvaishṇavarkaḷ vašam ....kuḍutta ga 3 idir.......oṉpadu paṇattil.....viṇṇappan seyvarkal pûjai paṇa 2........âru paṇattu....paḍi..naḍakka-kkaḍavadu

161

On a south beam of the outer raṅga-maṇṭapa of the same temple.

Pârtthiva-saṁvatsarda Âšvayuja-ba 5 Â šrîman-mahâ-pradhânaṁ Sôvaṇṇa-Nâyakaravara Gôpâḷa-daṇṇâyakaru šrî-Narasiṁha-dêvara tiru-vêṭeya...... dêšikârâdhaneya.....tamma dharmmav âgi â-chandrârkka-târaṁ-baraṁ naḍavant âgi dhâreyan eṟadu Vaishṇavara kaiyyalu koṭṭa gadyâṇa mûṟu yî-hoṅge tiṅgaḷiṅge hâga-vṛiddhiyâ mari..yalu varushav ondake paṇa vombha...bhattu-haṇavinoḷage mantra-gîta-paṭhaṇeyarige...Vaishṇava-pûje pa 1 dêvar-amṛita-paḍige pa 6 yint î-dharmmava naḍasuvaru ‖ râyaruva..Mâbhaḷôja ‖

162

At Kaṭṭesômanahaḷḷi (same hobli), on a stone in front of the Âñjanêya temple.

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgallu-goṇḍa bhuja-bala Vîra-Gaṅga-pratâpa-Hoysaḷa-Nârasiṅga-Dêvaru sukha-saṅkathâ-vinôdadiṁ Dôrasamudrada nelevîḍinalu pṛithvî-râjyaṁ geyyutt iralu tat-pâda-padmôpajîvigaḷu . bêṭeya-Udayâditya-Nâyakanu Îšvara-saṁvatsarad uttarâyaṇa-saṅkramaṇad andu Billêšvara-dêvaṅge dhârâ-pûrvvakaṁ mâḍi biṭṭa datti । Kâmâḍiseṭṭiyakeṟeya nîrottinda tâ kaṭṭisida keṟe muṭṭa Billêšvara-dêvargge biṭṭa bhûmi । Billêšvara-dêvargge samasta-nakara biṭṭa seḍeyeya bhatta seḍeyeye....(usual final phrases)

163

At the same village, on a stone in front of the ruined Sômanâtha temple.

namas tuṅga etc. ‖

svasti šrî jayâbhyudayaš cha Šaka-varusha 1230 neya Plavaṅga-saṁvatsarada Âšvayuja-ba 10 Va-d-andu šrîmat-pratâpa-chakravartti Hoyisaṇa-šrî-Vîra-Ballâḷa-Dêv-arasara manômûrtti šrîmanu mahâ-pradhânaṁ Mâdigi-Dêva-daṇṇâyakaru koṭṭa šilâ-šâsanada krama šrîmad-Dôrasamudrada šrî-Kaliya-Sômanâtha-dêvarige nityav âgi amṛita-paḍi naḍavant âgi tavage šrî-Vîra-Ballâḷa-Dêv-arasaru kâruṇyaṁ mâḍi koṭṭa Beluhûra bâgiliṁ paḍuva noraḷuva Sôyaṇṇanakeṟe â-yêriya keḷagaṇa kalu-gade chatus-sîme-voḷagâda gaddeyanû â-beddalanû â-chandrârkka-sthâyiy âgi dêva-dânavâgi dhâreyan eṟadu â-Sômanâtha-dêvarige â-Mâdigi-Dêva-daṇṇâyakaru koṭṭa šilâ-šâsana yint appudakke â-Mâdigi-Dêva-daṇṇâyakara sva-hastada voppa šrî

164

On a vîrakal to the left of the same temple.

namas tuṅga etc. ‖

Šaka-varusha 1199 neya Dhâtu-saṁvatsarada Vaišâkha-šu 11 Ša-d-andu । šrîmat-pratâpa-chakravartti-Vîra-Nârasiṁha-Dêvara râjadhâni Dôrasamudrakke

Sêvuṇa-daḷa-mukhya Sâḷuva-Tikkama-Jeyi-Dêva-Haripâḷayyaruṁ Guṇaseneyiṁ naḍadu bandu biṭṭalli Hoysaḷa-bhuja-baḷa-Vîra-Nârasiṁha-Râyana maga gâyi-gôvâḷaṁ gaṇḍa-peṇḍâraṁ parivâra sale . . . paḍe-mechche-gaṇḍa šri-mahâ-pradhânaṁ. . . Chikka-Kêtaya-daṇṇâyakara besadiṁ maṇḍalika-gandha-vâraṇa Nañjeyanu Gullayanu Beḷavâḍi-modalugoṇḍu Dummi-tanaka parivâra mechche dhore dhore yend êṟi Sâḷuvana moga-bhaṭaṁ geḍisi aṭṭiy âḍe Baleṇay ereye Sêvuṇa-valavaṁ kondu dâtâraṁ mechche âhataṁ mâḍi. . koṇḍu vîra-siddhi-verasu sura-lôka-prâptan â. . ḍe । šrîman (rest gone)

165

In the same place.

srî

namas tuṅga etc. ॥

Šaka-varsha 1199 neya Dhâtu-saṁvatsarada Vaišâkha-ba 9 Va । šrîmat-pratâpa-chakravartti Hoysaḷa bhuja-baḷa Vîra-Nârasiṁha-Dêv-arasaru Dôrasamudradalu prithvî-râjyaṁ geyyutt ire Sêvuṇâdhipati Râma-Dêvana pesaṟiṁ daḷa-mukhya Sâḷuva-Tikkama Beḷavâḍiyalli bandu biṭṭalli kumâra-vîra-Chikka-Kêteya-daṇṇâyakara kumâra hosa-birudara gaṇḍa Laṅkeya-Nâyka

Dôrasamudramaṁ nimiša-mâtrade koṇḍapen endu Sâḷuvaṁ ।
vîrana Jêyi-Dêva Haripâḷan Iruṅguḷa-sêneyinde tâṁ ।
bhôrane bandu durggavanu mutte chamûdhara-Chikka-Kêtaṇaṁ ।
vairiyan âva gelvan ene Laṅkanu tâṁ nuḍidaṁ samgradiṁ ॥
hosa-birudara gaṇḍaṁ nâl- ।
desegaṁ kavitappa Sêvuṇara sainyakamaṁ ।
desevali-geydaṁ poydaṁ ।
vasudhâ-taḷadalli vîra-bhaṭar uḷvinegaṁ ॥
vṛi ॥ kiḍi kiḍi sûse mastakada sippugaḷ âgaḷe pâṟe vâjigaḷ ।
kaḍi kaḍiy âge nettara kaḍal pariyal kaliy-aṅkan êṟi poy- ।
daḍe Haripâḷan aḷkidanu Sâḷuvan ôḍidan êven endu bây- ।
viḍutave Jêyi-Dê. . . nuv allade meyide gaḍaṁ mahâjiyoḷ ॥
neṭṭane bhûmi-lambav ene Sâḷuva tâṁ Beḷavâḍiyalli kêḷ ।
biṭṭa. . . aṅkan-ant avana pintaṇa bîḍa biḍalkev îyad an- ।
t aṭṭ uṇal-îyadaṁ poṇardu Dummi-varaṁ taḍe ku. . . . । (rest gone)

166

In the same place.

namas tuṅga etc. ॥

svasti šrî jayâbhyudayaš cha Šaka-varuša 1202 neya Pramâthi-saṁvatsara-Âshâḍha-ba 2 Vaḍḍavârad andu svasti šrîmat-pratâpa-chakravartti Hoysaṇa bhuja-baḷa šri-Vîra-Nârasiṁha-Dêvaru . . . . vîra-Chikka-Kêteya-daṇ-

ṇâyakarige â-Nârasiṁha-Râyaṁ munidu hiḍivalli Sonnevâṇi . . ga-daḷa-surigekâṟa Madana-Mahêšvara âkara-maṇḍalikâ châguru pañcha-Pâṇḍavara Meye-Dêvanu â-Kêteya-daṇṇâyaka bhaṇḍâradiṁ hoṟa-vaṇḍsikoṇḍu baralu â-Narasiṁha-Dêvara samasta-daḷa-pasâyta Laṅkeya-daṇṇâyakana mêle êṟida Velavâyi-Dêvaṁ Kêteya-daṇṇâyakana . . . . . . parivâraṁ mechchalu Nârasiṁha-Dêvaṁ . . . . neṟadu . . . . . suralôka-prâptan âdan âtana tamma Sonnevâṇi . . . . gu-daḷa-surigekâṟa Madana-Mahêšvara âkara-maṇḍaḷika châgu . . pañcha-Pâṇḍava . . . . Dêvanu bîra-gallanu sa-vistaradiṁ pratishṭheyaṁ mâḍisidanu (usual imprecating phrases)

167

In the same place.

šrîmatu pratâpa-chakravartti-Vîra-Nârasiṁha-Dêvaru Dôrasamudradalli pṛithvî-râjyaṁ gaivutta . . . Yuva-saṁvatsarada Phâlguṇa-šuddha 5 Maṅ šrîmanu mahâ-pradhânaṁ Chikka-Kêteya-daṇṇâyakaru . . . . Laṅkeya-ṇâyakana maga . . . . Duggaya-nâyakanu . . . . . . Dôrasamudra . . naḍadu Beḷavâḍiyalu . . . . kâdidali raṇadali kâdi bidda . . .

168

In the same place.

namas tuṅga etc. ‖
šrî-mahitaṁ Saḷan embaṁ ǀ
bhûmi . . . . liyan uṟade poy Saḷay e[ne] poyd ǀ
î-mahig esedaṁ Poysaḷa- ǀ
nâmaṁ yati-patiya matade Yadu-kuḷa-[tiḷa]kaṁ ‖
vinayânvitan udayisidaṁ ǀ
Vinayâdityaṁ pratâpi tat-kuladoḷ tat- ǀ
taneyan Eṟeyaṅgan âtana ǀ
taneyaṁ sa-madâri-jishṇu Vishṇu-mahîšaṁ ‖
â-Vishṇuvina manaḥ-priye ǀ
bhû-višrute Lakshmi tâne pempiṁ Lakshmâ- ǀ
Dêvi pesarindam avarg â- ǀ
Bhâvôdbhavan enisi puṭṭidaṁ Narasiṁhaṁ ‖
â-Narasiṁhaṁ ripu-nṛipa- ǀ
sênâ-jaḷanidhige bâḍavaṁ ripu-bhûbhṛit- ǀ
sênâ-vana-râjige dâ- ǀ
vânaḷan êkâṅga-vîran ati-gambhîraṁ ‖
paḍe-mât êṁ bandu kaṇḍaṅg amṛita-jaḷadhi tâṁ garbbadiṁ gaṇḍa-vâtaṁ ǀ
nuḍivannaṅg ênan embai praḷaya-samayadoḷ mêreyaṁ mîṟi barpp â- ǀ
kaḍalannaṁ Kâḷanannaṁ muḷida Kuḷikanannaṁ yugântâgniyannaṁ ǀ
siḍilannaṁ siṅgadannaṁ Puraharan-urigaṇṇannan î-Nârasiṁhaṁ ‖

antu negaḷda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Talakâḍu-Gaṅgavâḍi-Noḷambavâḍi-Koṅgu-Naṅgali-Banavase-Huligeṟe-Halasige-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa šrî-Nârasiṁha-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelavîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire Haḍavaḷana maga Chaṭṭayyana mêl etti hoṟa-vîḍaṁ biṭṭalli Kasturiya-Nâkarasa Sâvanta-Mahâdêvan ivar iddu nimma šrî-pâda-padmôpajîviy appa Habbeya-Sâhaṇi mundâgi samasta-tôṭigaru mâḍida dharm-mava dêvâ bijaya-geydu nôḍalu-vêḷkum endu binnapaṁ geyye bijayaṅ-geydu dêvargge namaskâraṁ mâḍi dharmmamṁ mechchi biṭṭa datti Saka-varsha 1135 neya Bhâva-saṁvatsarada Pushya-šuddha 14 Sômavâra-saṅkramaṇad andu Chenna-Sômanâtha-dêvargge Kêdâra-gurugaḷaṁ karedu dhârâ-pûrvvakaṁ mâḍi koṭṭa bhûmiya sîmâ-sammandhav ên andaḍe mûḍalu Banavasege hôda heddâri teṅka baḷahada kuppe paḍuval paḷḷa baḍagal maṇala-hoḷe tôṭigaru-guddalige hâga..vaguttage goṭṭalli hoṅge hâgav eraḍu â-gaḍiya seḍeya bhatta telligaru koṭṭay-eṇne maṇala hebbâgaliṁ paḍuvalu maneya nivêšana yippatu î dharmma-vam pratipâḷisuvaru ‖ (usual final verses)

170

At the same village, on a stone on the tank-bund.

namas tuṅga etc. ‖
Saḷan emban âge tad-Yadu- |
kuladoḷu puli pâye kaṇḍu muni puliyaṁ poy |
Šaḷa.ne poydudaṟiṁ Poy- |
saḷa-vesar avanindav âytu tad-vaṁšajanoḷ ‖
yî-vasudheya pogaḷalk Ê- |
chala-Dêvigav Eṟeyaṅga-nṛipatigaṁ trai-purušar |
ttâm enal âdar bBallâ- |
ḷa-nṛipâḷaṁ Vishṇu-bhûpan Udayâdityaṁ ‖
durbbârâri-dharâdharâḷi-kuḷišaṁ šrî-Vishṇu-bhûpâḷan ârdd |
ebbaṭṭal nija-sainyav ella baḍivant â bandan î bandan end |
urbbîpâḷara kaṇge lôkam anituṁ tad-rûpam âgirppuduṁ |
sarbbaṁ Vishṇumayaṁ jagatt enipud êṁ pratyaksham âgirddudô ‖
Tuḷu-dêšaṁ Chakragoṭṭaṁ Taḷavanapurav Uchchaṅgi Kôḷâla.... |
....gurbb enisuva Haḍiya-ghaṭṭaṁ Bayal-nâḍu Nîlâ- |
*taḷa-durggaṁ Râyarâyô..puri Tere.......Gaṅgavâḍi- |
sthaḷamaṁ bhrû-bhaṅgadiṁ koṇḍaṁ *šrî-Vishṇu-bhûpâlakaṁ ‖
jayati dharaṇi-lôkôttaṁsitâtmîya-pâdaḥ
chatura-vibudha-gôshṭî-[prauḍha]-vâṇî-vinôdaḥ |
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ‖

---

*So in the original.

Ânanda-saṁvatsarada Phâlguṇa-bahuḷa-Sômavârad andu ghaḷge 7 muhûrttadalu šrî-Vishṇuvarddhana-Hoysaḷa-Dêvaru Dôrasamudrada nelevîḍinalu prithvî-râjyaṁ geydu . . . . . . rutta Mârasiṅgha-Nâyaka Nâgeya-Nâyaka avara maga Bôyiya-Nâyaka âtana tamma jâvada-Maḷiya-Nâyaka šrî-Nâgêšvara-dêvarige Vishṇuvarddhana-Biṭṭi-Dêva biṭṭa bhûmeya sîme yent endaḍe (rest contains boundaries, etc.)

171

At Haḷe-Belavâḍi (same hobli).

namas tuṅga etc. ॥

šrîmad-gîrbbâṇa-pûrbbaṁ Madana-mada-haraṁ šašvad-aišvaryya-dhuryyaṁ ।
sômaṁ prôttuṅga-Gaṅgâ-taraḷa-tara-taraṅgaugha-chan . . . . . . ।
sômaṁ Jannaṅge Jannêšvaran abhimatamaṁ prîtiyind îge râgô- ।
ddâmaṁ prêmârdra-Gaurî-hṛidaya-kamaḷinî-lôka-nêtraṁ Trinêtraṁ ॥

Šrî-vakshan appa Puṇḍarîkâkshana nâbhiya puṇḍarîkadind udayisida Puṇḍarîkâsananind Atri Atri-nêtradiṁ Sômaṁ Sômaniṁ Budhaṁ । Budhaniṁ Purûravaṁ । Purûravanind Âyu । Âyuviṁ Nahushaṁ । Nahushaniṁ Yayâti । Yayâtiyiṁ Yadu । Yaduviṁ Sômaṁ । Sôma-vaṁšame Yadu-vaṁšam enisidud â-Yadu-nṛiparoḷu Saḷan emba nṛipaṁ Sahyâchaḷada sânu-sthânadalli bêṇṭey âḍuvalli molaṁ puliyan aṭṭe chôdyaṁ baṭṭ idu vîra-kshêtram end alliṁ barutt iral orbba divyarishi tannaṁ puli poyal eytappudum adaṁ poy Saḷa yembuduv a-laghu-parâkramaṁ gêṇiṁ gêṇ-eḍeyaṁ nimiral îyade kond-ikkuvudum î-puliye vijaya-lâñchhanam î-pesare vijaya-nâmam endu mechchi muni-puṅgavaṁ baraṁ goḍal andind ittal â-Yadu-vaṁšame Poysaḷa-vaṁšam enisidatt â-kshêtrame Šašaka-purav âdud alli Vinayâditya-Poysaḷaṅge ॥

Yâdava-vaṁšakk amare ma- ।
hôdayam Eṟeyaṅga-nṛipati Vinayâdityaṅg ।
âdam tanayaṁ vinayaṁ ।
sôdaram ene tanage negaḷda dhîrôdâttaṁ ॥
mûvar ddêvara šaktiye ।
mûvaroḷaṁ tappad enisi negaḷdar ttâv in- ।
dîvara-lôchaneg Êchala- ।
Dêvige Ballâḷa-Vishṇu-* Vinayâdityar ॥
paramârâdhyaṁ Mahêšaṁ kula-vadhu vijaya-šrî nelaṁ pôshya-varggaṁ ।
doregaḷ vaivâha-sambandhigaḷ ene negaḷd â-râyar ambhôjajâṇḍô- ।
daradoḷ teṅgâya-nîr antire tiḷida jasaṁ tanna bhaṇḍâram âgutt ।
ire Ballâḷâvanîšaṁ pogaḷe jagav ašêshaṁ mahatvakke nôntaṁ ॥
jaḷadhi-vyâvêshṭitôrvvî-patiy enisi sukhaṁ bâḷgey â-chandra-târaṁ ।
Taḷakâḍaṁ koṇḍa gaṇḍaṁ Tiguḷara paḍeyaṁ kûḍe beṅkoṇḍa gaṇḍaṁ ।

* So in the original.

taḷavâral taḷta bhûpâḷara peḍa-taleyaṁ topp enal poyda gaṇḍaṁ |
baḷavad-râjyaṅgaḷaṁ poyd alagina moneyind otti kaykoṇḍa gaṇḍaṁ ||
modalol Hoysaḷa-râjya-lakshmiy-odavaṁ tôḷ-valpiniṁ tâḷdi tann |
udayaṁ rañjise tanna balp odave tann ârpp êṟe tann âjñe mî- |
ṟe diśâ-chakraman otti-koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ |
modalâdaṁ Yadu-vaṁśa-varddhanakaraṁ śrî-Vishṇu-bhûpâḷakaṁ ||
ivan-î-tôl-gambadoḷ puttaḷiyavol avanî-dêvi tân irppaḷ enduṁ |
taved irkkuṁ vikrama-śrî pogarvvol ivana tîbrâsiyoḷ biṭṭi vand â- |
Javan irppaṁ kôṇanindaṁ pagevara peṇanaṁ pêṟal î-Vishṇuvaṁ kâ- |
duvan âvaṁ gelvan âvaṁ naḍugad idiran âṭandu nind âmpan âvaṁ ||
iṟida nelaṅgaḷ ântavara nettaran arkkisalâṟd îgaḷuṁ |
duṟitoṟeyuttam irddapuvu tîmba-kaṭaṅgaḷan enṭuv ânegaḷuṁ |
taṟa-taṟan-appinaṁ jayada lachchaṇa-gambadoḷ urddikoḷuvuv â- |
v aṟiveve Vishṇu-vikramad-upakramamaṁ pogaḷal ku-buddhigaḷ ||
madavad-vairiyan ântu poyye jaya-śîlaṁ Vishṇu vidvishṭan u- |
rbbida kattâṟade pâṟi biḷda tani-gampaṁ kappe gûntikkuti- |
rddudu vîrarkkaḷa biḷda-tôḷ-piḍida khaḷgaṁ poyva sûḷ dôṟuti- |
rddud id ên adbhutam âyto vîra-vibhavaṁ saṅgrâma-raṅgâgradoḷ ||
mukkuḷisirppaḷ âdi-narapâḷara kîrttiyan âtma-kîrtti tind |
akkuḷisirppaḷ anya-baḷamaṁ basiṟiṁ nija-khaḷga-Kâḷi kai- |
mikkudu têjav âṁ birudan embana mîse karampu nârppinaṁ |
vokkaḷav âytu râja-guṇav îkshisal î-kali-Vishṇu-bhûpanoḷ ||
durbbârâri-dharâdharêndra-kuḷiśaṁ śrî-Vishṇu-bhûpâḷan ârdd |
erbbeṭṭal seḍed ôḍi pôgi bhayadind â bandan î bandan end |
urbbîpâḷara kaṇge lôkav anituṁ tad-rûpav âgirppuduṁ |
sarbbaṁ Vishṇumayaṁ jagatt enipud êṁ pratyaksham âgirddudô ||
ôre agalâda bhûmige |
nîr eṟaguvad uchitav eṟagad unnata-bhûbhṛid- |
dhâriṇige kîṟi parivudu |
bhôrene taravâri-vâri Biṭṭiga-nṛipaṇa ||
karavâḷav âḍe Pâṇḍyaṁ |
karavâḷiṁ Hoysaḷêśan iṟiyal nôḍal |
k are-vâḷ allade kâdal |
karav âḷ illâytu nôḍe Tiguḷana paḍeyoḷ ||
kamaṭhêndrâdigaḷ ântu parbbida nelaṁ niḥkampadind irdda nin- |
na mahâ-bâhuva tînan êṁ kaḷegumê Pâṇḍyaṁ kubhṛin-mâtrav âr- |
kkum elê Hoysaḷa Mêruvalli bhujamaṁ mârurddu dig-danti-da- |
ntaman int ant ure salladante kaḷevai dôr-ddaṇḍa-kaṇḍûtiyaṁ ||
sthiranê kaiyoḷe dhâtriyaṁ nilisidaṁ têjasviyê vahniyaṁ |
koragippaṁ kuḍal ârppanê Kanaka-śaiḷaṁ dûrav âgirddu nit- |
tarisitt êṁ śuchiyê nirîkshisidavar nniṟpâpigaḷ chalvanê |

Haranaṁ môhisal ârppan entuv adhikaṁ śrî-Vishṇu-bhûpâḷakaṁ ‖
Javanuṁ tannaya gaṇḍa-lachchaṇam enipp â-mîseyaṁ tirddal añ- |
juvinaṁ kanduguv endu kâl-ugurgaḷ ânamrârigaḷ suyyal añ- |
juvinaṁ têjada sôṅkinindav eme sîg end uddhatar nnôḍal añ- |
juvinaṁ vikrama-vibhramaṁ sogayisitt î-Vishṇu-bhûpâḷanoḷ ‖
dhuradoḷ band oḍḍi vairi-prakarav iral avashṭambhadiṁ Biṭṭi-Dêvaṁ |
karavâḷaṁ tôḍikoṇḍ iṁ-baḷikav ele Mahâdêva kâḷâgni-Rudraṅg |
uri-gaṇṇv âdante Mâkâḷige gara-viḍadant Indra-dig-danti.... |
parighaṁ koṇḍant agurbb urbbidud ene bharadiṁ mîṟi mâṟ-âmpan âvaṁ ‖
odaval râga-rasa-pravâhav adaṭiṁ puṇṇ-embinaṁ poyye kû- |
ḍida tâḷam layamaṁ negaḷchi jaḍidaṁ sôlikkedand âji-raṅ- |
gadoḷ and ânt iraḷ oppe bâhu..sikshâ-yukta-chaṇḍâsi dur- |
mmada-vîrâri-nivâraṇâbhinayamaṁ śrî-Vishṇu-bhûpâḷana ‖
Tuḷu-dêśaṁ Chakragoṭṭaṁ Taḷavanapurav Uchchaṅgi Kôḷâlav Êḷum- |
male Vallûr kKañchi Koṅg arbbisuva Haḍiya-ghaṭṭaṁ Bayal-nâḍu Nîlâ- |
chaḷa-durggaṁ Râyarâyôttamapura Tereyûr kKôyatûr gGondavâḍi- |
sthaḷamaṁ bhrû-bhaṅgadiṁ koṇḍ atuḷa-bhuja-baḷâṭôpan î-Vishṇu-bhûpaṁ ‖
nage sudheyoḷ niśâ-ramaṇanoḷ vadanaṁ sura-kumbhi-kumbhadoḷ |
bigida-kuchaṁ sura-drumada pallavadoḷ pada-pallavaṁ taḷard |
ogedav enippa paṭṭada mahâ-sati-Lakshmige Śêshan ânta bhû- |
mige patiy-appa Vishṇu patiy endaḍ ad oppuvud entu nôḷpaḍaṁ ‖
kula...guṇa ga...lla guṇam anitaṁ ma........... |
...pirid îva dânad esakaṁ mêryyâge kûrp illam êṁ |
lalanânîkadoḷ îga baṇṇipudu Lakshmâ-Dêviya..... |
......guṇa-vṛittiyuṁ kuḍuvud â-saundaryyad âścharyyamuṁ ‖
yugam ond.. ṟoḷ oppi kânteyare pempaṁ pettar âr end.... |
.................guṇâmbhônidhi Pârthanam paḍeda... |
..............................dâna-pâtraṅgaḷ. |
...-śrî-Narasiṁhanaṁ paḍedu Lakshmâ-Dêvi bhû-chakradoḷ ‖

(48 lines illegible)

niyatiy anantav unnatiy anantav udârav ananta... |
.... |
...jayad ârppa...akhiḷâgama-vitvav ananta Îśa-bhak- |
tiya bharav ant anantav abhimânav ana......... .... ‖
....pûjaka-parichârakarggav abhyâgatara grâsakaṁ śrî-Nârasiṁha-Hoysaḷa-Dêvana kayyalu haḍadu koṭṭa bhûmiy âvud endaḍe Jannamayya-heggaḍe.... Beḷavâḍiya hiriya-keṟeya keḷag aṟuvattu-nâl-gêṇa-ghaḷeyalu gadde (following 6 lines contain details of grant)

uttama-jîvanakke kumudakke gabhîra-guṇakke satva-sad- |
vṛitti.......nnatege tannavol âśrayavâgi permmeyaṁ |
pettud enippud ondu keṟeyaṁ neṟe kkaṭṭisi dêva-pûjanâ- |
vṛittige Jannamayya-vibhu tân ad ittan id ên udâttanô ‖

mattaṁ Nêṟiligeya Mâḍi-Gavuṇḍanuṁ Mâcha-Gavuṇḍanuṁ Kariya-Kâḷeyanuṁ Bîreyanuv Oḷageṟeya Kâmeyanu voḷagâda samasta-prajegaḷu Jannêšvarakke dhâreyan eṟedu koṭṭa bhûmiy âvad endaḍe | (following 7 lines contain details of further gift and usual final phrases and verses)

gâm êkâṁ ratnikâm êkâṁ bhûmêr apy êkam aṅgulaṁ |
haran narakam âpnôti yâvad â-bhûta-samplavaṁ ||
Kotta-Gavuṇḍanuṁ Basava-Gaûṇḍanuṁ......Mudda-Gauḍan ant |
uttama-sênabôva Kesavaṇṇanuṁ ..Biṭṭi-Gauḍanuṁ |
. . . . .Biṭṭeyanu praje...irddu lô- |
kôttama-Jannamêšvarada pûjege koṭṭa....bhûmiyaṁ ||

mattaṁ svasti šrîman-mahâ-maṇḍaḷêšvara Taḷakâḍu-Gaṅgavâḍi-Noṇaṁbavâḍi-Banavâse-Hânuṅgallu-goṇḍa bhuja-bala Vîra-Gaṅgan asahâya-šûra niššaṅka-pratâpa Hoysaḷa-Ballâḷa-Dêvaru Dôrasamudrada bîḍinalu pṛithvî-râjyaṁ geyvuttav irddu Vibhava-saṁvatsarada Šrâvaṇada paurṇṇamî-Bṛihavârad andu Beḷavâḍiya Jannêšvara-dêvarige kamma....kaḷukina beddale kambha eppatt-ondu niṟuga....raḷa kambhav aṟuvattu hiriya-keṟeya mûḍaṇa kôḍiya keḷagaṇa beddale kambha nûṟ-ippattu antu kamba 25....dêvargge dhârâ-pûrvvakaṁ mâḍi koṭṭaru ||

172

At Beḷavâḍi (same hobli), on a stone to the right of the Vîra-Nârâyaṇa temple.

šrî-Kêšavâya namaḥ
namas tuṅga etc. ||

svasti šrî jayâbhyudaya-Šâlîvâhana-šaka-varshagaḷu 1531 neya varttamâna-Saumya-saṁvatsarada Phâlguṇa-šu 5 Šanivâradalu srîmatu Channarâya-svâmiya šrî-pâda-šêvakar âda Âtrêya-gôtrada...sûtrada šrîman-mahâ-maṇḍalêšvara Kaṭhâriya...dapanâda Râjayyana maga Tiruveṅgaḷa....nû Beḷavâḍiya sthaḷakke saluva Timmâpurada-grâmavanu Vira-Nârâyaṇa-svâmiya aṅga-raṅgâdya-bhôgada sêvege dhârâ-pûrvvakav âgi koṭṭa šâsanake maṅgaḷa mahâ šrî (usual final verses)

173

At Kallahaḷḷi (same hobli), on a stone at the Kallêšvara temple.

Râkshasa-saṁvatsarad andu Beḷavâḍiya nûṟa-eppattu-mahâjanaṅgaḷu Bâvaṅka-Dêvana maga Sabegaṅge sarvvamânyav âgi koṭṭa keyi gadde......sênabôva Varadappana baraha

174

In the same place, on a vîrakal.

svasti šrî Pârthiva-saṁvatsarada Šrâvaṇa-su 12 Gu Beḷavâḍiya Vâmeya-Nâyakanuṁ Liṅgeya-Nâyakanuṁ kûḍi Mâḍeya-Nâyaka-Chauḍeya-Nâyakan-

oḍate kâdidalli Vâmeya-Nâyakanu sura-lôka-prâptan âdanu î-kalan âvanânu vûna-mâḍidavaru šrî-Vîra-Nârasiṅga-Dêvan-âṇe daṇḍa-prâptaru

175

At Viradêvanahaḷḷi (same hobli), on a stone in front of the Vira-Nârâyaṇa temple.

šrîmân Vâg-vanitâ-priyaḥ priyatamômâ-driṅ-manô-vallabhas ।
sthity-utpatty-upasaṁhṛiti-krama-kṛitau sâkshât svayaṁ dakshatâṁ ।
prâpto'prâpta-rajas-tamâs tri-jagatîṁ pâyâd apâyât sadâ ।
Vishṇu-Brahma-Šiva-tri-mûrtti-viditas šrî-Vîra-Nârâyaṇaḥ ॥
Saḷan emban âge Yâdava- ।
kuladoḷ puli pâye kaṇḍu muni puliyaṁ poy ।
Saḷay ene poydudaṟiṁ Poy- ।
saḷa-vesar avaninda sandud alliṁ baḷiyaṁ ॥
vinaya-pratâpa-niḷayaṁ ।
Vinayâdityâkhyan âdan â-vaṁšaṁ tat- ।
taneyan Eṟeyaṅgan âtana ।
taneyaṁ lôkaika-jishṇu-Vishṇu-nṛipâḷaṁ ॥
â-Vishṇuvarddhanaṅgaṁ ।
Bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- ।
Dêvigam udbhavisidan u- ।
rvvî-viditaṁ Nârasiṁhan âhava-siṁhaṁ ॥
â-vibhuvina paṭṭa-mahâ- ।
dêvige saubhâgya-bhâgyad oḷpiṁ Lakshmî- ।
dêvige migilâd Êchala- ।
Dêvige Ballâḷa-Dêvan udayaṁ geydaṁ ॥
âtana parâkramav entendoḍe ।
nered ânta kôṭi-bhaṭaroḷ ।
parid orbbaney Ummadûra-dhuradoḷ dharey a- ।
chcharivaḍe nettara-kaḍalaṁ ।
pariyisidaṁ bâḷa-lîleyoḷu Ballâḷaṁ ॥
Chôḷaṁ muttire panneraḷ-barisakaṁ kôḷpôyte tâṁ pôdan emb ।
âḷâpaṁ beras ârdd ad ondu moḷanaṁ mêl-pechchuv Uchchaṅgiyaṁ ।
hêḷâsâdhyav ad âdud endu divijar chchôdyaṁ baḍutt îye ba- ।
ll âḷ âḷdaṁ giri-durgga-malla-vesaraṁ Ballâḷa-bhûpâḷakaṁ ॥
kaḍu-vêgi dharmma-guṇamaṁ ।
biḍuvudu Khara-Dûshaṇânvitaṁ Mûḍaleyaṁ ।
paḍedudu Ballâḷana diṭa- ।
nuḍiyoḷ paḍiy-âgal ârppudê Râma-šaraṁ ॥
svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Vâsantikâ-dêvî-labdha-vara-prasâdaṁ Yâdava-kuḷâmbara-dyu-

maṇi malaparoḷ-gaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa Chôḷa-kaṭaka-sûṟekâṟa-nâmâdi-prašasti-sahitaṁ šrîman-mahâ-maṇḍalêšvaraṁ Taḷakâḍu-Gaṅgavâḍi-Noṇambavâdi-Banavase-Hânuṅgalu-Halasige-Beḷuvalaṁ goṇḍa bhuja-baḷa-Vîra-Gaṅga pratâpa-chakravartti Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râman a-sahâya-šûraṁ niššaṅka-Hoysaḷa šrî-Vîra-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada neleviḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ॥

vara-Bhâradvâja-gôtrâmaḷa-vipuḷa-sudhâ-vârddhi-sampûrṇṇa-chandraṁ ।
sthira-vâg-Gaṅgâ-tanûjaṁ samara-mukha-lasad-Rudra-dêvâtmajâtaṁ ।
sura-mantri-bhrâjamânâchyutan-anujan ivaṁ Vîra-Ballâḷa-pṛithvî- ।
švara-râjâvâsa-mukhyaṁ dhṛita-sakala-dharâ-dêvan î-Vîra-Dêvaṁ ॥
Manu-muni-charitra-pâtraṁ ।
vinayâmbudhi vêda-šâstra-vidita-vinôdaṁ ।
jana-gîta-nîti-nidhi saj- ।
jana-vinutaṁ sakala-guṇa-samudraṁ Rudraṁ ॥

â-mahânubhâvana dharmma-patni ।

Ratiyaṁ rûpindaṁ Pâr- ।
vvatiyaṁ subaginde maymeyindaṁ Siriyaṁ ।
sati Gaṅgâ-Dêviy Arun- ।
dhatiyaṁ pati-bhaktiyinde nûrmmaḍi miguvaḷ ॥
vanitâ-saṁsthitigaṁ višuddha-yašakaṁ dṛishṭântav âgirddu ši- ।
shṭa-nidhânâchyuta-Dêvanaṁ budha-nuta-šrî-Vîranaṁ pettaḷô ।
yenipaḷ nirmmaḷa-dharmma-mûrtti sati sand-â-Rudra-Dêvôttamâ- ।
ṅgane nitya-sthiti-yôgya-bhâgyey ene Gaṅgâ-Dêvi sâmânyeyê ॥
a-chyuta-bhâvanâ-pariṇatâchyutan a-chyuta-puṇya-mûrtti sad- ।
a-chyuta-râja-nîti vinayônnati-saj-jana-dâna-mâna-jâ- ।
tâchyuta-kîrtti-lakshmi-vijayaṁ Yadu-râjana mantrig îgaḷ int ।
Achyuta-Dêvan-emba pesar âdud id allade dêseg âdudê ॥
nenada manaṁ kṛitârtthav irad artthiye nôḍuva kaṇ kṛitârttham old ।
anunayadinde kîrttisuva jihva kṛitârttham udâtta-vṛittanaṁ ।
dhanad aḷipinde tannan osed artthisuv artthi-janaṁ kṛitârtthav end ।
ene vibhu Vîra-Dêvane kṛitârtthan enippud id âva vismayaṁ ॥
irmmaḍi Vâchaspatige paḍ- ।
irmmaḍi Bhaṭṭige vinûta-Châṇâkyaṅgaṁ ।
nûrmmaḍi mantaṇadoḷ sâ- ।
sirmmaḍi Yôgandharâyaṇaṅg î-Vîraṁ ॥
Purushôttamâvatâraṁ ।
narapati-Ballâḷa-Dêva-sachivaṁ Vîraṁ ।
Purushôttama-lâñchhanam â- ।
Širi-Dêviya kûḍe bandu nelasirddudaṟiṁ ॥

kamaṭhâṅghri mîna-nayanaṁ ।
kamaḷânanav amaḷa-jîvanaṁ vipuḷa-phaḷaṁ ।
samanise kaṭṭisidaṁ tat- ।
kramam amard esev antu kanne-geṟeyaṁ Vîraṁ ॥
sura-giri sara-nidhi tannoḷ ।
piriduṁ machcharipud udda-guṇpind avan ।
ottaripaṁ su-mantri Vîraṁ ।
sura-bhavana-taṭâkadindav idu mantra-phaḷaṁ ॥

antu negaḷda śrîman-mahâ-pradhânaṁ sarvvâdhikâri śrî-karaṇâgragaṇyaṁ sarvvâdhyakshan enisida Vîrayya-daṇḍanâyakaṁ tanna nija-svâmi śrî-Vîra-Ballaḷa-Dêvara râjyâbhyudayârtthavâgi tâne karuviṭṭu kâḍa kaḍidu mâḍida śrî-Vîraballâḷapuradoḷu Rudrasamudra Gaṅgâsamudra Achyutasamudra Vîrasamudrav emba keṟegaḷaṁ kaṭṭisiy â-purakke gadyâṇaṁ nâlkaṟa modalaṁ mâḍi ga 4 â-puramaṁ sarvva-namasyav âgi mûvatt-irvvar-brâhmaṇargge agrahâramaṁ sarvva-namasyav âgi koṭṭu śilâmayav âgi dêvatâ-bhavanamaṁ nirmmisi śrî-Vîra-Nârâyaṇa-dêvaru śriy-Achyutêśvara-dêvarumaṁ su-pratishṭhitaṁ mâḍiy â-dêvara nitya-naimittika-pûjegaṁ khaṇḍa-sphuṭita -jîrṇṇôddhârakav âgi Maisenâḍa Mudugeṟeyaṁ haḷḷi-sahitav agrahâraṁ mâḍi sarvvâyaṁ gadyâṇaṁ nâlvattaṁ teṟuvantâgi śrîy-Achyutêśvara-dêvarggaṁ śrî-Vîra-Nârâyaṇa-dêvarggaṁ dhârâ-pûrvvakaṁ mâḍiy â-purada Rudrasamudrada keḷage śrî-Vîra-Nârâyaṇa-dêvarige tôṭa-sahita biṭṭa gadde kambhav aynûṟu vṛitti yeraḍu śrîy-Achyutêsvara-dêvarige mûḍaṇa totti-gaḷeyali tôṭa-sahita gardde kambhav ainûṟu vṛitti eraḍu î-purakke kâḍaṁ kaḍidu mâḍidarâgi dhṛiva-vuṇḍige keṟeyaṁ kaṭṭidavargge hanneraḍu-varisha mânyav alliṁ mêle hattu-salage-gaddeya mânyavaṁ salisiy uḷidudaṁ hachchu-kuḍuvantâgi mâḍitt î-grâmakk î-sameyav â-nâḍa . . bbâḷa gadyâṇav êḷaṟa modalaṁ Vîraballâḷapurada mahâjanaṅgaḷige pravṛishṭaṁ mâḍi koṭṭaru Saka-varsha 1109 tteneya Parâbhava-saṁvatsarada Pušya-suddha-trayôdasi-Bṛihaspativârad-uttarâyaṇa-saṅkramaṇadalu sarvva-namasyavâgi śrî-Vîra-Ballâḷa-Dêvaru dhârâ-pûrvvakaṁ koṭṭaru â-Vîraballâḷapurada sîme (8 lines following contain details of boundaries) śrî-Vîra-Nârâyaṇa-dêvarall iddu mâḍida krayakkanušayaṁ mâḍal âga hiridâgi mâḍida . . . pâdiyalu mâḍikoḷuvar allade hachchu-koḍabârad î-grâma-samayav (usual final phrases and verses) barevar-âchâryyaṁ Sûryyaṇaṁ biruda-lêkhakaṁ-Madana-Mahêsvaraṁ barada šâsana . . . . . .

176

At Kyâtalâpura (same hobli), on a stone at the Virabhadra temple.

namas tuṅga etc. ॥
śrîman-Mahâdêvâya namaḥ ।
śrî-mahitaṁ Saḷan embaṁ ।
bhûmîśaṁ puliyan uṟade poy Saḷay ene poyd ।

î-mahig esedaṁ Poysaḷa- ।
nâmaṁ yati-patiya matade Yadu-kula-tiḷakaṁ ॥
vinayânvitan udayisidaṁ ।
Vinayâdityaṁ pratâpi tat-kuladoḷ tat- ।
taneyan Eṟeyaṅgan âtana ।
taneyaṁ sa-madâri-jishṇu Vishṇu-nṛipâlaṁ ॥
â-Vishṇuvina [. . .] priye ।
bhû-viśrute Lakshmi tâne pempiṁ Lakshmâ- ।
Dêvi hesarindam avarg â ।
Bhâvôdbhavan enisi puṭṭidaṁ Narasiṁhaṁ ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kuḷâmbara-dyumaṇi maṇḍaḷika-chûḍâmaṇi Taḷakâḍu-Koṅgu - Naṅgali - Gaṅgavâḍi - Noṇambavâḍi - Vuchchaṅgi - Banavâse - Hâṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇuvarddhana-pratâpa-Hoysaḷa śrî-Nârasiṁha-Dêvar pṛithvî-râjyaṁ geyvuttaṁ irddu Saka-varshada 1084 Chitrabhânu-saṁvatsarada pratham-Âshâḍha-suddha-êkâdaśi-Bṛihaspativârad andu Belâhûra Nârâyaṇa-dêvara pavitrârôpaṇaṁ mâḍal bijayaṁ geydutta ॥ Maiydêsvara-dêvaru sûnya-sthânavâg-iddudaṁ kaṇḍu Biṭṭibôvanuṁ samasta-jagatiyuṁ binnahaṁ geydu â-dêvara mundaṇa keṟeyuṁ â-keṟeya keḷag uḷḷa nîra-gadde-yumaṁ beddaliṅge dêvariṁ haḍuvaṇa baṭṭeya oḷagaṇa baraḷi-madalâgi mûḍa mundâg iḷidu bandu hulu-moraḍi-oḷagâgi â-moraḍiya mûḍaṇa Elahakakke teṅka muntâgi êṟi hôgalu haḍuvaṇinda viḍidu banda bâgo. . gâgi oḷaguḷḷ anitu sâguvaḷi-bhûmiyumaṁ Maiydêsvara-dêvara snâna-nivêdyakaṁ jîrṇṇôddhârakaṁ Kriyâsakti-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi śrî-Nârasiṁha-Dêvaru koṭṭa datti ॥ yî-dharmmamaṁ râjyastar appa putra-pautrâdigaḷu prati-pâḷisuvudu ॥ teligaru seḍeyaṁ biṭṭaru ॥ nakhara seḍeyaṁ biṭṭaru ॥ jagati-katege hâgakaṁ bîre hâgamaṁ biṭṭaru ॥ (usual final verse)

177

At Hulikere (Mâdehaḷḷi hobli), on a stone at the village gate.

(The upper portion gone)

. . . . mahîpâḷa-mauḷi . . . . su-bhaṭa-ghaṭâ-mûla . . . .
jâta. . ṇa-khaṇatkâra-mantrâksharâ. . . . . . ram âvirbbhâvayan ॥
vṛitta ॥ aviratam avanîśair. . . . . ।
. . . . hêtôḥ ।
jaladhir iva gabhîrô Mêruvat tuṅga-sampat ।
sura-tarur iva. . . . . ॥
. . . . maṁ dina-maṇis saujanya-sampan-nidhiḥ ।
sarvvôrvvîśa-kirîṭa-kôṭi-ghaṭita-śrî-pâda . . . . ।
. . . . viratam sat-kîrtti-dugdha. . . . . ।
sânandâṁ kurutê parâkrama-ramâ dhâtrîṁ sva-putrîṁ iva ॥

. . . . sadma-sthita-sampadâṁ ।
šatru-kshatra-kaḷatra-garbbha-gaḷana-prârambhi-bhêrî-ravaṁ ।
vîra-šrî-Nara. . . . . .gau. .raṁ yašô ।
gôtra-kshmâdhara-kandarâsu khacharî-bṛindais samudgîyatê ॥
. . . . .parivîta-šaiḷa-paṭalê nityaṁ dig-antê sthitô ।
dêva-šrî-Narasiṁha. . . . . ।
. . . .bhṛišaṁ nimîlita-dṛišô gaṇḍa-sthaḷî-gharshaṇaṁ ।
kurvvanti dvishad-aṅganâ jaya-jaya. . . . . ॥
. . . . pradhânô guṇa-pradhânas su-yašaḥ-pratânaḥ ।
Šivâṅghri-pûjâ-pra. .ya-pradhâ. . . . . . . .bhuvi Nârasiṁhaḥ ॥
tasyôru-bâhâ pṛitanâm ašêshâṁ mahîtaḷaṁ châpi nayair bbibharti ।
parâ . . . . .chamûpatir yyasya sa Nârasiṁhaḥ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalê . . . . dhîšvaraṁ su-bhaṭa-maṇḍalika-chûḍâmaṇi šaraṇâgata-maṇḍalika-rakshâmaṇi . . . . traṁ । a-nata-maṇḍalika-šauryya-šrîkhaṇḍa-karapatraṁ । a-sama-samara-samaya-samâ . . . . bidu-vidaḷana-prôdbhûta-mauktikâḷaṅkṛita-jaya-šrî-kântaṁ । vijaya-vadhûṭî-kuṭiḷa-kuntaḷa . . . . . suma-sañchayânukâri-yašaḥ-paṭala-pari-rañjitâkhiḷa-dig-antaṁ । chatur-udadhi-parikaḷita . . . . ksha-dakshiṇa-bhujâ-daṇḍaṁ । sakaḷâvanî-vanîpânîka-manôbhilâsha-paripôsha-pragalbha-vitarṇa-šau . . . . . . kavi-nikâya-sûkti-kandaḷi-samâkarṇṇaôdîrṇṇa-karṇṇaṁ । gamaki-jana-janita-šâstrârttha-pra. . . . . samûha-sam. .ta-mahâ-vâda-vichârâchâryyaṁ । vâgmi-nikarôdîrita-vachana-nichaya-su. . . . । su-vihita-saṅgîta-gôshṭhî-Bhara-taṁ । Vâtsyâyanâdi-sakaḷa-kaḷâ-prauḍhi-prakâša-nirataṁ । . . . . .šrîman-mahâ-maṇḍaḷêšvaraṁ Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hâ-nuṅgala-Ha . . . . . . bhuja-baḷa-Vîra-Gaṅga pratâpa-Hoysaḷa-Nârasiṁha-Dêvaru šrîmad-râjadhâni-Dôrasamudrada. . . . . .kathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyu-ttav ire । Šaka-varsha 1089 neya Sarvvajit-saṁvatsarada Pushya. . . . . .mavâra-uttarâyaṇa-saṅkramaṇadoḷu । svasti samasta-bhuvana-vikhyâta pañchâšata. . . . . . .guṇa-gaṇâlaṅkṛita satya-šauchâchâra châru-châritra naya-vinaya-vijñâna Vîra-Baḷañja-dharmma . . . . .guḍḍa-dhvaja-virâjitânûna-sâhasa-sampannaruṁ Vâsudêva-khaṇḍaḷi-Mûḷabhadra-vaṁšôtpannaruṁ šrî. . . . Ayyâvaḷa-pramukhav-âda samasta-nânâ-dêšagaḷu verasu šrîmad-âdi-Gummêšvara-dêvara aṁ. . . . . . . pûjegaṁ ।

kanda ॥ âyaman ittar su-jana- ।
jyâyar šrî-Tippa-Râjanuṁ Bhava-pûjô- ।
pâyame. . . . . ।
. . . .tivett akhiḷa-bhûtaḷaṁ pogaḷvinegaṁ ॥

ad entendaḍe । ettina maḷaveg aḍḍa katteya maḷavege hâga kaṁ. . . . . . .šrîgan-dha-karppûra-haṭṭey-aḍḍa-voṟege pratyêka hâga kudarege hâga šîreya. . . . . . šakkareya hêriṅge hâga davasada hêriṅge mûṟu-mânav înt î-kramadiṁ chandrâr-

kka-târaṁ-baraṁ sale........matavâgi dhârâ-pûrvvakaṁ mâḍi koṭṭar adaṁ pratipâḷisuva mahâ-pradhânar mattaṁ kama........tiṅgaḷiṅge hâgavaṁ salisidar avara mahimey entene |

vṛi || siriyindaṁ Purushôttama-priya.........ryyadiṁ santata- |
sphuritânanta-viḷâsamaṁ nija-bhuja-byâpâradiṁ kalpa-bhû- |
miruha-byâptiyan eyde mâ..............ydey int |
ire viṇ-Nâga-vinûta-kîrtti-paṭalaṁ šrî-Tippa-sênâdhipaṁ ||
vinayaṁ bêṟidam âtma.....satsandha....... |
Man-mârgga-sthiti....ṟid âtma-charitaṁ ....doḷ paṇṇin âr- |
ppina vikhyâtiya pempuv êṟida manaṁ tannâ....... |
..na sampatkara-Tippa-Râjan esevaṁ saujanya-janmâkaraṁ ||
aredu kṛipâṇa-paṭṭadoḷ arâti-yašô-hariṇôdbha..... |
.....tirppa tad-vaniteyarkkaḷa lôchana-vâri-dhâreyiṁ |
harida jaḷam kapâḷa taḷadoḷ parinirmmise patra-rêkhe.. |
...bîra-siri tâṁ paḍiyaṁ vibhu-Nâga-Dêvanoḷ ||
amare nijâdhinâtha-Narasiṁha-mahîšanoḷ eyde chû.. |
................budha-stavanaṁ pramôdadind |
Amara-taraṅgiṇî-šataman ambaradoḷ sale mâḷpa kîrtti vi- |
. ...nija-bhujâsi chamûpati-Nâga-Dêvana ||

(usual final phrases and verses)

.....su 13 Sômavâradandu šrîmad-âdi-Gummêšvara-dêvarige kumâra-La...... .ṇṇâyakaru Teṅginagaṭṭada Kôṭehâḷa nitya-sahasra-gaḍugegaṁ........dîvigegaṁ pañchâmṛita-snânakkaṁ naḍavantâgi biṭṭa dharmma ....î-dharmmavan aḷidan âdaḍe kavile brâhmaṇana konda pâpa ||

178

At Paṇḍitanahaḷḷi (same hobli), on a stone to the left of the Chauḍêšvari temple.

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêsvaraṁ Dvârâvatî-puravarâdhîsvaraṁ Yadu-kuḷâmbara-dyumaṇi maṇḍalika-chûḍâmaṇi kavi-jana-kalpa-kujaṁ malerâja-râjaṁ maleparoḷ gaṇḍaṁ Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgalu-Beḷvalaṁ-goṇḍa bhuja-baḷa Vîra-Gaṅga vikrânta-Chôḷa vijaya-Noṇamba sâhasa-Gaḍamba Tribhuvana-malla-Vishṇuvarddhanan appa Hoysaḷa-Dêva..kaṭṭid alagu Balla-Veggaḍeyuṁ Dêvana-Garuḍa Haḍavaḷa-Bôkiyuṁ ondâgi Môṭana mêl ettida.........pôgalâgi .. leya-maṇḍaḷikar ellaṁ nered idirchchi kâduva raṇa-raṅgadali Nâgeya-sâhaṇiya. ....y âtan-aḷiyaṁ su-putra-kula-dîpakaṁ Balluvaṁ tanag idir-ânta mârvvalada kudureya daḷada mêle pâyisi mêl-âḷuvaṁ kudureyumaṁ tâgi talt iṟidu kudureya daḷamaṁ dišâpaṭṭaṁ mâḍi tann idiroḷ ânta Chaṅgâḷvan-ânege pâyisi tanna bhuja-baḷâvashṭambhadiṁ Javan êṟe pabbisidante jîregey okkilant

âgi para-balamaṁ pêsêḷe koṇḍu tânuṁ kîrtti-šrîyumaṁ bîra-šrîyumaṁ kûrisi-koṇḍu sura-lôka-prâptan âda ॥

kudureyumaṁ mêlâḷuman ।
adirade kond ikki tanna bhuja-baladinda.. ।
.......g idirchchi pâyisi ।
mudade jayâṅganeyan olisidaṁ kali-Ballaṁ ॥
ettida kudureya daḷamaṁ ।
tottuḷad uḷi........peḷage pêsêḷe taguḷd ।
ettid aṇi-maṇiye pâyisi ।
tattarad aṟid iṟidu Ballu svarggatan âdaṁ ॥

Krôdhana-saṁvatsaradandu

179

At Aḍugûru (same hobli), on a stone at the ruined Kallêšvara temple.

namas tuṅga etc. ॥

..........na-šaka-varusha 11..................dalu šrîman-mahâ-maṇḍa-lêšvara..............Vodeyara kumâra Daṇḍarâjigaḷu Vaḍugûra dêva-dâna-mânyakke koṭṭa hola gaddeya vivara (4 lines illegible)

180

At the same village, on a stone in the Vîrabhadra temple.

namas tuṅga etc. ॥

svasti šrî jayâbhyudaya-Šaka-varsha 1345 neya Šubhakṛitu-saṁvatsarada Kârttika-su 15 Guruvâradandu svasti šrî Šrîparvvata-šrî-Svayambhu-šrî-liṅga-chakravartti-šrî-Mallikârjjuna-mahâ-liṅga-dêvara divya-šrî-pâda-padmârâdha-karum appa šrî-Kailâsada mêlaṇa dyâvâ-prithvî-mahâ-mahattuviṅge mukhyav-âda..Vadânyada-ayyagaḷa âjñâ-dhârakarum appa Siṅgi-Râja-ayyagaḷu Vaḍu-gûra šrî-Vîrabhadra-dêvarige koṭṭa dharmma-šâsanava Vadânyada-ayyagaḷige tapô-râjyav ahantâgi Vaḍugûralu sostugeyâgi etti baha gaṇâbâdha vadahaga..ige dêvara....nivêdyakke koṭṭadu varahâ...eraḍu-honnanu koṭṭevâgi î-dhrmma-vanu.....ḍusôvar......î-Kalidêva-ayyagaḷu.......bhaktaru munḍiṭṭu koṭṭev âgi î-dharmmavanu â-chandrârkka-sthâyi âgi dêvara dîpti-nayivêdyakke eraḍu-honnanu.......(usual final phrases)...............

181

At the same village, on a stone in the enclosure of the Vardhamânasvâmi temple.

šrîmâd-abhaṅga-Garuḍa-Nârâyaṇa-perumâḷa-pratishṭe-chariya... llaḷanâtha-dêvara dibya-šrî-pâda-padmârâdhakarum appa Šrîvaishṇava-samaya...vâda

Kañjayappanavara makkaḷu Tirumalenâtha-ayagaḷu sakala-samayadavaru bandu Plava-saṁvatsarada prathama-Śrâvaṇa-su 5 Gu vigaḷige 6 ne Garuḍa-dêvara pratishṭhey âyitu ||

182

On the Pushpagiri hill (same hobli), on a pillar at the main entrance of the Mallikârjuna temple.

Sarvvajitu-saṁvatsarada Kârttika-śuddha 11 Śukravâradandu śrîmat-piriy-arasi Umâ-Dêviyaru Narasiṁha-dêvara Aṇuganahâḷa-vṛitti ombhattu Kittanakeṟeya vṛitti ondu antu vṛitti 10 siddhâya nashṭa âdaḍe amṛita-paḍiya honnoḷage nash-ṭiya teṟut-iddu teṟalârade â-kêriya mahâjanadoḷage tamma behantaha hiriyari-ge śrîmat-piriy-arasi Umâ-Dêviyaru â-vṛittigaḷa âdhi-kraya-dânakke saluvant-âgi â-vûra vṛittiyôpâdêya sêse siddhâyava teṟuvaru â-varisha-modalâgi eṇṭu-varisadiṁ mêle â-dêvara Chaitra-payitrakke vṛittige haṇav eraḍu hâgav era-ḍaṟôpâdiya......nu teruvantâgi punar-ddhâreyâgi koṭṭaru ant appudakke dê-viyara â-nambiyara sva-hasta

śrî-Gôpînâtha (in Nâgari characters) śrî-Chennakêśavan (in Tamil characters)..... |

...hâḷa vriddhiyanu Raṅgayyaṅge Manmatha-saṁvatsara-modalâgi dêvarige pûvaḍigaṁ gadyâṇav eraḍu teṟuvantâgi dhârâ-pûrvvakaṁ mâḍi śrîmat-piri-arasi Umâ-Dêviyaru koṭṭaru nambiyara sva-hasta ga 52

183

On a stone in mukha-maṇṭapa of the same temple.

namas tuṅga etc. ||

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshaṅgaḷu 1470 Kîlaka-saṁvatsarada Kârttika-śu 14 Sô-lu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Sadâśiva-Râya-mahârâyaru Vidyânagariyali ratna-siṁhâsanârûḍharâgi dharma-varṇâśramaṅgaḷa pratipâlisuvarâ[gi] sukhadiṁ pṛithvî-râjyaṁ geyiütaṁ yiralu Sadâśiva-Râya-mahârâya..Râma-Râja-ayanavarige dharmav âgabêku endu Bâcharasaru....ja-ayyanavaru Pushpagiriya Mallikârjjuna-dêvara dêvastânake pûrvada doregaḷu ga 100....varahana jôḍiyaṁ ko....âgi nâvu Bhaṇḍiya-Chalavaṇa-Nâykarige Jâvugalla sîmeya voḷagâgi î-jôḍi nûru-varaha sahâ nâyaka-tanakke koḍalâgi yî-jôḍiyinda î.pu........vi kilavâgi hosta mâḍidu yendu Basa-va-Nâyakanavarige hêḷalâgi î-jôḍiya nûru-varahannu Pushpagiriya Mallikârjjuna-dêvarige dhûpa-dîpa-neyivêdya-aṅga-raṅga-vaibhava-uchhrâyagav âgi naḍiya-bêku endu î-jôḍiya nûru-varahannu Pushpagiriya Mallikârjjunage Sadâśiva-Râyarige....Râma-Râja-ayyanavarigû dharmav âgabêku endu samarpisidevu

(usual final phrases)

184

On a stone right of the mahâdvâra of the same temple.

svasti šrî jayâbhyudaya-Sâlivâhana-saka 1482 neya Siddhârtthi-saṁvatsarada Chayitra-šu 15 Guruvâra-chandra-grahaṇa-puṇya-kâladalu râjâdhirâja râja-paramêšvara Sadâšiva-Dêva-mahârâyaru sukha-râjyaṁ geüttiralu Râmappayya-navarige............

186

On a virakal in the roof of the mahâdvâra of the Bhairêdêvara-guḍḍa.

....bhêruṇḍa kadana-prachaṇḍa êkâṅga-vîran asahâya-šûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava Magara-râjya-nirmûḷana Chôḷa-râjya-pratishṭhâchârya Pâṇḍya-kula-samuddha-raṇa Timmaṇa-Râya-mâna-marddana niššaṅka-pratâpa-chakravartti Šaka-varu-ša 1198 neya šrî-Vîra-Nârasiṁha-Dêv-arasara..........pradhâna.........

187

In the same place.

namas tuṅga etc. ||

..........Šaka-varsha 1202 neya Pramâdi-saṁvatsarada Pushya-šuddha 10 Brihavâra......šrîmatu pratâpa-chakravartti....... .....gajapati Hoy-saḷa-Râmanâtha-Dêva....kûḍi Soleûra kâḷe......Nârasiṁha-Râyana mêle kâḷaga bîḷalu ubhaya-râyaru....krama Vîra-Nârasiṁha-Dêvara sammateya... ....manu mahâ...pasâytaru......gâṇa kaṭido........

188

On a stone behind the same temple.

namas tuṅga etc. ||

šlô || trailôkya-maṅgaḷôtpatti-šrî-samṛiddhi-pradâyakaḥ |
pâyâd bhakta-vrajân sarvvân Mahêšô Mallikârjjunaḥ ||
sadânanda-latâ-kanda-Bâḷêndu-mauḷayê tubhyaṁ namaḥ |
Šašakapura-varêšaḥ šrî-Saḷâkhyô nṛipâḷô
Yadu-kula-vana-siṁhas siṁha-sâmya-prabhâvaḥ |
kara-kaḷita-šaḷâkâ-tîbra-pâtêna kṛitvâ
mathanam uru-chamûram Hoysaḷâkhyâṁ... ||
tad-anvaya-bhavânêkâ .....Hoysaḷâhvayâḥ |
tatra prachaṇḍa-têjô'bhûd Vinayâditya-bhûpatiḥ ||
Vinayâdityana sutaṁ |
ghana-bhujan Eṛeyaṅgan â-nṛipaṅge tanûjar |
vananidhi-vṛita-dhâtrîšar |
jjanapati-Ballâḷa-Vishṇu-Vudayâdityar ||
â-mûvaroḷu |

(5 lines illegible)

kêḷa vasanta-bâḷa-sahakârada taṉ-neḷal âšritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mey-neḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa-bâḷa neḷal âdudu dhâtrige vajra-pañjaraṁ ||
madamaṁ mâṉ a. . balpaṁ biḍu khara chalamaṁ bîṟadir Chêra vikrâ- |
ntad agurvv inn-êke mâṉ Mâḷava kalitanamaṁ tôṟadir Chôḷa. . |
. . do nil Nêpâḷa. . . . ṟe Magadha layôgrântakaṁ mîṟi barppan- |
dadin î-bandappan âṭandadi. . . . . . sileyal Vîra-Ballâḷa-Dêvaṁ ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaraṁ chatur-abdhi-mê- . . . . ṇḍalêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ vîra-virôdhi-bhûpâḷa-Madana-Mahêšvaraṁ Yâdava-kulâmbara-dyumaṇi vîra-chûḍâmaṇi | Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ. . šrânta-vidyâ-vinôdaṁ bhûpâḷa-sarvvajñaṁ vibudha-jana-manôjñan ity-âdi-nâmâvaḷî-virâjitaṁ šrîman-mahâ-maṇḍalêšvaraṁ Taḷa-kâḍu-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgal goṇḍa bhuja-baḷa-Vîra-Gaṅgan asahâya-šûraṁ Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niš-šaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudradoḷ sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire | tat-pâda-padmôpajîvi hiriya-haḍiyaṟa-Siṅgaṇṇana vadhu Mallavveya maga Sôviyaṇṇan-anvayam entendaḍe |

vṛi || paḍiyaṟa-Sôviyaṇṇana manaḥ-priya-vallabhe Malliyakkanâ |
kaḍu-guṇigaḷ. . . . . gad Agajêša-padâmbuja-bhṛiṅgan urkki mâṟ |
ppoḍarvara jûbu Bâchigan udâra-viḷâsa. . . . . Permman or- |
nnuḍi balad-âṇma-Gumman esedar taneyar vvara-bhôga-bhâgigaḷ ||

va || â-Siṅgaṇṇana sati. . . . heggaḍe-Bâchaṇṇana magaḷ appa Mâchavveya magaḷu Malliyakkana permmeyaṁ pêḷvaḍe |

nuta-Šambhu-bhakti-yute pati- |
hite pâvanâ-charite niyata-dharmmânvite su- |
bratey ene paḍiyaṟa-Siṅgana |
satiyaṁ guṇi-Malliyakkanaṁ pogaḷadar âr ||

va || â-Mallavveyuṁ tanna maga-Sôviyaṇṇanuṁ. . . . . dêvara beṭṭada Svayambhu-Mallikârjjuna-dêvara aṅga-bhôgakkaṁ dêvâlayada khaṇḍa-sphuṭita-jîrṇṇôddhâra-kkam âge piriya-paḍiyaṟiti-Mallavveyuṁ maga-Sôvaṇṇanuṁ šrî-Vîra-Ballâḷa-Dêvana kâruṇyamaṁ paḍedu Ballâḷa-Dêvar-abhyudayârttham âge . . . . baḍagaṇa-deše. . . hattu-honna modala Malligeyahaḷḷiya sarvvâya-šuddhi sarvva-bâdhâ-parihâra . . . sarvva-namasyam âgi Šaka-varsha 1113 neya Sâdhâ-raṇa-saṁvatsarada Pushya-šuddha 7 mi . . . . uttarâyaṇa-saṅkramaṇadandu šrî-Vîra-Ballâḷa-Dêvara šrî-hastadiṁ. . drašiva-Dêvargge dhârâ-pûrvvakam âgi â-chandra-târaṁ-baraṁ salvantu koṭṭa datti ||

šruta-ni. . ge dêva. . . . |
. . . sutaṁ višada-kîrtti-Sûryyâbharaṇaṁ |

yati-pati Rudrašiva vi- |
šruta-kîrtti. . . prabhâva-nidhi tat-tanaya. . ||
. . . ti rûpada kaṇṇaṁ yati- |
pati ra. . pada kâmadhênu nirupama-yami vi- |
šruta-rûpada chintâmaṇi |
kṛita-puṇyaṁ Rudrašivan udâri-varêṇyaṁ ||

. . . . Rudrašiva-Dêvara . . . . haḷḷiya sîme yent endaḍe (7 lines following contain details of boundaries) tanage salva bhûmiyalli Viṇadakeṟeya keḷage gade sa 2 â-gaddeya teṅkaṇa-keladalli beddale koḷaga 10 baḍagaṇa-keladalli koḷaga 10 matta Gummêšvarada Barmmala-Dêviya . . . . Chôla-mahâ-dêviya Chandra-mauḷiya int î. . aṅgaḍigaḷa šrî-nakaragaḷuv irddu koṭṭa battada seḍe 1 mattaṁ samasta Hannavaṇada nakaragaḷu hasarada. . . yeraḍ eleyaṁ koṭṭar mattaṁ hiriya-telliga-gêri kiṟi-telliga-gêriya samasta-gauḍugaḷu koṭṭ eṇṇeya-sauṭige | matta Kêsava-seṭṭi-muntâgi Bâchalêšvarad aynûrbbaruṁ aḍḍa-paṭṭaḷe yikke hêṟuva samasta-nânâ. . . . doḷiṅg om-mâna bhattavaṁ koṭṭar | mattaṁ Kamaṭad-âchârigaḷu tamma sa. . kaṭṭukâṟarum irddu sâsirakke hâ moḷege nichcha hâga 1 koḍuvar (usual final phrases)

189

On a vîrakal near the entrance of the same temple.

Chitrabhânu-saṁvatsarada Kârttika-šuddha-pavurṇnami-Âdivârad andu Bala-kuppaḍe-Mâdi-veggaḍe tanna parivâra-sahita bandu Paḍuoḷala muṯṯi kâdi keḍisi tuṟuva koṇḍu hôhâga â-vûra Aṅka-Gauḍana maga Mâdi-Gauḍanu â-Mâdi-veggaḍeya kûḍe kâdi kiḍsi tuṟuvaṁ maraḷchi . . . . . meche yiṟidu Siva-lôka-prâptan âda âtana maga Râjayyanu tamm-ayyage niṟisida vîragaḷu âtaṅge. . . . . .

192

On a stone in the enclosure of the same temple.

šrîmatu Prajôtpatti-saṁvatsarada Mârggasira-ba 7 Sô ||
uddaṇḍâsura-muṇḍa-khaṇḍana-bhaṭa-smârâsanâ mârutâ
brahmâṇḍôdaram uḍḍamaḍ-ḍamaruga-târabdhi taṇḍa-dhvani |
kshôṇî bhî-kuha-vâkinî-kahakaha-dhvânaü prati-dhvânini
kshôṇî bhi-kuha-vâkinî vijayatê dêvô mahâ-Bhairavâ* ||

šrîmatu hannondu-maṇḍalikara gaṇḍa-sûryya maṇḍaḷika-sûr(i)yya-kâḷa-mêgha Sôyidêva-Râya-sthâpanâchârya Âvadhûti-Komaraṇa-rakhanâtha Gaürî-gaṇâvatâ-ra Ardha-nârî-Naṭêšvara Ballâḷa-Râya-gaja-gaṇḍana âḷa gumpa kaṇḍu alagina moneya kaṇḍu beṅkoṇḍu vôḍuva maṇḍalikara gaṇḍa Koleya Tamma-Râyana komara Chikka-Tammaṇṇaṅgaḷu Dôrasamudrada beṭṭada Bhairava-dêvarige dhûpa-dîpa-naivêdya-tâmbûla-pâtra-bhôgavanu mâḍisi jîrṇṇa-uddhâravanu

* So in the original.

mâḍisida Chikka-Tammaṇṇaṅgaḷige maṅgalârôgyav âgali Mârkkaṇḍa-viša* âgali

siḍil-oḍane seṇasa-bahude ।
kuḍi-dâḍeya miḍiya-bahude kâḷôraganaṁ ।
kaḍu-galiya keṇaka-bahude ।
haḍi.gaṭṭane Chikka-Tamma toḍarddara sîmâṁ* ॥

i-dharmmava pratipâlisudu pâlisadidaḍe Vâraṇâsiyali kapileya konda dôšadali hôharu tamma srî-guruvaṁ konda pâpadali hôhôru kumbhîpâ.doḷage aḷuta muḷukatiharu vi..chandra-uḷana-bara ॥

193

At Hulikere (same hobli), on a stone in the field near the Lakkaṇṇa-Viraṇṇana bana.

namas tuṅga etc. ॥
šrîmad-Gaurî-kuchâkrânta-kuṅkumâṅka-sthirôrasê ।
namô bâlâtapôllâsa-šrî-Kaiḷâsa-viḷâsinê ॥
Bhuvanôtpâdakanindav Atri baḷiyaṁ Sîtâṁšu Saumyaṁ Purû- ।
ravan Âyur-nnarapâlakaṁ Nahusha-bhûkântaṁ Yayâtîšan ut- ।
sava-dhâmaṁ Yaduvind anukramadi...bhûpar ant ante Yâ- ।
dava-vaṁšâmbudhiyalli matte palaruṁ bhûpâḷar âguttiral ॥
Saḷan emban âge tad-Yadu- ।
kuḷadoḷ puli pâye kaṇḍu muni puliyaṁ poy ।
Saḷay ene poydudaṟiṁ Poy- ।
saḷa-vesar avanindav âytu tad-vaṁšajaroḷ ॥

antu puliy-uṇḍigeyuṁ Poysaḷa-vesarum eseyal eseda Yadu-vaṁšadoḷu ।
vinaya-sphûrtti-nidhânaṁ ।
Vinayâdityâbhidhânan artthi-nidhânaṁ ।
vinata-jana-jaḷa-nidhânaṁ ।
janiyisidaṁ šatru-ghâta-šara-sandhânaṁ ॥

â-Vinayâditya-Dêvana magaṁ ।
eṟagidage honna-maḷeyena (eṟaguvan) ।
eṟagade maṟânta bhûmipâḷara daleyoḷ ।
baṟa-siḍil-andadi toṭṭana- ।
.eṟaguvan Eṟeyaṅga-Dêvan adaṭara gôvaṁ ॥

va ॥ antu samasta-kshatra-dharmmad eṟey-aṅgan app Eṟeyaṅga-Dêvaṅgam Êchala-Dêvigaṁ Brahma-Vishṇu-Mahêšvarar-anteyuṁ । Râma-trayad-anteyuṁ । tri-varggad-anteyuṁ । puṭṭida ball-âḷgaḷu Ballâḷa-Dêvaṁ Biṭṭi-Dêvan Udayâditya-Dêvan emba mûvaroḷaṁ madhyaman âgiyuṁ lôkôttaman enisi ।

vṛi ॥ šrîmad-Yâdava-vaṁša-vârddhi-viḷasat-saṁvarddhanôdyat-sudhâ- ।
dhâmaṁ dṛipta-nṛipâḷa-jâḷa-jaḷajâta-brâta-sammarddanô- ।
ddâmânêkapam ishṭa-šishṭa-janatâ-kalpâṅghripaṁ tân enal ।

* So in the original.

bhûmîpâḷaka-mauḷi-ratnam esedaṁ šrî-Vishṇu-bhûpâḷakaṁ ‖
paḍuval pašchima-vârddhi mûḍa negaḷd-â-Kâñchî-puraṁ teṅka noḷ- ।
paḍe sach-chandana-manda-mâruta-chaḷa-šrîkhaṇḍa-shaṇḍâchalaṁ ।
baḍagal Perddoṟe mêrey âge nelanaṁ vikrântadind âḷdan en- ।
daḍe pôlvannan ad âvan î-bhuja-baḷa-bhrâjishṇuvaṁ Vishṇuvaṁ ‖
taradiṁ tappade târakâ-tatigaḷaṁ târâdhvadoḷ taḷvad ond ।
eraḍ end int eṇisalkav appud uṟad ânt î-Vishṇu-bhûpâḷanoḷ ।
šaraṇâyâtaran aṇmi satta nṛiparaṁ benn ittaraṁ lekkisalk ।
arid Indrârchchita-Vâsuki-prabhṛitigaṁ mêlâdar âr ârppavar ‖

antu negaḷd apâra-paurusha-parâyaṇanuṁ । Yâdava-Nârâyaṇanuṁ । anêka-râja-vidyâ-vinôdanuṁ । Vâsantikâ-dêvî-labdha-vara-prasâdanuṁ । nirmmâpita-nikhiḷa-dharmmanuṁ । šaraṇâgata-vajra-varmmanuṁ । hiraṇyagarbha-tulâpurushâdy-anêka-kratu-sahasra-sañchâlita-Sahasrâkshanuṁ । sakala-jana-manas-saṅkalpi-târttha-parikalpanâ-kalpa-vṛikshanum enisi kumâra-gâladoḷe kûr-âḷ âgi Maleya-mahârâjanaṁ Mahâ-mâriy-ante murid-ikki Jaga-Dêvanaṁ jagad-êvakke pakku mâḍi Taḷakâḍan oḷakoṇḍu Koṅgaṁ bhaṅgisi Naṅgaliyaṁ baṅgali mâḍi Sâdali-yaṁ sâdhisi Bûdaliyaṁ bûdi-mâḍi Pâriyûraṁ pariyiṭṭ iṟidu Chêramana bêraṁ kiḷtu Kâñchî-puramaṁ kaikoṇḍu Pâṇḍyanaṁ beṅkoṇḍu Vuchchaṅgiyaṁ nurchchu-mâḍi Sindavigeya ninda vaṇḍadant oḍed ôḍu mâḍi Beḷḷiṭṭageyaṁ kâr-iṭṭageyaṁ suḍuv-ante suṭṭu Aṇṇigeṟeyaṁ saṇṇ-iṭṭageyoḷ iṭṭu Baḷḷareyan aredu । Râchavûran uripi । Hânuṅgall-ênuṁ gahanav illad oḍedu । mattaṁ Banavase Halasige Huligeṟe Beḷuvalam oḷag-âgi bhuja-baḷadin otti râjyaṁ geyda vîra-Vishṇuvarddhana-mahârâjana mahâ-dêvi Lakshmâ-Dêvi ‖

vṛi ‖ pavaḷaṁ bây nava-mauktikâḷi suli-pal šaṅkhaṁ koral chandran o- ।
ppuva bhâḷaṁ nava-mêgha-jâḷav aḷakaṁ svachchhâmbu lâvaṇyav u- ।
ṇmuva pîyûsha-rasaṁ todaḷ-nuḍi chaḷad-vîchî-chayaṁ tôḷ enal ।
nava-dugdhâbdhi-viḷâsa-Lakshmiy ene Lakshmâ-Dêvi kaṇg oppuvaḷ ‖
dharaṇî-kâmini tanna pêḷdudane geyd âyattey âg irppaḷ â- ।
Giri-râjâtmajey appa pempin-Umeyuṁ tann-âke Vâk-kânteyuṁ ।
piriduṁ tâṁ nuḍid ante Kâma-satiyuṁ tann annaḷ end andu su- ।
ndariyar bbhâgya-vilâsa-višramade Lakshmâ-Dêvig âr aggaḷaṁ ‖
â-Vishṇuvarddhanaṅgaṁ ।
Bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- ।
Dêvigam udbhavisidan î- ।
bhûvallabha-Nârasiṁhan âhava-siṁhaṁ ‖

vṛi ‖ bhuvanaikâšcharyyav âyt îtana charitav ad ent embe Kâdamba-sainyaṁ ।
kaviy êṟiṅg endu Baṅkâpuradoḷ iral adaṁ kêḷdu garbbha-sthan âg-irdd ।
avatâraṁ geyvutaṁ tad-baḷaman aredu tat-prâjya-sâmrâjya-sarvva- ।
svavan âdaṁ tandeg ittaṁ jasav esevinegaṁ Nârasiṁha-kshitîšaṁ ‖
ripu-sarppad-darppa-dâvânaḷa-bahaḷa-šikhâ-jâḷa-kâḷâmbuvâhaṁ ।
ripu-bhûpôddîpra-dîpa-prakara-paṭutara-sphâra-jhañjhâ-samîraṁ ।

ripu-nâgânîka-Târkshyam ripu-nṛipa-naḷinî-shaṇḍa-vêdaṇḍa-rûpaṁ |
ripu-bhûbhṛid-bhûri-vajraṁ ripu-nṛipa-mada-mâtaṅga-siṁhaṁ Nṛisiṁhaṁ ||
Naḷa-Nâbhâgâmbarîsha-prathita-Prithu-Harišchandra-tach-Chandraguptô- |
jvaḷa-kîrtty-ârâma-Râmârjjuna-Puru-Sagara-khyâta-Dushyanta-dhâtrî- |
taḷa-pâḷar kkûḍi band î-Kali-yugadoḷag ond âdavol kshatra-dharmmaṁ |
toḷagal vikhyâti-vettaṁ Yadu-kuḷa-tiḷakaṁ Nârasiṁha-kshitîšaṁ ||
dhuradoḷ Šûdrakan ûrjjitârttha-chayadiṁ dhairyya-krama-kshatriyaṁ |
para-sainyâmbudhi-bâḍavan dal aḏariṁ tâṁ varṇṇa-sâṅkaryyamaṁ |
Narasiṁhaṁ taḷed irddan irdduv idu matt âšcharyyakaṁ varṇṇa-saṅ- |
karam î-râshṭradoḷ ênuv ill enisi dhâtrî-chakramaṁ rakshipaṁ ||
nuta-dharmmaṁ ripu-bhîman arjjuna-yašaṁ vidvishṭa-bhûbhṛid-Yamaṁ |
kshiti-Râmaṁ krita-sîma-gîta-Bharataṁ bhâsvat-su-mitrôdbhavaṁ |
kshitipâḷaṁ Narasiṁha-Dêvan avanî-šatru-ghnan ant udgha-Bhâ- |
rata-Râmâyaṇa-pûrvva-puṇya-purusha-prakhyâtiyaṁ tâḷdidaṁ ||
sabaḷaṁ chañchu turaṅgav aṅgav eraḍuṁ pakshaṅgaḷ emb-ant iral |
nibiḍaṁ-poṇmida pakkarakke kuḍuk âgalk anya-sainyaṅgaḷ â- |
tta-balaṁ pakshadoḷ ikki rakshisidan int î-gaṇḍa-bhêruṇḍa sai- |
nya-balaṁ bettire Nârasiṁha-nṛipan âtmâvâpta-saptâṅgavaṁ ||
uṟad ânt oḍḍid arâti-râja-baḷamaṁ tann ondu-meyyinde nind |
iṟid î-Vîra-Nṛisiṁhan antu jasavaṁ pettand ad ên tappe kaṇḍ |
aṟiyal kâḷegamaṁ pogaḷteg eḷasuttirppar kkelar ppêḷ ad êṁ |
teṟeyô suṅkavo sûṟeyô parakeyô pannâyavô biṭṭiyô ||
bandu kavid ari-baḷâmbudhi |
nindudu Narasimhan-onde-sabaḷada moneyoḷ |
binduvin-andade munnaṁ |
nindavol ambhôdhi Râman-ambina moneyoḷ ||
sirig eḍey-âda pushkaradoḷ ondida dîrgha-su-vritta-hastadiṁ |
pariṇatav âda kôpadin anugrahadiṁ sthira-padma-vaktradind |
urutara-vaṁšadind eseva dânadin î-Narasiṁha-bhûbhujaṁ |
parichita-bhadra-lakshaṇadin oppuva bappana gandha-vâraṇaṁ ||
samaradoḷ ishṭav âda kavaḷaṁ tanag âgiral anya-sainyadiṁ |
samanise hastinî-sahita padminiyalli vinôda-višramaṁ |
samuchita-dâna-lakshmi veras oldavol âḍuvud otti tannan â- |
kramisuven embanaṁ nelake dappudu bappana gandha-vâraṇaṁ ||
neṇada baṇambe per-vveṇada beṭṭa karuḷgaḷa baḷḷavaḷḷi san- |
daṇisida kaṇḍa varddhisuva pan-dale nettaran îṇṭi râgadiṁ |
kuṇi-kuṇidâḍi pâḍuva nišâṭeyar emb-avarinde saṅgarâ- |
ṅgaṇav ati-raudrav âg iṟidu kolvudu bappana gandha-vâraṇaṁ ||
â-Nârasiṁha-Dêvana manô-nayana-vallabhe piriy-arasi |
parivâra-Surabhiy enisuva |
Narasiṁha-narêndra-mahishi Châgale nichchaṁ |

pari jana-vatsa-snêhade ।
tored amṛitaman aṟidu kaṟevut irppudu sahajaṁ ॥
sirisada hûvina mâleya ।
sariy enisuva siriyan eseye tâḷdida naḷi-tôḷ ।
Narasiṁhaṅg idu vajra- ।
sthira-pañjara-bandhav enisidudu Châgaleya ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaraṁ । Dvârâvatî-pura-varâdhîšvaraṁ । varmma-dharmma-nirmmâtṛi-. . nâva-samâna-paḷa-nirmmâṇa-nipuṇa sâdhu-sâdharmmya-Dharmma-nandana । chatur-asîty-uttara-tri-šata-nâyikânîka-kucha-kaḷaša-châru-chandana । kupita-Kṛitânta-dantânta-kuntâyudha-viḷâsa-kêḷî-Nakuḷa । sa-darppa-ripu-sarppa-kuḷa-nakuḷa । ubhaya-baḷa-kaḷita-Kâḷa-sêna-Gauḷa-Dêva-Vîrabiri-Gaḍuñcha-Pañchamaṭṭiga-Bhîma-Sômila-Kunnula-Boppula-Taḷaprahâri-pramukha-vîra-mêḷâ.pakâkâra । šaraṇâgata-vajra-prâkâra uddaṇḍa-maṇḍalika-maṇḍaḷi-taru-shaṇḍa-maṇḍitâkhaṇḍa-Khâṇḍava-pradahana-prachaṇḍa-kâṇḍa-kôdaṇḍa-Pârttha । gaṇḍara tîrttha । Tuḷuva-baḷa-jaḷadhi-baḍa-vânaḷa । vairi-baḷa-gahana-dahana-dâvânaḷa । Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa । maṇḍaḷika-gaṇḍa-bhêruṇḍa । raṇa-raṅga-dhîra । jagad-êka-vîra । maṇḍaḷika-bêṇṭekâṟá । para-maṇḍala-sûṟekâṟa । saṅgrâma-Bhîma । Kali-kâla-Kâma । nâmâdi-prašasti-sahitaṁ šrimat-Tribhuvana-malla । Taḷakâḍu-Koṅgu-Naṅgali-Banavase-Halasige-Huligeṟe-Hânuṅgal-goṇḍa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysaḷa Nârasiṁha-Dêvaru Hima-Sêtu-maryyâdeyâda bhûmiyaṁ dushṭa-nigraha-šishṭa-pratipâḷanaṁ geydu rakshisuttaṁ sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ॥

Narasiṁha-kshôṇipâḷaṅg aṇuğan Aṇuvan ent ant iral svâmi-sampat- ।
paripûrṇṇaṁ Karṇṇan ent ant adhika-vitaraṇaṁ dugdha-vârâsiy ent ant ।
ire gambhîraṁ pratâpânvitan udita-dinâdhîšan ent ant enal tâṁ ।
Sirigaṁ Barmmaṅgam urvvî-jana-vinuta-guṇaṁ puṭṭidaṁ Kûsa-Chaṭṭaṁ ॥
pored âḷdaṁ Narasiṁha-Dêvan esev-â-Bammayyan ayyaṁ sahô- ।
darad-aṇṇaṁ guṇi Biṭṭiyaṇṇan adaṭaṁ Šrî-Dêvi tây permmeyiṁ ।
piriy-akkaṁ piriy akkan oḷpu-vaḍed â-Chandayvey end andu pêḷ ।
dorey âr anvaya-šuddhiyiṁ charitadiṁ Chaṭṭaṅge bhû-chakradoḷ ॥
Bhṛigu-matadoḷ âda pariṇati ।
pogaḷal dêvaṅgam aridu neṭṭane Chaṭṭaṁ ।
tri-guṇisuva tirigi pâyipa ।
nigataṁ divi-veḍeyoḷ âdi-Bṛiguvaṁ miguvaṁ ॥
Bhṛiguviṁ Nâkapanindaṁ ।
negaḷd â-Bêtâḷaninde Šûdrakanindaṁ ।
bigiv-oṭṭajeyiṁ Chaṭṭaṁ ।
dvi-guṇaṁ tri-gguṇaṁ chatur-guṇaṁ pañcha-guṇaṁ ॥
biḍu biḍu biḍ endu bedaṟisi ।
biḍisuva binnaṇada birudin-aṅkada biṅkaṁ ।

biḍe biḍaḍe chenna-Bîvaṁ ǀ
biḍipaṁ biḍad aḍasi poḍedu chaladiṁ Chaṭṭaṁ ǁ
eḍe gaḍiva biḍuva biḍisuva ǀ
piḍid ottuva pottu pariva kuttuva balp u- ǀ
ggaḍa-voṭṭajeyiṁ Chaṭṭaya- ǀ
n-oḍan âr mmâr-kkôlan illi biḍal oḍarisuvar ǁ
dhareg âḷambanav âgi pempu mugilaṁ muṭṭitt enal koṭṭu bê- ǀ
ḷpara bêḷp antuṭan enna ponna teṛadiṁ sâphalyamaṁ tâḷd ad â- ǀ
daradiṁ sad-dvija-râja-mitra-nikaraṁ tannaṁ samâšraysiyuṁ ǀ
tirivutt irddapud innuv endu naguvaṁ Pom-beṭṭamaṁ Chaṭṭayaṁ ǁ
dharmmamumaṁ brâhmaṇaruma- ǀ
n ormmeyum âraydu porevut-irppaṁ Chaṭṭaṁ ǀ
Barmmana magaṅge tandeya ǀ
dharmmada santatiya rakshe yuktam ad eravê ǁ
kûsan oḍan-âḍuv eḍeyoḷ ǀ
bhâsura-Sura-mantri mantradoḷ ripu-tantrô- ǀ
grâsura-raṇa-raṅgâgrado- ǀ
ḷ âsura-kêsari-viḷâsi neṭṭane Chaṭṭaṁ ǁ
Rambegav Urvvasigaṁ migi- ǀ
l embavaḷ êkântadalli para-vadhu sale tan- ǀ
naṁ bayasi bandu nilal ava- ǀ
ḷam bageyiṁ nôḍan aḷipi muṭṭaṁ Chaṭṭaṁ ǁ
Kali-yuga-Bali Kali-yuga-Šibi ǀ
Kali-yuga-Vidyâdharêši Kali-yuga-Karṇṇaṁ ǀ
Kali-yuga-kaḷpa-kshmâjaṁ ǀ
Kali-yuga-suradhênuv enisi koṭṭaṁ Chaṭṭaṁ ǁ
eṇike veras ondu-horttina ǀ
guṇadindaṁ kuḍuva Karṇṇan êṁ gaḷa Chaṭṭaṅg ǀ
eṇeyẹ dhana-kanaka-râsiya- ǀ
n eṇisade kuḍutirppan îtan old â-porttuṁ ǁ
piriduṁ chitrânvitav aṁ- ǀ
bara-saṅgatav uttarôttaraṁ tân enal ur- ǀ
vvare taṇiyal pom (. .) ǀ
gaṟevudu Chaṭṭayana hastav a-pratihastaṁ ǁ
Chaṭṭane dâni Chaṭṭane mahâ-guṇi Chaṭṭane šauryya-sâgaraṁ ǀ
Chaṭṭane bhôgi Chaṭṭane pasâyitan elliyuv entu nôḷpaḍaṁ ǀ
Chaṭṭane šauchi Chaṭṭane driḍha-brati Chaṭṭane satya-saṅgataṁ ǀ
Chaṭṭane mâni Chaṭṭane mahâ-prabhu Chaṭṭane Mandara-sthiraṁ ǁ
piriduṁ bhrântinde nâlkuṁ-kaḍala kaḍe-varaṁ nôdideṁ nôḍa-bandeṁ ǀ
siriyindaṁ šîladindaṁ sa-naya-vinayadiṁ dânadiṁ dharmmadindaṁ ǀ

guru-dêva-brâhmaṇâlî-paricharaṇa-bhavad-bhaktiyiṁ šaktiyindaṁ |
doreyaṁ Chattaṅge kâṇeṁ gaḷapal aṟiye nâṁ châgadim bhôgadindaṁ ||
Hara-hâsaṁ dara-hasav âge Himavat-kutkîḷamuṁ Šambhu-bhû- |
dharamuṁ tuṅga-kuchaṅgaḷ âge mukhav âgal chandramaṁ chinnad-â- |
varaṇaṁ dugdha-samudrav âge dašanaṁ dig-danti-dantaṅgaḷ â- |
g ire târâ nakha Kûsa-Chaṭṭana yašaš-šrî lôkadoḷ varttipaḷ ||
ant enisi negaḷda Chaṭṭana |
kânte manaḥ-kânte Kantu-kânteya rûpiṁ |
kânta-tanu-kânti-jita-šaši- |
kânte mahâ-dêvi dêviy enipaḷ guṇadiṁ ||
charaṇâbjaṁ beral uṅguṭaṁ nakha-kuḷaṁ mêṅgâl maḍaṁ jaṅghegaḷ |
vara-vṛittôru-nitamba-bimbam adharaṁ vakshôruhaṁ tôḷ taḷaṁ |
koral ôshṭhaṁ sulipal kapôla-phaḷakaṁ kaṅ purvvu karṇṇaṁ nosal |
vara-nîlâḷakav oppe oppidapaḷ î-mâdêvi Mâdêvivoḷ ||
nara-turagâḷiyiṁ gaja-rathâvaḷiyiṁ posa-ponna-râsiyiṁ |
sthira-paripûrṇṇav âyt iduve râjyav ad êvudu beḷḷi-kaṭṭu beḷ- |
karipudu kemman endu Rajatâdriyin illiye bandu nilvinaṁ |
Giri-pati Šambhu-mandiraman ettisidaṁ guṇi-Kûsa-Chaṭṭeyaṁ ||
palaraṁ rakshisi mattaṁ |
palavaṁ naḍe dêgulaṅgaḷaṁ mâḍisidaṁ |
nelan ellam aṟiye Chaṭṭaṁ |
nele dêgulamuman id ondan old ettisidaṁ ||
toṟeyâgi hôge kṛipeyiṁ |
keṟey âgirppantu palarumaṁ kaṭṭida... |
keṟegaḷoḷ id ondu keṟeyene |
keṟeyaṁ kiṟu-Gûsu-Chaṭṭeyaṁ kaṭṭisidaṁ ||
pirid-âyâsadin artthamaṁ nerepidaṁ Chaṭṭambol int Îša-man- |
diramaṁ pûrṇṇa-taṭâkamaṁ nija-yašôrtthaṁ Mêru-vârâsi-su- |
sthirav appant ire mâlpud untu chapaḷaṁ tân artthav end âgaḷuṁ |
nirutaṁ Chaṭṭasamudram arddaḷipuguṁ vyâlôḷa-kallôḷâdiṁ ||
keṟegaṁ dêgulakaṁ tân |
aṟasida dhanam anitum enisi jasadiṁ Chaṭṭam |
neṟedaṁ baṟudaṟe vôdudu |
keṟegaṁ dêgulakav âgad uḷidavar-artthaṁ ||
puṭṭida ponn irad entuṁ |
kaṭṭipud adaṟinde keṟeyumaṁ dêgulamaṁ |
kaṭṭipud ettipud enal î- |
Chaṭṭaṁ guruv âdan akhiḷa-dharaṇîtaḷadoḷ ||
nâḍ ennaṁ naḍuviṭṭukoṇḍududaṟiṁ maj-jîvanaṁ sârtthakaṁ |
nâḍindaṁ poṟagâyt a-sêvya-salilaṁ tân uppu-nîr endu ṟô- |
ḍâḍuttirppudu nirmmaḷâmbu-bharita-šrî-sâra-sârôvaraṁ |

nôḍ î-Chaṭṭasamudrav illi lavaṇâmbhôrâśiyaṁ permmeyiṁ ||
eḷenîraṁ savi lâghavaṁ gaganamaṁ taṇp â-Himâdrîndramaṁ |
taḷiraṁ baṇṇige śuddhi Bândoṟeyan â-gâmbhîryyav ambhôdhi-saṅ- |
kuḷamaṁ kîḷpaḍisutt iralke visarat-saurabhya-saulabhya-saṅ- |
kaḷitaṁ Chaṭṭasamudram uddruta-jagat-tâpaṁ samant oppuguṁ ||
maṇṇa-savan enisi honnaṁ |
maṇṇaṁ geyvavage neṟeye koṭṭuṁ Chaṭṭaṁ |
maṇṇ uṇḍu hôdud enisade |
taṇṇane taṇipidan aśêshamaṁ jîvanadiṁ ||
Sîtâ-prâptiye phaḷam â- |
Sêtuge Chaṭṭeyana dharmma-sêtuge phaḷam â- |
Sêtu-Himâdri-samudra- |
khyâti su-puṇyaṁ viśâla-śâli-kshêtraṁ ||
phaḷamaṁ pogaḷvaḍ aḷumbaṁ |
beḷavudu mund atta bhuktiyuṁ muktiyumaṁ |
jaladiṁ Chaṭṭasamudraṁ |
beḷevudu pint itta karvvumaṁ kaḷaveyumaṁ ||
rasa-bhâvôjvaḷa-mûrtti padma-vadanaṁ kaḷpâṅghri chakra-stanaṁ |
bisa-dôr-vvallari râja-haṁsa-gamanaṁ mînâmbakaṁ nîḷikâ- |
visarat-kuntaḷam oppe kanne-geṟeyaṁ Chaṭṭam dhanaṁ goṭṭu ka- |
ṭṭisi Chaṭṭêśvara-sad-varaṅge phaḷisal hastôdakaṁ mâḍidaṁ ||

svasti samasta-guṇa-sampanna | vidvaj-jana-prasanna | Nârasiṁha-naranâtha-râja-mandirâḷaṅkâra | vîra-lakshmî-suvarṇṇa-karṇṇâḷaṅkâra | a-sahâya-sâtiśaya-śûra-Śûdrakâvatâra | Mâhêśvara-gaṇâvatâra | kavi-gamaka-vâdi-vâgmi-vâgjîvaka-naṭa-nartta-narttaka-gâyaka-vâdaka-tapôdhanâdhana-brâhmaṇa-parivâra-paripôshaṇa | Vîra-Nârasiṁha-Dêva-bhâsura-sabhâ-bhûshaṇa | paṭu-pakshatâ-prîta-pratâpa-Nârasiṁha-naranâtha-nânâvidha-prasâda-pâtra | chûru-châritra pavitrîkṛita-sva-gôtra | śishṭêshṭa-jana-janita-nitya-satyâśîrvvâda-paripûrṇna | Kali-kâla-Karṇṇa nâmâdi-samasta-praśasti-sahitan appa Chaṭṭayyaṁ Chaṭṭêśvara-dêvargge Bhuvana-bhûshaṇav emba mandiramaṁ Mandara-sthiravâgi mâḍisi pratishṭheyaṁ mâḍisi Śaka-varsha 1082 neya Vikrama-saṁvatsarad uttarâyaṇa-saṅkrânti-vyatîpâtadandu Chaṭṭêśvara-dêvara nitya-pûjegaṁ nandâ-dîvigegaṁ nivêdyakkaṁ Chaitra-pavitramuṁ dêva-brâhmaṇara tapô-dhanar-âhâra-dânamum â-chandrârkkavâgi naḍeyilendu tâṁ kanne-geṟeyâgi kaṭṭisida Chaṭṭasamudramaṁ tann âḷdaṁ śrî-Nârasiṁha-dêvara kayyalu paḍedu dhârâ-pûrvvakaṁ mâḍi biṭṭu koṭṭan â-bhûmiya sîmâ-sammandhav entendaḍe mûḍalu Jâdigeṟey-aḍḍavâd îcheya haḍuvaṇa-kôḍi | teṅkalu chikeya moraḍiya taḷpalu haḍuvalu Jênakalla-beṭṭa gaḍi | baḍagalu Âdigummêśvarada kûḍida hola-vêre || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa Chandrasêkhara-Paṇḍitargge Chaṭṭayyaṁ Chaṭṭê-

švara-dêvara sthânamaṁ Chaṭṭasamudramaṁ kâla-karchchi dhârâ-pûrvvakaṁ mâḍi makkaḷu-makkaḷ uḷḷanne-varaṁ koṭṭa ‖ mâlagâṟa-Chikkaṅge nâlu-gaṇḍuga-gaddeyaṁ koṭṭa ‖ (usual final phrases)

194

(The same as No. 193 above)

195

In the same place.

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ šrî-Vîra-Nârasiṁha-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyutt iralu daḷa-muṭṭe-gaṇḍa Mâdhava-daṇṇâyakananu Maleya-daṇḍanâyaka. . . . . . .kâḷagadalu baṇḍiyakâṟa Bibbeya-Nâyakana maga Pemmiyanu daṇṇâyaka- Mara hêḷidaḍe maraḷi yaddu kudureyaṁ kondu svargga-prâptan âda । šrî

196

At Liṅgâpura (Sanivârasante hobli), on copper plates in possession of Sûryanârâyaṇâvadhâni.

(Telugu characters)

(*Ia*) šrî-Vêṅkaṭêšvarârpaṇam astu šrî-Râma
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ ।
Hêmâdri-sikharâ yatra dhâtrî chhatra-šriyaṁ dadhau ‖
svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1582 yaguneṭi Vikâri-saṁvatsara-Jyêshṭha-šuddha 15 Âtrêyasa-gôtra Âpastamba-sûtra Yajuš-šâkhâ-dhyâyulaina Sôma-vaṁšôdbhavulaina Âravêṭi-Râmarâjaya-Vêṅkaṭâdrirâjaya-prapautrulaina Narasaparâjaya-pautrulaina Gôpâlarâjaya-dêva-mahârâjul-ayyavâri putrulaina šrîmad-râjâdhirâja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Šrîraṅga-Râya-dêva-mahârâyal-ayavâr â-Ghanagiri-siṁhâsanamandu ratna-siṁhâsanârûḍulai prithivî-sâmrâjya chêyuchununna-samayâna Haritasa-gôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyulaina Êkâmra-Sômayâjula pau(*Ib*)truḍaina Râghava-Sômayâjula putruḍaina Êkâmra-Sômayâjulaku vrâyiñchi yichchina bhû-dâna-dharma-šâsanaṁ Harikolaku pašchimaṁ Tagaraku vutiraṁ Mugalahaliki tâvuk Eragalûki dakshiṇaṁ Bêlûriki challêṭi Badara-nâḍulo pondina Kâchihaḷi ane grâmamu yî-tathâ-tithi-sômôparâga-puṇya-kâlamandu sahiraṇyôdaka-dhârâ-pûrvakaṅga Vêlupurî-sthalâna Chenna-Kêšava-svâmi-sannidhina Vishṇusamudramu tîrâna šrî-Vêṅkaṭêšvarârpaṇaṅgâ tri-karaṇaṅgâ tri-vâchakaṅgâ dhârâ-datta chêsi[ti]mi ganaka nî putra-pautra-pâramparyaṅganu mâ-putra-pautra-pâramparyaṅgânu â-Kâchihali ane grâmânaku kaligina nidhi-nikshêpa-akshîṇi-âgâmi-jala-taru-pâshâṇâdi aneti ashṭa-bhôga-têjas-svâmyam-

bulanu anubhaviñchuka â-chandrârka-sthâyiga vuṇḍêdi (usual final verses)

ahô Râghava râjêndra sapta-kal[p]ânujîvy ahaṁ ।
na šṛiṇômi na pašyâmi svayaṁ-dattâpahâriṇaṁ ॥
sva-dattâ putri(*II*)kâ dhâtrî pitṛi-dattâ sahôdarî ।
para-dattâ sva-mâtâ cha dattâṁ bhûmiṁ parityajêt ॥
šrî-Râma ॥

197

At the same village, on copper plates in possession of Subrahmaṇya Šâstri.

(Nâgarî characters)

(*I*) šrî-Gaṇâdhipatayê namaḥ । namas tuṅga etc. ॥
(from 'Harêr lîlâ-varâhasya' to 'Krishṇa-Râya-mahîpatî' in line 22, correspond with No. 6 of the Hassan Taluq)

Raṅga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurîṇâv iva Râma-Kṛishṇau ।
Obâmbikâyâ Narasa-kshitîndrâd ubhâv abhûtâm uragêndra-sârau ॥
(from 'vîra-šrî-Nârasiṁhaḥ' to 'kîrtyâ babhâsê' ॥ in line 57, correspond with those in No. 6 of the Hassan Taluq)

*kṛita(*II b*)vati sura-lôkê Kṛishṇa-Râyê nijâṁšê
tad-anu tad-anujanmâ puṇya-karmâchyutêndraḥ ।
prakaṭaṁ avani-lôkaṁ mâṁ samêtyârijêtâ
vilasati Hari-chêtâ vidvad-ishṭa-pradâtâ ॥
yat-kîrti-chandraš charati kshamâyâṁ tîrthêshv ašêshêshu vivardhatê cha ।
tanôti chakrasya mudaṁ samindhê divâ cha sâyaṁ kumudair virundhê ॥
Gôkarṇṇa-Saṅgama-Nivṛitti-Suvarṇṇa-samsad-
Šôṇâdri-Parvatapurê. . . . Kâñchyâṁ ।
šrî-Kâḷahastišitu. . pi cha Kumbhaghôṇê
dânâni shôḍaša bahûni kṛitâni yêna ॥
sa jayati narapâlô ratna-siṁhâsanasthô
Vijayanagara-vâsaḥ kîrtti-pûrtyâ vibhâsî ।
Nṛiga-Naḷa-Nahushâdîn atyayan râja-nîtyâ
nirupama-bhuja-vîryaudâryabhûr Achyutêndraḥ ॥
Šakâbdê Sâlivâhasya sahasrêṇa chatuš-šataiḥ ।
êka-shashṭi-samâyuktaṁ su-sthitê gaṇitê kramât ॥
Viḷambîti-mahâ-varshê Pausha-mâsi cha saṁjñikê ।
*amâvâsyâṁ šubhê tithyâṁ Bhânuvârê cha saṁyutaṁ ॥
ardhôdaya-samâkhyâta-puṇya-kâlê cha saṁyutaṁ ।
Tuṅgabhadrâ-nadî-tîrê Vṛishabhêšvara-sannidhau ॥
su-prasannô mahôdârô Achyutêndra-mahîpatiḥ ।
Gôṇîbîḍ-âhvayê râjyê Kittarî-nâḍu-saṁjñikê ॥
Tinîgada-sthaḷaṁ nâma sarva-sasyôpašôbhitaṁ ।

* So in the original.

Aṅgaḍi-grâmataḥ pûrvê Nâḍugâḍus tathôttarê ॥
Tinîgadasya paśchamyâṁ Kolamâvuñ cha dakshiṇê ।
Abbîdore-mahâ-grâmaṁ grâma-grâsêna saṁyutaṁ ॥
Ajjûrur iti Mâṅguppaṁ prati-nâma cha kalpitaṁ ।
Berasâmudram iti khyâta-nâmânaṁ bhuvi viśrutaṁ ॥
Achyutêndra-puraṁ ramyaṁ vâsa-yôgyaṁ manîshiṇaḥ ।
sarva-mânyaṁ chatus-sîmâ-samyutaṁ cha samantataḥ ॥
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ।
vâpî-kûpa-taṭâkaiś cha kachchhênâpi samanvitaṁ ॥
putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târakaṁ ।
dânasyâdhamanasyâpi vikrayasyâpi chôchitaṁ ॥
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ।
agrahâra-chikîrshârthaṁ parama-prîtimân budhaḥ ॥
pañcha-tri-. . . .vṛittayaḥ parikalpitâḥ ।
vichitrâṇi cha gôtrâṇi sûtrâṇi vividhâni cha ॥
nâmâni vividhâs sarvê śâkhâś cha vividhâni cha ।
vṛittimantô vilikhyantê gôtra-sûtra-purassaraṁ ॥
(24 lines following contain names etc. of vṛittidars)
tais tais samantataś chihnair dikshu prâchyâdishu kramât ।
sîmânô'syâgrahârasya likhyantê dêśa-bhâshayâ ॥
(4 lines following contain details of boundaries)
pûrayatô budha-vâñchhâṁ vârayatô vairi-chitta-madaṁ ।
a-chyuta-viśada-vibhûtêr Achyuta-Râyasya śâsanaṁ tad idaṁ ॥
Achyutêndra-mahâ-râya-śâsanêna Sabhâpatiḥ ।
abhâṇîd ṛiju-sandarbhaṁ tad idaṁ tâmra-śâsanaṁ ॥
Achyutêndra-mahâ-râya-sâsanân Mallaṇâtmajaḥ ।
tvashṭâ śrî-Vîraṇâchâryô vyalikhat tâmra-śâsanaṁ ॥
(usual final verses) śrî-Virûpâksha.

198

At Dabbesiṅgâpura (same hobli), on a stone in the Bâre-field, north of the village.

svasti śrî-jayâbhyudaya-Śaka-varusha 1391 sanda vartamâna Vikṛiti-saṁvatsarada Kârtika-ba 4 Â । Ariyaṇṇa-daṇṇâyaka. . . . .karaṇagaḷu śrî-Perumalenâtha-dêvarige amṛitapaḍige koṭṭa bhû. . . śâsana

199

At Dabbe-agrahâra (same hobli), on a stone to the south of the Sômêśvara temple.

namas tuṅga etc. ॥
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchanaṁ ।

jîyât trailôkya-nâthasya šâsanaṁ *Šiva-šâsanaṁ ||

....svasti samasta-bhuvanâšraya šrî-prithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Satyâšraya-kuḷa-tilaka Châḷukyâbharaṇa šrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târaṁ-baraṁ (3 lines effaced) bhimâna dâna-Kânînaṁ. . . ..râja-Mândhâtaṁ anûna. . .nirupama-kôdaṇḍa........kânta-Kauntêya ....ratnâkara......šôbhâkaraṁ chatur-upadhâ-Châṇâkyaṁ....mâṇikyaṁ...... Dharmmâtmajaṁ...... kêsarî...... mallaruṁ gaja-kêsarî maṇḍalika-dik-kari.............. maṇḍaḷika-mâṇikya-gajâdhirâja-mṛigarâja malerâja-râja šrîmat-Tribhuvana-malla-Ballâḷa-Poysaḷa Koṅkanâḍ-Âḷvakhêḍa.. Bayal-nâḍa-Talakâḍaṁ Sâvimaleyind oḷagâda bhûmi-ellamaṁ dushṭa-nigraha-šishṭa-pratipâḷaneyiṁ (9 lines effaced) jagat-pavitran enalu Ballâḷaṁ sarva-lôkâšrayaṁ || svasti šrîmatu.. ...Poysaḷaṁ Sosavûriṅge bijayaṁ geyyutta Darvveyahaḷḷiya...... Kôbe-Gâvuṇḍa mâḍisida Šiva-stânamaṁ kaṇḍu Kôbêsvara-dêvargge dêva-kâryyaṁ mâḍi maṇṭapavaṁ mâḍisi dêvar-aṅga-bhôgakkaṁ snâna-nivêdyakkam alliya banada keṟeya bâgavaṁ biṭṭu Saka-varsha sâsirada yippatta-mûṟeneya Vishu-saṁvatsarada Vaišâkha-bahuḷa-chauti-Šukravâradandu Darvvehaḷḷiya banada keṟeya bhâgada.........šrîman-mahâ-maṇḍalêšvara Ballâḷu-Dêv-arasaru kâruṇyamaṁ geyd â-chandrârkka-târaṁ-baraṁ... Kôbêsvara-dêvara ....ya dîvara-Kôbi-Gâvuṇḍa. . .mâḍisi biṭṭaṁ.... (usual final verses)

200

In the same place.

namas tuṅga etc. ||

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ |

jîyât trailôkya-nâthasya sâsanaṁ *Šiva-sâsanaṁ ||

ôm namas Sivâya ||..... svasti samasta-bhuvanâšraya šrî-prithvî-vallabha mahâ-râjâdhirâja paramêšvara parama-bhaṭṭâraka Satyâšraya-kuḷa-tiḷaka Châḷukyâbharaṇa šrîmat-Tribhuvanamalla-Dêvara vijaya-râjyâbhivṛidhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire | tat-pâda-padmôpajîvi | Šivâya | svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvara Dvârâvatîpura-varâdhîsvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷ gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkritar appa šrîmat-Tribhuvana-malla-Poysaḷa-Dêvaru Gaṅgavâḍi-tombhattaṟu-sâsiramumaṁ dushṭa-nigraha-šishṭa-pratipâḷaṇaṁ geydu sukha-saṅkatâ-vinôdadindam âḷuttam ire || Châḷukya-Vikrama-kâlada 22 eraḍaneya Pramâthi-saṁvatsarada Šrâvaṇa-mâsada šuddha-pûrṇṇamâse-Budhavâradandu šrîmatu Darvveya Kôbêsvara-dêvara stâna-patigaḷ

*So in the original.

appa šrîmad-Dêvarâsi-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi dhîvara-Kôbi-Gavuṇḍa biṭṭa datti yent endaḍe ||

Mṛiḍa-gṛihadindaṁ mattaṁ |
baḍagaṇa meyya keṟeya keḷage toṟe-varav iḷiye |
kaḍa honnan âvagaṁ biṭṭa |
Mṛiḍa-pâda-paṅkaja[. . .]Kôbigâṅka ||

mattaṁ dêvarige Koṟakoḷada mogeya gaḻde yeraḍaṁ biṭṭa ||

manam osedu Kôbigâṅkaṅg |
anunayadiṁ mâḷke mahimeyaṁ Madana-ghanâ- |
ghana-paṭaḷa-pavanan Agajâ- |
nana-nirîkshaṇa-lampaṭôtkaraṁ Niṭilâkshaṁ ||
nered ereda budhara neravige |
su-ruchiratara-kanaka-vastuvaṁ suriva nira- |
ntara sura-taru sari. . . |
dore-vandapude Kôbigâṅkana keladoḷ ||
itt aṟiyar ttâm ârân |
ittaḍav eḻdey odavar anya strî-janav ellân |
ittu kṛitârtthey ene baḷesant Ti- |
ḷôttame dhareyoḷu negaṟddaḷ Êjale-nâri ||
âtage vuṭṭidan upamâ- |
tîtaṁ guṇadoḷ adhikan ene negaḻdid î-Mâ- |
chige sakaḷa-Dadhîchige sukham |
akke chandra-târaṁ-baregaṁ ||

Darvveyahaḷḷiya teṅkaṇa Kobaṇaghaṭṭada ninda kalu-sîmeyâge âta biṭṭa dharmma âvanâgi aḷidaṅge (usual final phrases and verses) su-jana-jana-mitra gôtra-pavitraṁ Rêchaṇana sîghra-likhita || Masaṇôjana besa ||

201

On the left side of the same stone.

šrîmatu Hervveyâla Gorava-Gâvuṇḍa Darvveya Kôbêšvara-dêvargge soḍar-eṇṇege Ka(ka)rikahaḷḷiya kaṭṭina keḷagaṇa garddeya guttage idda binnavaṁ biṭṭa chandrârkka-târaṁ-baraṁ (usual final phrases)

202

In the same place.

svasti šrîman-mahâ-maṇḍaḷêšvara Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgaliy-Uchchaṅgi-goṇḍa bhuja-baḷa Vîra-Gaṅga Hoysaḷa-Dêvaru dig-vijayaṁ geyyalu Tuṅgabhadreyan uttarisi Banavâse-nâḍig etti Saka-varshaṁ 1060 neya

Kâḷayukta-saṁvatsarada Dhanur-mmâsadalu Hânuṅgala kôṭeyaṁ mutti kâduvalli Darbbeya Chikka-Baḷajigana vadhuv Êjale-nâriya maga Mâcha-Gauṇḍan âtana manô-vallabhe Mâcha-Gavuṇḍiya magaṁ Kâḷa-Gâvuṇḍana tamma Leṅkarâyanaṁ karedu Vishṇuvarddhana-Hoysaḷa-Dêvaṁ muṅgoḷuvâyada kâḷagake lagisi besaṁ bêḷe Leṅkarâyaṁ mâḍida parâkramônnatiy ad ent endaḍe |

besasal Hoysaḷa-bhûbhujaṁ masaṇado. . . . ḷ ôḍe dôr-ggarvvadiṁ |
masakaṁ gundade râyan ânt iṟidaḍ ettaṁ sûse kaṇḍaṅgaḷaṁ |
. . . . suttaṁ nettara-dhâregaḷ nereye brahmâṇḍa. . . doḍe |
vesadoḷ tâ negartteya pâ. . . . . ugrârîbha-kaṇṭhîravaṁ ||
suriva saralge pâyva chaturaṅga-daḷakk aṇed ârddu nûṅkuv â- |
surataram appa sindhura-ghaṭâvaḷig aḷkade kâdi bîram a- |
chchari-vaḍe Mâcha-Gauṇḍana magaṁ kali-râyane kîrttiyaṁ vasun- |
dhare pogaḷvannegaṁ paḍedan âhavadoḷu raṇa-raṅga-Śûdrakaṁ ||
Hânuṅgallina kôṇṭeyal |
âneyan êṟ iḷdu Poysaḷaṁ nôḍutiral |
tân iṟidu kondan idir-ânt |
âneya kudureya daḷaṅgaḷaṁ kali-râyaṁ ||
ettida moneyoḷu râyaṁ |
kuttalu kâlâḷu kudureyuṁ mêlâḷ ant |
ettam uruḷdaḍe peṇanaṁ |
bittida teṟan âytu suriye pû-maḷe nabhadiṁ ||
kari-turaga-vîra-bhaṭaraṁ |
dhuradoḷu taḷt iṟidu konda râyanan âgaḷ |
sura-gaṇikeyar uydaru vi- |
staradiṁ puṟpaka-vimânam êṟisi nabhadoḷ ||
âḷiṁ munn iṟivaṁ pirid |
âḷaṁ tave kondu Hânugall-âhavadoḷ |
Kâḷa-Gavuṇḍana tammaṁ |
lîḷeye sura-lôkak eydidaṁ kali-râyaṁ ||
arasana samîpadoḷu vi- |
staradindaṁ kudure yêṟi Kâḷa-Gavuṇḍaṁ ||
vara-vîran appa tammana |
dhuramaṁ nôḍutire kâdidaṁ kali-râya ||

204

At Aggaḍalu (same hobli), on a vîrakal near the Sômêśvara temple.

svasti śrîman-mahâ-maṇḍalêśvaraṁ. . . . gavâḍi-Taḷakâḍu-Koṅgu-Naṅgali- . . . . . Beḷuvala-Palasige-pannir-chchhâsiravaṁ koṇḍa . . . . . . Sanivâra-siddhi

giri-durgga-malla chalad.......chakravartti Hoysaḷa šrî-Vîra-Ballâḷa-Dêvaru Ânanda-saṁvatsara-Bhâdrapada-šuddha 1 Sômavârad andu šrî-Vîra-Ballâḷa-Dêvaru Kuṟugôḍa kôṭeyaṁ mahâ-lagge-mâḍi mutti kâyuvalli Mâlenâḍa Aggaḍala Bâsa-Gavuṇḍana maga Koḷḷapa-Gavuṇḍana tamma Kûsa-Bôkaṇa ‖

kari-turaga-vîra-bhaṭaraṁ ।
(n)uravaṇeyiṁ geldu Kûsa-Bôkama tan[naṁ] ।
dhare pogaḷe vîra-vesaraṁ ।
karam oppire paḍedu svargga-lôkake sandan ‖

narara vigurvvaṇe hariya kura-puṭa.........kariya mâṁsamaṁ bhûta-bhôjanaṁ mâḍidaṁ raṇa-raṅgadalli Bôkaṇaṁ ‖ Kuṟugôḍa kôṭeyalu Ballâḷaṁ...... sura-lôkakke sandu Bôkaṇa ‖

205

On the side of the same stone.

svasti šrî jayâbhyudaya-Šaka-varushada 1249 neya Prabhava-saṁvatsarada Bhâdra..-šu 3 šrîmanu mahâ-pradhânaṁ Kâmai-daṇṇâyakara meyduna Âleppa-daṇṇâykaru.....ṟa keyanu sarvvamânyam âgi â-chandrârkka-sthâyiy âgi...

206

On a 2nd stone in the same place.

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvara parama-bhaṭṭârakaṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâja-râja maleparoḷu gaṇḍa kadana-prachaṇḍan a-sahâya-šûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma Vîra-Ballâḷa-Dêvanu râjyaṁ geyyutt ire Ânanda-saṁvatsarada Mâgha-šu 10 Šômavârad andu Baḷḷuguppeya Dâḷi-Gavuḍanu tamma gaḍiya bhûmiyali Âyeravaḷḷiyaru Âghaḍalavaru kâdidalli Dâḷi-Gavuṇḍanu biddalliy âtana tamma Sati-Gavuṇḍanu yiddu parôksha-vinayava mâḍidanu Koḷḷaba-Gavuṇḍanu Benaka-Gavuṇḍanu......kôhaḷa mâḍidaru । satta-Dâḷi-Gavuṇḍaṅge.......Mallôja bareda Kundûra Râyaṇṇanu ‖

207

On the side of the same stone.

(Same as No. 205)

210

At the same village, on a stone near the village entrance.

šubham astu Šâlivâhana-šaka-varusa 1566 neya sanda Svabhânu-saṁvatsarada Kârttika-šu...llu Vêṅkaṭâdri-Nâyak-aiyanavâra komâra Kṛishṇappa-Nâyakaru Mûdesasiya Uddaṇḍa-Gavuḍage appaṇeya pâlisi gavuḍanavaru Aggaḍala

gavuḍagaḷige kha 12 gaddeyanu nimage umbaḷiy âgi koṭṭevu sukhadali anubhavisikoṇḍu bahari yendu koṭṭa šâsana

212

At Niḍagôḍu (same hobli), on a stone at the village entrance.

śubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1505 yamba Svabhânu-saṁvatsarada Pushya-ba 13 saṅkrânti-puṇya-kâladallu Šrîraṅga-Râyamahârâyaru Penugoṇḍa.......sâmrâjyaṁ mâḍutâ namma nâyakatanake pâlista Vasudârige saluva Mâlenâḍa Naḍapâla Niḍagôḍu-grâma Kaušika-gôtrar âda Âpastamba-sûtrar âda Yajuš-šâkhâdhyâyar âda Viñjayûra Tirumale-Tirumalâchâryyara pautrar âda Kṛishṇayâchâryyara putrar âda Siṅgaḷâchâryyaayyanavarige Kâšyapa-gôtrar âda Pôtapa-Nâyakara pautrar âda Yara-Kṛishṇapa-Nâyakara putrar âda Vêṅkaṭâdri-Nâyakaravaru sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi.......putra-pautra-pâramparya â-chandrârkka-sthâyiy âgi anubhasuvadu.......râyana.............dâna-dharma-šilâ-šâsana (usual final verse)

214

At Bîranagôḍu (same hobli), on a stone in Bairappa's wet land.

Virôdhikṛitu-saṁvatsarada Pušya-šuddha 12 lu Hâsana-Bâna-Sâhêbaru Mâlenâḍa Naḍupâla Bîraṇagôḍa pûjârike(ya)ge umbaḷiy âgi pâlisikoṇḍadu kha 1 gade

215

At the same village, on a stone in the wet land of Paṭêl Šagaṇê-Gauḍa.

Ânanda-saṁvatsarada Mâgha-ba 12 lu Hâsana-Bhânamiy-aṇṇanavaru Bîraṇagôḍa Mallaya Chikka-Mallaṇṇaṅge. .hola . .gaḷa gade umbaḷiy âgi. . koṇḍu . . . . .

217

On a stone in front of the same village.

(Nâgarî characters)

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1451 sanda Virôdhi-saṁvatsarada Phâlguṇa-ba 5 Guruvâradalu šrîmatu Vasudhâreya. . .êriyal uḷḷa. . . . .Bhairava-dêvarige koṭṭa grâma šrî grâmava âvanânu apaharisidavage šišusantâna. . .hôhadu

219

At Biṭṭaravaḷḷi (Tagarê hobli), on a stone on the Mallâpura tank-bund.

šrîmatu maṇḍaḷêšvaraṁ Nârasiṁha-Dêvaru râjyaṁ geyyutt iralu Naluvasutiya Maṭi-Gavuḍana magaṁ Bhôkaṇanu tamma koḍagiyalu Maleya-sâhaṇiya

maga Masaṇiya Kêsiy-aṇṇaṅge mâṟaṁ koṭṭaru hadinêḷu-haṇa guttageya teṟuva mêl-âdudu parihâra avara tottina makkaḷige bhûmi salvudu nâḍa heggaḍe-gavuḍagaligaṁ haḍuvara javaḷiyaṁ koṭṭu mâṟaṁ koṇḍaru ondu mane salvudu Hoysaḷara................

220

On a stone in Daṇḍê-Kêšavâchâryya's wet land below the same tank.

šrîmatu maṇḍaḷêšvaraṁ Nârasiṁha-Dêvaru râjyaṁ geyyutt iralu Naluva-sutiya Mâdi-Gavuḍana kayyalu nâḍa gavuḍugaḷige heggaḍe..javaḷi haḍuvara koṭṭu guttageya bayala keṟeya kaḍêri Sômêdêva-Gavuḍana maga Ekki-Seṭṭi mâṟaṁ koṇḍan alli vambhattu maṇṇina kramada kuḷa biṭṭi hoṟagâgi ê-bandaḍaṁ ondu maṇṇu hâdiya kaya nôḍut iṟuva..... (usual final phrases)

221

At Hirikole (same hobli), on a stone south of the big tank.

šrî-Lakshmammage Šukrârada sêvege Tiruveṅgaḷ-ayyanavaru hâḍuva Liṅgayy-age Mânikaṭṭe-yêri-modala-chavaka kûḍikoṇḍu vore-gadde hola 2 saha pâlisida bhûmi idu taḍadavaru avar-apana..maga idu tekkoṇḍava ivana tambula tindavanu

222

At the same village, on a virakal in front of the Mallêšvara temple.

svasti šrî mahâ-maṇḍaḷêšvara Vîra-Gaṅga-Hôsaṇa-Dêvaru Beṭhadapurada ûr-aḷivina koleyaṁ.....seṭhi hoṟa-biddalli bandu tâgidali halaraṁ keraṁ hoyidu tânuṁ guḷeya bidaṁ ||

.........1058 Naḷa-saṁva......bahuḷa-êkâdašî-Maṅgaḷavârad andu.... Bamma........nilisida

223

At Ibbiḍu (same hobli), on a stone in a lane near the village entrance.

šrî-Gaṇâdhipatayê namaḥ šubham astu ||

namas tuṅga etc. ||
pântu vô jalada-šyâmâš Šârṅga-jyâ-ghâta-karkašâḥ |
trailôkya-valaya-stambhâš chatvârô Hari-bâhavaḥ ||

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1457 sanda vartamâna-Man-matha-saṁvatsarada Âshâḍha..5 lu Âdityavâra-puṇya-kâladalu šrîman-mahâ-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Achyuta-Râya-mahârâya-ru Hampeya Hastinâvatiya nelevîḍinalu pruthvî-râjyaṁ geyivutt iralu | šrîman-

mahâ-maṇḍalêšvara Tirumalaya šrîman-mahâ-arasugaḷa aḷiyama Nandi....Raghupati-Râja-mahâ-arasugaḷu šrîman-mahârâjâdhirâja-râja-kulâdhidêvatey aha। abhinava-kshôṇî-Vaikuṇṭhav enisida Vêlâpuriya šrî-Channa-Kêšavanâtha-dêvarige। koṭṭa grâmada dharmma-šâsanada kramav ent endare। Tirumala-Râja-Vaḍeyarige dharmmav âgabêk endu Channigarâyana sannidhiyalu prathama-êkâdašeya dvâdašeya puṇya-kâladalu nitya-stitiyalu jana 80 mandi brâhmarige dharma-satra naḍeyisikoṇḍu namma nâyakatanake saluva Hâsanada sîmey-î-sthaḷad-oḷagaṇa Ibîḍina-grâma..grâmakke saluva kâluvaḷi Khaṇḍênahaḷḷi-grâma 1 Râmêsômênahaḷḷi-grâma 1 antu grâma....varahâ na grâmagaḷa bhûmiyaṇû šrî-Chenna-Kêšavanâtha-dêvarige sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi dhâreyan eṟadu koṭṭev âgi â-grâmagaḷige saluva.....chatus-sîmeya oḷag-uḷḷa nidhi-nikshêpa-jala-pâšâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgumâḍikoṇḍu nitya-stitiyalu jana 80 mandi brâhmaṇarige anna-satravanu yikikoṇḍu yiha...(usual final phrases) šrîman-mahâ-stânaṁ šrîmad-dakshiṇa-Vâraṇâsiy âda Vêlâpurada šrî-Chenna-Kêšavanâtha-dêvarige šrîman-mahâ-maṇḍalêšvara Raghupati-Râja-mahâ-arasugaḷu koṭṭa dharma-šâsanake šubham astu (usual final verse and final phrases) yî-satra-grâmagaḷu Chenna-hebâruvana vaša šrî

224

At the same village, on a stone near the rachchi-kaṭṭe.

šrî-Gaṇapatayê namaḥ ।

krîḍâ-krôḍas sa vaḥ pâyâd yad-daṁshṭrâgrê vasundharâ ।
babhâra kêtaka-širas-saṅgi-bhṛiṅgâṅganâ-šriyaṁ ॥
saṁsmarann iva vâsasya nânâ-matsyâdi-janmasu ।
šêtê' sma sukham ambôdhau yaḥ purâ Purushôttamaḥ ॥
abhavat tasya dêvasya nâbhau vilasad ambujaṁ ।
tasmâd âvirabhûd Brahmâ tat-sutô'trir ajâyata ॥
tan-nêtrâd abhavat Sômaḥ tatô Yadu-mahîpatiḥ ।
tatas Salô'bhûd bhûpâlâ jajñirê kîrtti-maṇḍanâḥ ॥
tad-vaṁša-varddhanô jâtô Vinayâditya-bhûpatiḥ ।
Eṟeyaṅga-mahîpâlô jâtas tasya mahâtmanaḥ ॥
tasmâd Vishṇu-nripô jâtas svayaṁ dharmma-vidâṁ varaḥ ।
Nârasiṁha-mahîpâlas tat-sutô' pâlayan mahîṁ ॥
dig-gajêndrasya šôbhêva Mêrôr iva samunnatiḥ ।
abhûd Êchala-Dêvîti bhâryâ tasya mahîpatêḥ ॥
chandraṁ dig iva Mâhêndrî kaustubhaṁ kshîra-vâridhêḥ ।
vêlêvâsûta tanayaṁ sâpi Ballâḷa-bhûpatiṁ ॥
Ballâḷa-bhûpatêḥ kîrttir vitatâ šôbhatêtarâṁ ।
vitânam iva lôkasya chandrâtapa-vinirmitaṁ ॥

svasti samasta-bhuvanâdhîšvara(ṁ) šrî-pṛithvî-vallabha mahârâjâdhirâja paramê-

švara Dvârâvatî-pura-varâdhîšvara Yâdava-kulâmbara-dyumaṇi malaparoḷ gaṇḍa Ballâḷa-Vishṇuvarddhana-pratâpa-chakravartti-šrî-Vîra-Ballâḷa-Dêvê Dôrasamudra-svîya-râjadhânyâṁ sukhêna......šâsati sati । Kuravalîti asti.... .

Perumâḷu-mahâ-mantrî mahî-vara-Bṛihaspatiḥ ।
.......dhâriṇas tasya Ballâḷâllâḷa-mantriṇau ॥
tad-gôtra-nêtra........................ ।
.....vinôda-niratau sat-kṛitya-karaṇâ... ॥
......nôda-rasikau nṛipa-vallabhau ।
tatrâgrajaḥ nidi............... ॥
pragalbha-bhûmâ padam Îšvarasya tathâ.......... ।
.................Ballâḷa-nâmâ bhuvi kô'pi chandraḥ ॥

(5 lines gone)

..latas tasya dêvasya niyatârâdhana-siddhayê ॥

Šaka-varusha sâyirada 1139 neya Îšvara-saṁvatsarada Pushya-šu 12 Sômavâra-Makara-saṅkrama-kâladalu Tagare-nâḍ eppattaṟ-oḷagaṇa Âlûrâ-staḷaṁ dâtavyam iti sô'pi Vaishṇava-chakravartti Vîra-Ballâḷa-Dêvaru bhaktyâ tam êvÂlûraṁ tasmai Janârdana-dêvâya prâdât । â-dêvariṅge â-vûra mahâ-jana â-hiriya-keṟeya keḷage kâru beḷevalli mûvattu-koḷaga gaddeya sarvvamânyav âgi dhârâ-pûrvvakav âgi koṭṭaru । antaha âdhyaksharu Ballaṇṇagaḷu â-vûra mahâ-janaṅgaḷige krayâdhikav âgi honna koṭṭu....kramav âgi Perumâḷu-kiṟiya-keṟeya keḷage..honnan ikki........v âgi kaṭṭisi keṟeya keḷage beḷava gadde salage âṟu........ge dhârâ-pûrvvakav âgi koṭṭaru । mattaṁ â-mahâ-jana.............keṟeya keḷagaṇa madyakada kâru-beḷeva..khaṇḍuga..........kraya-dravyadiṁ mâḍikoṇḍu karttavâ...........aṅge koṭṭaru avaru â-dêvarige koṭṭaru ॥ mattaṁ....Surige-Perumâḷammage Virûpâksha-dêvaṅge.........kraya-dravyavaṁ koṭṭu âgâmi-samasta-baḷi saha...........vâgi vandu-vṛittiya koṇḍu koṭṭaru । mattaṁ..... ....Ballaṇṇaṅgaḷu Âṇbiya-Kêšavaṅge tandu ko.......vaṁ koṭṭu âgâmi-baḷi-sahitaṁ.........aḍḍa-keṟeyaṁ koṇḍu-koṭṭaru (usual final verse)............

225

At Ândale (same hobli), on a stone in the enclosure of the Rudra-dêva temple north-east of the village.

Bhâva-saṁvatsarada Chaitra-šu 1 lu šrîmatu Chiṭṭi-Nâyakara Basavappa-Nâyakaru Vêṅkaṭâdri-Nâyakarige puṇyav agaliy endu nandâ-dîvige..........

228

At Baḷḷûru (same hobli), on a vîrakal near the village entrance.

svasti samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍalêšvaraṁ Tribhuvana-malla Taḷakâḍu-koṇḍa Vîra-Gaṅga-Hoyasaḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ saluttam ire Krôdhi-saṁ-

vatsarada Chaitra-puṇṇamiyalu Baḷḷiyûra Chikka-Mâchaṇṇa............ sigeya muttida kâḷagadoḷ jaya......yiṟidu sura-lôka-prâptan âda.........

229

In the same place.

namas tuṅga etc. ||

Chôḷa-pratishṭâchâryya-Vîra-Narasiṁha-Dêvana râjya || Toḷala Chande-Gauḍa Tagareya (rest illegible)

230

In the same place.

svasti samasta-prašasti-sahitaṁ Tribhuvana-malla Poysaḷa-Dêva Taḷakâḍu-koṇḍa Hôsaḷa.......Baḷḷiüra Heda-Muddaṇṇana su-paütra Šiva......Baḷḷiyûra Tantra-Haḷageya besanadinde kaḷana seṇad iṟidu tanna hesara.......... ...ûra.....

231

At Niṭṭûr (same hobli), on a stone in Veṅkaṭaramaṇaiyaṅgâr's wet land, north of the village.

svasti šrî jayâbhyudaya...hana-šaka-varusha 1404 sanda varttamâna-Šubhakṛitu-saṁvatsarada Kârttika-šuddha 15..........dakshiṇa-Vâraṇâsiy âda-Vêlâpuri-šrî-Chenna-Kêša[va]nâtha-dêvarige Muttugadahâḷa Maduvarasa-Nâyakara makkaḷu Lakkaṇṇa-Nâyakaru nitya......râtriya nandâ-dîptiya kaṭṭaḷege namma amara-nâyakatanada Tagare-nâḍa vêṇṭheyada Niṭṭûru-grâmadoḷage maṇṇu yikkhaṇḍuga-gaddeyanu dhâreyan eṟadu chatus-sîmege kallu hâkisi koṭṭev âgi yî-dammakke âr obbaru tappidavaru yâvaj-jîva dharmma......... yî-dharmmava mâḍida Lakkaṇṇa-Nâyakarige bahudu yî-dharmmakke tappidavaru Kumbhîpâ(ta)kakke hôharu

dêva-svaṁ haratê yas tu tri-sapta(ḥ)-kula-saṁyutaḥ |
kalpa-kôṭi-sahasrâṇi Kumbhîpâkê sa pâchyatê ||

232

On a stone west of the Âñjanêya temple, north-east of the same village.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1404 sanda varttamâna-Šubhakṛitu-saṁvatsarada Mâgha-šuddha 1 šrîman-mahâjanaṁ šrîmad-dakshiṇa-Vâraṇâšiy âda Vêlâpuriya šrî-Chenna-Kêšavanâtha-dêvarige Muttagadahâḷa Maduvarasa-Nâyakara makkaḷu Lakhaṇṇa-Nâyakaru tamage amara-daṇṇâyakatanada Tagara-nâḍa vêṇṭheyada Niṭṭûra-grâma 1 nû dêvarige sâyaṁkâlada naivêdya-samarppaṇa nandâ-dîpa dadhy-anna-naivêdya 2 saha Niṭṭûru-grâmada

sarvva-svâmya-sahitav-âgi Muttagadahâla Lakkaṇṇa-Nâyakaru samarppisida grâma-šilâ-šâsana ॥

dêva-svaṁ yô harên mandô jñânatô' jñânatô'pi vâ ।
sa tu kalpa-šataṁ sâkshâd Rauravâdishu pâchyatê ॥

233

At Mallâpura (Arehaḷḷi hobli), on a stone in the garden of the maṭha, near the village entrance.

šrîmatu Naḷa-saṁvatsarada Sâlivâhana-sake *1650 ke Chaitra-suda 10 lu Vêṅkaṭâdri-Nâyakaru tamage puṇyav âgaliy endu Pushpagiri-maṭake koṭṭa liṅga-mudrê-Malapuravu yî-dharmmake tappi aḷupidare Kâsili 12000 sâvira gôvu brâhmaru konda pâpa Musalamâna.....Makidali handi konda-hâge yendu koṭṭa dâna-paṭṭe šrî

234

At Pushpagiri (same hobli), on copper plates in possession of Mallikârjjuna-Vaḍêr in the Mallâpura maṭha.

[*Ia*] šrî-Girîšâya namaḥ ।
šârada-nîrada-hîra-virâjat-pârada-garvva-nivâraka-mûrtiḥ ।
Šrîgiri-mûrdhani san-muni-šêvyô râjati Râjata-šaila-širas-sthaḥ ॥ 1 ॥
šrî-Nânakâbhikhya-gurûttamâtta-jñânôttaras satya-vachô'nuraktaḥ ।
Kausalya-gôtrô Bhramarâmbikâyâḥ patyê dadau grâmam anuttamaṁ saḥ ॥ 2 ॥
[*Ib*] Meharâkhatri-mahâ-vaṁša-jâta-san-maṇi-nâyakaḥ ।
Lachchirâmâkhya-pṛithvîpa-pautrô vidvaj-janâšrayaḥ ॥ 3 ॥
šrî-Nârâyaṇadâsa-varma-pṛith[i]vîpâlâbdhi-râkâ-šašî
Nânû-bâyi-su-garbha-šukti-su-maṇir Mâdhyandinâdhyâpakaḥ ।
Âpastamba-muni-praṇîta-vilasat-sûtrârtha-pâraṅgatas
sarvôrvî-bharaṇâ-pravîṇa-su-bhujaḥ šrî-Chandulâlâ-prabhuḥ ॥ 4 ॥

svasti šrî vijayâbhyudaya-Šaka-varshambulu 1743 aguneṭi Vṛisha-nâma-saṁvatsara-Mârgašira-šuddha 15 mê-Šukravâramandu šrî-Svayambhu-liṅga-chakravartti Bhramarâmbikâ-vallabha šrîman-mahâ-Mallikârjjuna-mahâ-liṅga-dêvuniki aṅga-raṅga-vaibhavâlu amṛita-paḷḷelaku mavuje-[*IIa*] Niṅgâla khasube tâlûke Godalumalu šâyaruva kalâliva mohatarpha bâgu bâgâyatu vagairava chauki bahamâ jâtuva šeṭhi-rusuṁ dêšamukhu vagairâ sarvâgrahâraṅgânu parva-kâlamandu chatus-sîma ashṭa-bhôgaṁ têjas-svâmyaṅgânu dhârâ-pûrvakamuga â-chandrârkaṅgâ samarpiñchi yichchina dharma-šâsana-patrike

mad-dattâm anya-dattâṁ vâ vṛittiṁ harati yô naraḥ ।
nirayô nilayas tasya bhavêd â-chandra-târakaṁ ॥ 1 ॥

(usual final verse)

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* So in the original. 1650 = Kîlaka, Naḷa = 1658.

ARSIKERE TALUQ.

1

At Bandûr (Jâvagallu hobli), on a stone in the site of Jaina-basti.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥
jayati sakala-vidyâ-dêvatâ-ratna-pîṭhaṁ
hṛidayam an-upalêpaṁ yasya ḍîrgghaṁ sa dêvaḥ ।
jayati tad-anu šâstraṁ tasya yat sarva-mithyâ-
samaya-timira-hâri jyôtir êkaṁ narâṇâṁ ॥
šrî-kântar yYadu-kuḷa-ra- ।
tnâkaradoḷ kaustubhâdigaḷa-vol palaruṁ ।
lôkôpakâra-pariṇata- ।
r êkîkṛita-sakala-râja-guṇar appinegaṁ ॥
Saḷan emban âge Yâdava- ।
kuḷadoḷ puli pâye kaṇḍu muni puliyaṁ poy ।
Saḷa ene poydudaṟiṁ Poy- ।
saḷa-vesar avanindav âge tad-vaṁšajaroḷ ॥
vinayaṁ pratâpam emb î- ।
jananâthôchita-charitra-yugadiṁ jagamaṁ ।
jana-nayanav enisi negaḷdaṁ ।
Vinayâdityaṁ samasta-bhuvana-stutyaṁ ॥
âtaṅg ati-mahimaṁ Hima- ।
Sêtu-samâkhyâta-kîrtti san-mûrtti-Manô- ।
jâtaṁ marddita-ripu-nṛipa- ।
jâtaṁ tanujâtan âdan Eṟeyaṅga-nṛipaṁ ॥
ballidar avanîpatigaḷo- ।
ḷ ellaṁ dharmmârttha-kâma-siddhi-vol avanî- ।
vallabhar âtana tanayar ।
bBallâḷaṁ Biṭṭi-Dêvan Udayâdityaṁ ॥
mûvar-arasugaḷoḷaṁ tâṁ ।
bhâvise madhyaman ad âgiyuṁ nṛipa-guṇa-sad- ।
bhâvadin uttaman âdaṁ ।
bhâvi-bhavad-bhûta-jishṇu Vishṇu-nṛipâḷaṁ ॥
Maleyaṁ sâdhisi mâṇḍanê Taḷavanaṁ Kâñchî-puraṁ Kôyatûr ।
mMale-nâḍ â-Tuḷu-nâḍu Nîlagiriy â-Kôḷâlav â-Koṅgu Naṅ- ।
galiy Uchchaṅgi-Virâṭa-Râja-nagaraṁ Vallûr iv ellaṁ bhujâ- ।
baladiṁ lîleye sâdhyav âdud eṇey âr vVishṇu-kshamâpâḷanoḷ ॥
ant enisida Vishṇu-mahî- ।
kântana tanayaṁ nayânurûpôpâyaṁ ।

santata-bhuja-pratâpâ- |
krânta-paraṁ Nârasiṁhan âhava-siṁhaṁ ||
â-Nârasiṁha-nripatiya |
mânasa-kaḷa-haṁse paṭṭa-mâdêvige dhâ- |
trî-nuteg Êchala-Dêvige |
nânâ-guṇa-gaṇada kaṇige chintâmaṇivol ||
sakaḷa-kaḷâ-paripûrṇṇaṁ |
sakaḷôrvvî-nayana-sukha-dan a-kaḷaṅkaṁ tân |
a-kuṭilan a-pûrvva-nava-sî- |
takaraṁ Ballâḷa-Dêvan udayaṁ geydaṁ ||
vinaya-šrî-nidhiyaṁ vivêka-nidhiyaṁ brahmaṇyanaṁ pûrṇṇa-pu- |
ṇyanan uddâma-yašôrtthiyaṁ jita-jagat-pratyartthiyaṁ sarva-saj- |
jana-saṁstutyanan udbhavad-vitaraṇa-šrî-Vikramâdityanaṁ |
manujêšar malerâja-râjanan ad êṁ Ballâḷanaṁ pôlvarê ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ | Dvâravatî-pura-varâdhîšvaraṁ | Yâdavânvaya-sudhâ-vârddhi-varddhana-Mâkara-sândra-chandraṁ | vibhavâdharîkṛitâmarêndraṁ | Vâsantikâ-dêvî-labdha-vara-prašâdaṁ | virachita-vîra-vitaraṇa-vinôdaṁ | ripu-râja-kadaḷî-shaṇḍa-khaṇḍana-prachaṇḍa-mada-vêdaṇḍa | malaparoḷ-gaṇḍa maṇḍaḷika-giri-vajra-daṇḍa | gaṇḍa-bhêruṇḍa | raṇa-raṅga-dhîra | jagad-êka-vîra nâmâdi-samasta-prašasti-sahitaṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Huligeṟe-Halasige-Banavase-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅga-pratâpa-Hoysaḷa-Ballâḷa-Dêvaṁ Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tad-anvaya-guru-kuḷa-kramam ad entene |

šrîmad-Dramila-saṅghê'smin Nandi-saṅghê'sty Aruṅgaḷaḥ |
anvayô bhâti yô'šêsha-šâstra-vârâsi-pâragaiḥ ||

šrî-Varddhamâna-svâmigaḷa dharmma-tîrtthaṁ pravarttisuvalli gaṇadharar enisida Gautama-svâmigaḷindaṁ | Bhadrabâhu-Bhaṭṭârakarindaṁ Bhûtabaḷi-Pushpadanta-svâmigaḷindaṁ | êka-sandhi-Sumati-Bhaṭṭârakarindaṁ | Samantabhadra-svâmigaḷindaṁ | Bhaṭṭakaḷaṅka-Dêvarindaṁ | Vakragrîvâchâryyarindaṁ | Vajraṇandi-Bhaṭṭârakarindaṁ | Siṁhaṇandy-âchâryyarindaṁ | para-vâdi-malla-Šrîpâla-Dêvarindaṁ | Kanakasêna-šrî-Vâdirâjarindaṁ | šrî-Vijaya-Dêvarindaṁ | šrî-Vâdirâja-Dêvarindaṁ | Ajitasêna-Paṇḍita-Dêvarindaṁ | Mallishêṇa-maladhâri-svâmigaḷind anantaraṁ |

tamag âjñâ-vašam âdud unnata-mahîbhṛit-kôṭi tamminde biṇp |
amardatt î-dhareg eyde tamma mukhadoḷ shaṭ-tarkka-vârâši-vi- |
bhramam âpôšana-mâtram âdud enal iṁ mât ên Agastya-prabhâ- |
vamumaṁ kîḻpaḍisittu pempin-esakaṁ Šrîpâḷa-yôgîndrara ||

avar-agra-šishyar ||

Šrîpâḷa-traividya-vidyâ-pati-pada-kamaḷârâdhanâ-labdha-buddhiḥ |
siddhântâmbhônidhâna-pravisarad-amṛitâsvâda-pushṭa-pramôdaḥ |

dîkshâ-šikshâ-su-rakshâ-krama-kriti-nipuṇaḥ santataṁ bhavya-sêvyaḥ ।
sô'yaṁ dâkshiṇya-mûrttir jjagati vijayatê Vâsupûjya-vratîndraḥ ॥
avara guḍḍugaḷ ratna-traya-samanvitar Ba. .-Dêvan âtana vadhu Sâviyakkaṁ ॥
avarge tanûbhavaṁ jita-Manôbhava-rûpan apâra-paurushaṁ ।
vividha-kaḷâ-viḷâsa-bhavanaṁ prabhu Beḷḷiya-Dâsi-Seṭṭi bhû- ।
bhuvanaman eyde rakshisuva dânada dharmmada pempiniṁ sudhâ- ।
rṇṇavad eṇey appa kîrttiyan upârjjisidaṁ vibudhaika-bândhavaṁ ॥
paḍevaṁ sad-dharmma-maryyâdeyole paradu-geyd artthamaṁ nyâyadindaṁ ।
paḍed artthaṁ dêvatâ-pûjege basadige šishṭêshṭa-dânakke nichchaṁ ।
kuḍe mattaṁ tanna bhâgyaṁ tava-nidhiy ene nîld uṇmi kaigaṇme pempaṁ ।
paḍedaṁ Dâsaṁ viyan-maṇḍapa-kaḷita-yašaḥ-kalpavallî-viḷâsaṁ ॥
âtana sati Bôkiyakka ॥ avara sôdaraḷiyandir heggaḍe Mâdi-Râjanuṁ Saṅkara-Seṭṭiyaruṁ ॥ â Beḷḷiya-Dâsi-Seṭṭi Dôrasamudradal mâḍisida Hoysaḷa-Jinâlayakke biṭṭa Bandavuradalli Mâdi-Râjanuṁ Saṅkara-Seṭṭiyuṁ mâḍisida Pâršva-dêvargge basadiyaṁ Pushpasêna-Dêvar mmâḍisidar â-dêvar-ashṭa-vidhârchchanegaṁ ṛi-shigaḷ-âhâra-dânakkaṁ jîrṇṇôddhârakkav âgi Vâsupûjya-Siddhânta-Dêvaruṁ avara šishya Pushpasêna-Dêvaruṁ Mâdi-Râjanuṁ Saṅkara-Seṭṭiyuṁ samasta-praje-gâvuṇḍugaḷuṁ sarâgadind â-chandrârkkaṁ naḍevantâgi Šaka-varshaṁ 1090 tt-ondaneya Sarvvadhâri-saṁvatsarad uttarâyaṇa-saṅkramaṇa-grahaṇa-vyatîpâtadandu dhârâ-pûrvvakaṁ biṭṭa taḷa-vṛitti ॥ (6 lines contain details of grant) suṅkada heggaḍegaḷ biṭṭa nandâ-dîvigege kai-gâṇa vondu intu Vâsupûjya-Siddhânta-Dêvar ttamma šishya Vṛishabhanâtha-Paṇḍitargg inituvaṁ dhârâ-pûrvvakaṁ koṭṭar (usual final phrases and verses)
Traividya-Dêva-šishyaṁ ।
dêvârchchana-dâna-dharmma-nirataṁ satataṁ ।
Dêvavrata-parišuddhaṁ ।
bhû-viditaṁ Pushpasêna muni-jana-vinutaṁ ॥

2

At Jâvagallu (same hobli), on a stone in the roof of raṅga-maṇṭapa in the Lakshmî-Nṛisiṁha temple.

namas tuṅga etc. ॥
.... ।
.............dêvas trilôkî-guruḥ ॥ 1 ॥
Atri-nêtrâd abhûd êkaṁ jyôtir yênâmṛitândhasaḥ ।
abhavann amarâs sarvvê sôttaṁsô'pi Mahêšvaraḥ ॥ 2 ॥
tad-vaṁša-kalašâmbhôdhêr jâtaš Channa-mahîpatiḥ ।
sura-dantîva yad-dâna-dhârâbhiḥ kshâḷitaṁ jagat ॥ 3 ॥
tat-sûnur abhavat Timma-mahîšaḥ sammatas satâṁ ।
visṛitvara-yašâ vairi-šarâru-puru-vikramaḥ ॥ 4 ॥
tasmâd ajani Naññêndrô Râjêndra-sadṛisaḥ šriyâ ।

Râyaṇâkhyô mahîpâlô dâtâ cha vidushâṁ dvishâṁ ‖ 5 ‖
ajanishṭa tatô râjâ Bhairavô ripu-bhairavaḥ ǀ
a-kaḷaṅkaš chatush-shashṭi-kaḷô jayati yô vidhuṁ ‖ 6 ‖
šâsti Yâmasilâ-dêšaṁ sa râjâ râja-šêkharaḥ ǀ
yêna râjanvatî bhûmir abhavad dharmma-chârinâ ‖ 7 ‖
nišâmya yasya višadaṁ yašaḥ prati-nišaṁ janâḥ ǀ
jahuḥ kumuda-saṅkôchâd akâṇḍe kaumudî-bhayaṁ ‖ 8 ‖
anyêshâṁ bhûmi-pâlânâṁ kâtarâḥ kîrtti-yôshitaḥ ǀ
unmajjanti nimajjanti yad-yašaḥ-kshîra-vâridhau ‖ 9 ‖

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1437 sandu varttamâna-Yuva-saṁvachharada Mârgašira-šuddha-paurṇṇamiyû Budhavâradalû šrîman-mahâ-maṇḍalêšvara badimûrru-râyara-gaṇḍa Râyaṇâtmaja Baira[va]-bhûpâlaru Jâva-galinali sukha-saṅkathâ-vinôdadiṁ dharmmadinda râjyamuṁ paripâlisutalu ta-vage niravadhikav-âgidda dharmma-kîrttigaḷ âgabêk-endu â-chandrârkka-sthâyiy-âgi iha-hâge samasta-prâṇigaḷigû upakâravaha-hâge Jâvagalla-dakshiṇa-bhâga-dalu Bayirasamudrav-emba mahâ-taṭâkavanû nirmisi â-taṭâkada keḷage Nandana-vanake sariy-âgidda kshêtra-pratishṭheyanu mâḍi Jâvagalla pûrvvada keṟege Sâḷuvana-agaḷ-emba kâluvênû hostâgi tegasi â-keregaḷû pûrṇṇa-taṭâkavaha hâge mâḍi â-keregaḷû dṛiḍhavaha-hâge mâḍidaru ‖

êka-vâḍaba-nishêvyam ajasraṁ vâḍabair bahubhir êsha nishêvyaḥ ǀ
uddhṛitâmṛitam adhaḥ-kurutê'bdhiṁ Bhairavâbdhir amalô'mṛita-pûrnnaḥ ‖

int î-dharmma-pratishṭheyaṁ mâḍi samanantaradali Jâvagallige hostâgi teṅka-li herbbâgilanû tegasi â-hebbâgila kallili kaṭisi â-hebâgilu toḍagi tâvu kaṭida Bayirasamudrada kôḍi-pariyantaravâgi hostâgi paṭaṇava kaṭisi adanu nâ[nâ]-prajegaḷiṁ pari-pûrṇṇaṁ mâḍi î-dharmagaḷige kaḷaša-stânavâgi brâhmaṇa-ku-ṭumba-pratishṭeya mâḍidaru intapa dharmma-šâsanake maṅgalam srî

3

At the same village, on a stone near the Jaina-basti.

svasti šrî Koṇḍakundânvayada Dêšî-gaṇad Amarachara-Bhaṭârara šisyantiya ashṭôpavâsadara Kriyâguṇachandra-Bhaṭârara sadharmmagaḷu tombhattêḷa varisâ ta. . . .vayduna Bri. . . . .nisidhiya kallan iṟisida

4

At Kôḷigunda (same hobli), on a stone in the Îšvara temple.

namas tuṅga etc. ‖

svasti šrîmatu Hoysaḷa-vaṁšadoḷ udiyisida Vinayâdityana putran app Eṟeyaṅ-gaṅgav Êchala-Dêvigaṁ mûvaruṁ-dêvarante Ballâḷa-Vishṇu-Udayâdityar emba-ruṁ puṭṭidar avaroḷage Vishṇu-nṛipaṅgaṁ Lakmâ-Dêvigaṁ udiyisida Vîra-Nârasiṁha-Dêvan âtana su-putran appa Vîra-Ballâḷa-Dêvana vikramad anukra-

mam ent ene ‖ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgal-Uchchaṅgi-goṇḍa nissaṅkan a-sahâya-šûra Šanivâra-siddha giri-durgga-malla chalad-aṅka-Râma pratâpa-Hoysaḷa-Vîra-Ballâḷa-Dêvaru sakala-mahî-maṇḍaḷamaṁ dushṭa-nigraha-šishṭa-pratipâlanaṁ geydu Dôrasamudrada nelevîḍinalu sukha-saṅkatâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi svasti šrîmatu parama-višvâsi Hiriya-Hemmeya-mâvantanuṁ Chikka-Hemmeya-mâvantanuṁ Jaüneya-mâvantanuṁ Kêteya-mâvantanuṁ Bûcheya-mâvantanuṁ Mâdeya-mâvantanuṁ Chauḍaya-mâvantanuṁ Kôḷigundava sukhadin âḷuttam iral avaroḷage Kêteya-mâvantan-anvayav ent ene ‖

an-upama-guṇa-niḷayaṁ tân ।
anavarataṁ dâni satya-nidhi têjô-nidhiy emb î- ।
vinaya-dayaṁ Chaṭṭaiyana ।
vaniteye Malauveya mahimeg âr saman oḷare ‖

int î-strî-purushar-irvvarigaṁ kshîra-vârudhi-mêru-saṁyôgadiṁ puṭṭuvante puṭṭida Kêteya-mâvantana prabhâvaṁ ।

kalitanada Pârttha Karṇṇana ।
kaliy emb î-Bhîmasênanaṁ nere pôlvaṁ ।
kalitanad aḷaviyoḷ îtaṁ ।
kali dhuradoḷag adaṭan alte Javanana Kêtaṁ ‖

int î-guṇa-nilayan appa Kêteya-mâvantanuṁ Kôḷigundad-ûra-munde Šivâlyava pratishṭheyaṁ mâḍisi tamma heggaḍe Honnaiyanuṁ Hollaya-heggaḍe â-vûra Kêta-GavuḍanuṁBiṭṭi-Gavuḍanuṁsenabôva-Bommayyanuṁsamasta-prajegaḷaṁ mund irisi Saka-varsha* 1150 neya Naḷa-saṁvatsarad Mâgha-suddha-bidige-Sômavâradandu Kêtêšvara-dêvar-aṅga-bhôga-nivêdya-jîrṇṇôddhârakk endu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-sîla-guṇa-sampannar appa Saṅkara-jîyara putran appa Sakaḷêšvara-jîyara kâlaṁ karchchi dhârâpûrvvakaṁ mâḍi biṭṭa datti (8 lines following contain details of gift and usual final phrases and verse)

5

In the same village, on a stone near the Vighnêšvara temple.

namas tuṅga etc. ‖
*êka-dantaṁ vighna-râjaṁ gaṇa-patiṁ vasu-dâyakaṁ ।
lambôdaraṁ mahâ-kâyaṁ Vinâyaka namô'stu tê ‖
svasti šriy-irpp-uttama- ।
vâstu jagaj-jana-manôharaṁ su-jana-jana- ।
prastutyaṁ višad-yašô- ।
vistâritam esevud amama Hoysaḷa-vaṁšaṁ ‖

* So in the original.

â-Hoysaḷa-vaṁšadoḷ udayisida Vinayâditya-putran-app Eṟeyaṅgaṅgav Êchale-Dêvigaṁ mûvar-ddêvar-ante Ballâḷa-Vishṇu-Udayâdityar emb mûvaruṁ puṭṭi-dar avaroḷage Vishṇu-nṛipâḷaṅgaṁ Lakmâ-Dêvigam udaysida Vîra-Nârasiṁha-Dêvaṅgaṁ Paṭṭa-mahâdêviyarigaṁ puṭṭida Vîra-Ballâḷa-nṛipâḷana vikramad anukramam ent ene ॥

pudidirdd-aṭṭaḷe pechchid-âḷveṟey agurvv-âgirdda mêl-gottaḷaṁ ।
kadanakk adbhutam appa ḍeṅkaṇi karaṁ guṇpuḷḷ agaḷ kâdi hô- ।
gad enipp aggada durggad ondu-baladindaṁ Jaitugaṁ kâde bê- ।
gade koṇḍaṁ kali Lokkigoṇḍiyan adaṁ Ballâḷa-bhûpâḷakaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Hânuṅgal-Uchchaṅgi-goṇḍa nissaṅkan a-sahâya-šûra Sanivâra-siddi giri-durgga-malla chalad-aṅka-Râma pratâpa-Hoysaḷa-Vîra-Ballâḷa-Dêvaru Dôrasamudrada nele-vîḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire ॥ tat-pâda-padmôpajîvigaḷ app Âneya-mâvantara pratâpav entene ॥ ant enisi negaḷd â-Hiriya-Hemmeya-mâvantanuṁ Chikka-Hemmeya-mâvantanuṁ Javaneya-mâvan-tanuṁ Kêteya-mâvantanuṁ Duggeya-mâvantanuṁ Bûchaya-mâvantanuṁ Kô-ḷigundaman âḷuvand avaroḷage Javaneya-mâvantan-anvayam ent ene ॥

an-upama-guṇa-niḷayaṁ tân ।
anavaratam dâni satya-nidhi têjô-nidhiy emb î- ।
vinaya-dayaṁ Chaṭṭayyana ।
vaniteyu Malayveya mahimeg âr saman oḷarê ॥

int î-strî-purushar-ibbarigaṁ puṭṭida Javanaya-mâvantaṇa saryyam ent ene ॥

Javanaṁ jakkulipaṁ ripu- ।
Javanaṁ muṁ-balla kîḷvan ant â-dhuradoḷ ।
Java neṟe bechchisi(daṁ) tiridaṁ ।
Javaneya-mâvanta vîran âhava-dhîra ॥

int î-Javaneya-mâvantanuṁ tanna mâtâ-piṭrigaḷge šrêyass ahant-âgi Kôḷigun-dad-ûra munde Vinâyakana pratishṭeyaṁ mâḍi bhûmiyaṁ biḍuvâgaḷ âtana heggaḍe-Honnayyanu heggaḍe-Mâdayyanuṁ heggaḍe-Mâlaiyanuṁ heggaḍe-Pô-chayyanuṁ Gôveya-sâhaṇiy â-ûra Mâra-Gauṇḍanuṁ Benava-Gauḍanuṁ samasta-prajegaḷuṁ sênabôvarum irddu Saka-varsha 1117 ney Ânanda-saṁvatsarada Mâgha-šuddha-pañchami-Budhavârad andu dêvar-aṅga-bhôga-nivêdyak endu Javaneya-mâvantanuṁ Kêteya-mâvantanuṁ Mallika-jîyana kâlaṁ karchchi dhârâpûrvvakaṁ mâḍi biṭṭa datti biriya-keṟeya keḷage nêṟile haḍuvaṇa gadde koḷaga 2 seṭṭiyahaḷa-mêle beddale koḷaga 15 int î-Vinâyakana dharmmavan avara maga heggaḍe-Honnayya dêvâlyavaṁ mâḍisi pratipâḷisida ॥

(usual final phrases and verse)

6

At Nêralige (same hobli), on a virakal near the sluice of the tank.

svasti šrîmatu Châḷukya-Vikama-kâlada 9 ttaneya Raktâkshi-saṁvatsarada....šrîmatu Tribhuvanamalla Vineyâditya-Poysaḷa-Dêvanu Gaṅgavâḍi-tombhatt-âṟu-sâsiramaṁ dushṭa-nigraha-sishṭa-pratipâḷaneyiṁ sukha-saṅkathâ-vinôdadiṁ (left side) râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-šabda mahâ-sâvantaṁ sakaḷa-lakshmî-kântaṁ Tripurahara-labdha-vara-prasâdaṁ mṛiga-madâmôdaṁ ripu-nivaha-kañja-vana-kuñjaraṁ saraṇâgata-vajra-pañjaraṁ Poysaḷa-Dêva-pâdârâdhakaṁ para-bala-sâdhaka gaṇḍa-prachaṇḍa nuḍidante gaṇḍan aynûrvvara koḍe šrîman-mahâ-sâmanta-Bammayyagaḷa kiṟiy-ayya Nêṟiligeya perggaḍe Âlamayyaṁ (Noḷamba) Noḷambanakeṟeya kâḷegadalu mêl-âḷu-kudureyan iṟidu vîra-svarggakke sanda maṅgaḷa

8

At Mosaḷe (same hobli), on a stone near the Râmêšvara temple.

Šrî-râmâ-vallabhaṁ sad-guṇa-gaṇa-nilayaṁ sarvvagaṁ sarvva-lôkâ |
dhâraṁ bhakti-priyaṁ šâšvatan akhiḷa-jagad-vandyan ânanda-rûpaṁ |
kshîrâmbhôrâši-saṁsthaṁ bhava-durita-haraṁ muktidaṁ bhakti-gamyaṁ |
kâruṇyâmbhôdhi Nârayaṇan emag amaḷânandamaṁ mâḷk anantaṁ ||

svasti samasta-prašasti-sahitaṁ šrîmat-pratâpa-chakravartti Hoysaḷa-šrî-vîra-Nârasiṁh(v)a-Dêv-arasaru prithvî-râjyaṁ geyyutt iddalli Saka-varusha 1189 neya Prabhava-saṁvatsarada Chaitra-šu 1 Sô-d-andu šrîman-mahâ-pasâytarum appa Kûtaṇa-hegaḍegaḷa maga Ballaṇṇaṅgaḷu Mosaḷeya kâluvaḷi Malleyanahaḷḷiyalu â-Kûtaṇa-herggaḍeyaru mâḍisida šrî-Chenna-Kêšava-dêvara sthânavanu â-dêvarig uḷḷa dêva-dânavanu vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷa maga Siddhaṇṇaṅgevû Chûḍeyana maga Dêvaṇaṅgevû â-Channa-Kêšava-dêvarig uḷḷa Kûsumbarada keṟeya keḷagaṇa (details of boundaries) yint î-chatus-sîmey-oḷagaṇa gaddevû ereya-keyyû â-Baḷḷeyakeṟeya keḷagaṇa (details of boundaries) yint î-chatus-sîmey-oḷagaṇa tôṭa sthaḷada gaddevû seṭiya hâḷakeyya haḷada taḍiya (details of boundaries) yint î-chatus-sîmey-oḷagaṇa keyyû Mosaḷeya gavuḍugaḷu tamma holadoḷage â-Channa-Kêšava-dêvarige biṭṭa chatus-sîmeya šaṅkha-chakrada kall-oḷagaṇa keyyûy â-dêvâlya teṅkaṇa manegaḷû â-mûḍaṇa baḍagaṇa kaḷanû voḷagâda ashṭa-bhôga-têjas-sâmya-samasta-baḷi-sahita â-devatâ-sthaḷavanu â-Ballaṇṇaṅgaḷu tamma štrî-putra-jñâti-sâmanta-dâyâdyânumatiyiṁ sva-ruchiyiṁ purassaravâgi â-vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷa maga Siddhaṇṇaṅgevû â-Dêvaṇṇaṅgevû râja-guru-Rudrašakti-Dêvaru-mukhyavâda samayaṅgaḷu â-Mosaḷeya gavuṇḍugaḷa mund iṭṭu Rudrašakti-Dêvarige kâṇikeyanû yikkisi â-Ballaṇṇanavaru â-vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷa maga Siddhaṇṇaṅgêvu Dêvaṇṇaṅgevû prîti-dânav âgi â-chandrârkka-sthâyiy âgi naḍavantâgi dhârâ-pûrvvakaṁ mâḍi koṭṭa šâsana yint appudakke sâkshigaḷu (here follow names of witnesses)

yint ivar-ubhayânumatadiṁ baradaṁ aḷiya-Sôvaṇṇanavara Kṛishṇayya śrî-sarvvajña-Padmaprabha śrî-Vîtarâga | śrî-Mahâdêva śrî-Ramanâtha śrî-Kêtayya śrî-Nârâyaṇa-dêva śrî-Nârâyaṇa śrî-Harihara
î-Channa-Kêśava-dêvara dêvâlya jîrṇṇav âgiddalliy â-vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷu Byaya-saṁvatsarada Mâgha-su 5 Sô-d-andu śrîmanu-mahâ-pradhânaṁ Bîmaya-daṇṇâyakara Tâyammanavarige binnaha geyvalliy â-ammanavaru tamma vaidya-Dêva-Piḷḷeyaṇṇangaḷindavû jîrṇṇôddhârava mâḍsi â-pûrvvada patra-śâsanavanu śilâ-śâsanav âgi barasi â-dêvâlyakke yiṭṭageyindavû hoṟatharvanû kaṭṭi kaḷaśavanû mâḍisi mundaṇa raṅga-maṇṭapavanû mara-vesan âgi mâḍisi sotheyan ikkisi Baḷḷeyakeṟeya voḍavanû kaṭṭisi dêvarige samprôkshaṇeyanû mâḍsi Pôlâḷuva-Dêvan-adhikâri Bommaṇṇana mund iṭṭu â-haḷḷi Hirivûra praje-gauḍugaḷige dêvara prasâdavanu avutaṇavâg ikkidalli avaru jîrṇṇôddhârava mâḍittanu kaṇḍu santôshaṁ baṭṭu â-dêvar-amṛitapaḍige dêvagoḷagavanu haḷḷi-Hirivûralu â-chandrârkkav âgi naḍavant âgi â-prajegaḷu â-dêvara sannidhiyalu dhâreyan eṟadu koṭṭaru â-Kûtaṇa-heggaḍegaḷa Ballaṇṇaṅgaḷa santânâbhivṛiddhiy ahantâgivu Brahmarâsi-Dêvarige. . . . ahantâgivu ammanavarigevu Bîreya-daṇṇâykarigevu santânâbhivṛiddhi ahantâgivu vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷu ayvattu-honnu sêve (right side) . . . . yalu jîrṇṇôddhârava mâḍisidaru ||

muui hoyy andaḍe hoydu heb-huliyan âdaṁ tat-Saḷaṁ Hoysaḷaṁ |
Vinayâdityanu tat-kuḷâdyan Eṟeyaṅgan tat-sutaṁ Vishṇu tat- |
tanayaṁ śrî-Narasiṁha-Dêvan avaniṁ gô-khyâta-Ballâḷan â- |
tana putraṁ Narasimhan âtana sutaṁ Sômêśvarôrbbîśvaraṁ ||

śrî maṅgaḷa mahâ śrî (usual final verses) maṅgaḷa mahâ śrî Jakkaṇṇaṅge lês ahantâgivû vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷu mâḍisida śâsana | śrî-ammanavaru mâḍisi koṭṭa dharmma maṅgaḷa mahâ śrî

9

On another stone near the same temple.

namas tuṅga etc. ||
para-râjyôdagra-sindhu-pratati nija-baḷâmbôdhiyoḷ kûḍe khaḷgôd- |
dhura-dhârâ-vâriyoḷ śâtrava-nṛipa-nikaraṁ mâṇad ôlâḍe dikpâ- |
ḷara heṇḍir ttanna kîrtti-prasaraman olaviṁ pâḍe mûlôka-lakshmî- |
varan âdam Sôyi-Dêvâtmajan atuḷa-baḷaṁ Nârasiṁha-kshitîśaṁ ||

tat-pâda-padmôpajîvi ||
kali kaṭṭâḷ Nârasiṁhâdhipana kaṭakadoḷ Bîra-daṇḍâdhipaṁ maṇ- |
ḍaḷikâñchat-tôrahattaṁ bhuja-baḷad aḷaviṁ Bhîmaniṁ tôrahattaṁ |
Baḷanindaṁ tôrahattaṁ samara-samayadoḷ śauryyadoḷ Pârtthanind ag- |
gaḷake[. .]tôrahattaṁ vitarṇa-guṇadoḷ Karṇṇaniṁ tôrahattaṁ ||

ant enipa Bîra-rathinî- ।
kântana maneyalli nôḍe Dhanvantarivol ।
santatav irppaṁ sukhadin a- ।
nanta-guṇam Dêva-Râjan ûrjjita-têjam ॥
vineya-nidhânaṁ sajjana- ।
jana-sêbyaṁ sarvva-samaya-samadarśiy enipp ।
anupama-guṇadiṁ meṟevaṁ ।
jana-vandyaṁ Dêvâ-Râjan anupama-puṇyaṁ ॥
âtaṁ Gaurêśvaramaṁ ।
bhûtaḷam aṟivantu bhakutiyiṁ mâḍisidaṁ ।
nûtana-vaidya-kaḷâ-vi- ।
khyâtaṁ śrî-Dêva-Piḷḷe dharmma-nidhânaṁ ॥

svasti samasta-praśasti-sahitaṁ śrîmat-pratapa-chakravartti Hoysaḷa-bhuja-baḷa śri-Vîra-Nârasiṁha-Dêv-arasaru Dôrasamudrada nelevîḍinoḷu sukha-saṅka-thâ-vinôdadiṁ prithvî-râjyaṁ geyvutt irddalli Saka-varsha 1209 neya Byaya-saṁvatsarada Mâgha-su 5 Bri Kûtaṇa-heggaḍeyara maga Ballaṇṇanavaru vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷige koṭṭa kraya-pramâṇa-patrada kramav entenda-ḍe Mosaḷeya kâluvaḷḷi Malleyanahaḷḷiyalu emma koḍageya gadde-beddalu-kaḷa-maney-oḷagâda â-vûra gavuḍikeyaluḷḷa samasta-kshêtravanu ashṭa-bhôga-têjas-svâmya-siddha-sâdhya-nidhi-nikshêpa-jala-pâśâṇav-oḷagâda âgâmi-samasta-baḷi-sahita â-Ballaṇṇanavaru Dêva-Piḷḷeyaṇṇana kaiyalu tat-kâlôchitav aha kraya-drabya gadyâṇaṁ mûvattanu sâkalyêna koṇḍu tamma strî-putra-jñâti-sâmanta-dâyâdyâdy-anumatiyiṁ purassarav âgi â-Ballaṇṇanavaru Dêva-Piḷḷeyaṇ-ṇaṅgaḷige sva-ruchiyiṁ voḍambaṭṭu dhârâ-pûrvvakaṁ mâḍi koṭṭa kraya-pra-mâṇa-patra yint appudakke sâkshigaḷu (rest contains names of witnesses)

10

On the same stone.

svasti śrî Sarvvadhâri-saṁvatsarada Jêshṭa-su 12 Su-d-andu śrî-Gaurê-śvara-dêvara pratishṭhey âdalli śrîman-mahâ-pradhânaṁ Bîreya-daṇṇâykarige vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷu koṭṭa kraya-pramâṇa-patrada kramav entendaḍe tâvu Malleyanahaḷḷiyalu Kûtaṇa-hegaḍegaḷa maga Ballaṇṇaṅgaḷa kayyalu koṇḍa koḍageya gadde bĕddalu kaḷa mane ashṭa-bhôga-têjas-svâmya nidhi-nikshêpa-jala-pâshâṇa-âgâmi-samasta-baḷi-sahitav aha kshêtravanu tat-kâlôchita-kraya-drabya ga 30 nu daṇṇâyakara kayyalu sâkalyêna koṇḍu tamma prîtiyiṁ purassarav âgi dhârâ-pûrvvakaṁ mâḍi koṭṭaru yint appudakkey â-Dêva-Piḷḷe-yaṇṇaṅgaḷa maga Siddhaṇṇana sva-hasta-likita ॥ *śrî-Vîtarâgaḥ ॥ śrî-Madhur-ântaka ॥

* In Tamil characters

11

On the same stone.

Sarvvadhâri-saṁvatsarada Šrâvaṇa-su 5 Sô-d-andu šrîmad-râja-guru-Rudra-sakti-Dêvara makkaḷu Siṅgaṇṇanû Chandrabhûshaṇa-Dêvarû â-Ballaṇṇaṅgaḷa maga Chanda-gurugaḷû Mosaḷeya kâluvaḷḷi Malleyanahaḷḷiyalu vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷu mâḍisida Gaurêšvara-dêvara amṛitapaḍige tamma Ballâḷêsvara-dêvara dêva-dâna Telleganakeṟeyalli â-vûra hittila Mâḷabbekavveya bana-diṁ paḍuvalu teṅkalu voḍavina kara-bhûmiyindavû baḍagalu paḍuvalu vûra kara-bhûmiyindaṁ mûḍalu baḍagalu gavuḍugaḷa koḍagiyim teṅkalu int î-chatus-sîmey-oḷagaṇa kshêtravanu . . gaddegaḷali liṅga-mudreya kallanû neṭṭu â-vûra teṅkaṇa-paḍuvaṇa-haḷḷada baḷiya maṇala keyivoḷage mûḍaṇa-bhâgeya keyya chatus-sîme teṅkaṇa-kôḍiyindavû banda haḷḷada saruvina haḷa-diṁ baḍagalu paḍuvalu â-maṇala-keyyindavû mûḍalu baḍagalu vûra kara-bhû-miyindavû teṅkalu mûḍalu vûra kara-bhûmiyindavû paḍuvalu yint î-chatus-sîmeya keyyalu liṅga-mudreya kallanû naṭṭu â-vûroḷage baḍagiya maneyindavû teṅkalu eṇṭu keyi maneya nivêšanadalli liṅga-mudreya kalla naṭṭu Ballâḷêšvara-dêvara dêvâlyada bhittiyalli šâsanavanû baredu â-Gaurêšvara-dêvara amṛita-paḍige sarvva-namasyav âgi nûṟ-ippattu sthânikara mund iṭṭu yâ-Siṅgaṇṇa-Chandrabhûshaṇa-Dêvarû â-Chanda-gurugaḷû dhâreyan eṟadu koṭṭevu int appudake â-mûvara sva-hastad oppa šrî-Saptanâtha ǀ šrî-Višvanâtha *šrî-Vêdêšvara šrî šrî ǀ

12

On the same stone.

Sarvvadhâri-saṁvatsarada dvitîya-Bhâdrapada-ba 3 Maṅ-d-andu šrîman-mahâ-pradhânaṁ Bîreya-daṇṇâyakaru Malleyanahaḷḷiyalu nâvu mâṟâgi koṇḍa koḍagiya â-vûra mundaṇa ereya keyi mûvatt-âṟu-meṭṭina gaḷeyalu kamba 2110 â-baḍagaṇa ere (su)suṇṇa varuḷu attiya haḷugi..-oḷagaṇa gadde voḷagâgi â-meṭṭina gaḷeyalu kamba 8012 â-vûra hinda haraḷa-keyi â-gaḷeyalu kamba 415 habada kummari â-gaḷeyalu kamba 620 â-koḍagiya mane yippatta-mûgayy-agala nîḷa mûvatta-nâgayya manevû Kêšava-dêvarige hôha dâriyiṁ mûḍaṇa kaḷananû Mosaḷeyalu î-koḍagiya prâptada maneyanu ashṭa-bhôga-têjas-svâmya-âgâmi-samasta-baḷi-sahitav aha kshêtravanu Telliganakeṟeyalu emm-aḷiyandiru dhâreyan eṟadu koṭṭa kshêtravanû â-Gaurêšvara-dêvara amṛitapaḍige â-koḍa-giyanû dêva-dânav âgi dhâreyan eṟadu râja-guru-mukhyavâda nûṟ-ippattu-sthânikara mund iṭṭu vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷige â-Gaurêšvara-dêvara dêva-dâna-sahitav aha sthânavanu â-chandrârkka-sthâyiy âgi naḍavant âgi â-Dêva-Piḷḷeyaṇṇaṅgaḷige â-Bîreya-daṇṇâyakaru prîti-dânav âgi dhârâ-pûrvvakaṁ mâḍi

* In Nâgari characters.

koṭṭevu int appudakke â-daṇṇâyakara sva-hastad oppa sênabhôva Dêvaṇṇana baraha šrî (usual final verses) yî-dharmmavanû vaidya-Dêva-Piḷḷeyaṇṇaṅ . . mâḍisidaru ‖ šrî maṅgaḷa mahâ šrî î-dharmmavanû vaidyaru pratipâḷisuvaru ‖ Brahmarâši-Dêvara makkaḷu Kumâra . . . . . Dêvarû Mosaḷeya praje-gavuḍugaḷû î-dharmma pratipâlisuvaru ‖

13

On the left side of the same stone.

Sarvvadhâri-saṁvatsarada Kârttika-su 5 Â-d-andu šrîman-mahâ-pradhânaṁ Bîreya-daṇṇâyakaru Maleyanahaḷḷiyalu vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷu yemma tâyi-hesaralu mâḍisida Gaurêšvara-dêvara dêvâlyada kelasa pradishṭhe dêvara amṛitapaḍige koṇḍa bhûmi pratimegaḷu isakaṁ sava-davasu . . nû â-vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷige â-Bîreya-daṇṇâyakaru Hagachi . . . . yade koṭṭu â-Gaurêšvara . . . . sa-dêvara stânavanu â-dêva-dânavanû â-dêvarige î-šâsana-mariyâdeyal-uḷa ashṭa-bhôga-têjas-svâmya-samasta-baḷi-sahita sarvva-namasyav âgi râja-gurugaḷu-mukhyavâda nûṟ-ippattu sthânikara mund iṭṭu â-vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷige â-Bîreya-daṇṇâyakaru sva-ruchiyiṁ prîti-dânav âgi dhârâ-pûrvvakaṁ mâḍi koṭṭevu int appudakke a-Bîreya-daṇṇâyakara sva-hastad oppa sênabôva-Nâgaṇṇa-Dêvana baraha šrî-Tôrahattha ‖ Brahmarâsi-Dêvara makkaḷu Sômêšvara-Dêvarû hadineṇṭu-sameyaṅgaḷu î-dharmmavanû pratipâlisuvaru ‖ yî-dharmmavanu mûvatt-irchhâsira . . ayyâvaḷeya ayinûrvvaru pratipâlisuvaru ‖ Telleganakeṟeya gadde 48 meṭṭina gaḷeya kamba 94 â-gaḷeyalu beddalu kamba 72 (right side) â-Kumâra-Sômêšvara-Dêvaru â-Gaurêšvara-dêvara amṛitapaḍige dhâreya eṟadu koṭṭa kshêtravanû Bâchalêšvarada Siddha-gurugaḷa makkaḷu Bayicha-gurugaḷu emma prîti-pûrvvakav âgi dhâreyan eṟadu koṭṭevu yint appudakke â-Bayicha-gurugaḷa sva-hastad oppa ‖ *šrî-Vêdêšvara šrî šrî

14

On a stone in the south wall of the same temple.

Sarvvadhâri-saṁvatsarada Phâlguṇa-šu 13 Â-d-andu svasti samasta-prašatisahitaṁ šrîmad-râya-râja-guru maṇḍaḷâchâryya . . . chakra[va]rtti Brahmarâši-gurugaḷa makkaḷu Kumâra-Sômêšvara-Dêvaru emma Baṅkâpurada Hoysaṇêšvara-dêvara dêva-dânav âda Mosaḷeya kâluvaḷi Malleyanahaḷḷiyalli vaidya-Dêva-Piḷḷeyaṇṇaṅgaḷu mâḍsida šrî-Gaurêšvara-dêvarige amṛitapaḍige â-chandrârkka-sthâyiy âgi sarvva-namasyav âgi amṛitapaḍi naḍuvant âgi â-Malleyanahaḷḷiya Huliyagondiyale Chenna-Kêšava-dêvara dêva-dânav âda (here follow details) int i-gadde-beddalu-kaḷa-mane-voḷagâda kshêtraṅgaḷanu siddha-sâdhya-nidhi-nikshêpa-jala-pâshâṇav-oḷagâda ashṭa-bhôga-têjaš-svâmya-âgâmi-samasta-baḷi

* In Nâgari characters.

sahita emma prîti-pûrvvakav âgi emma ballu-manusya-Mallaṇṇa sênabhôva-Lakkhaṇa Râmeyan oḷagâda voṇḍeyadavaru Pôlâḷva-Dêvaṇṇavarû adhikâri-Bommaṇṇa â-Mosaḷeyahaḷḷi hiriyaru samasta-praje-gavuḍugaḷa ,mund iṭṭu â-Gaurêšvara-dêvara amṛitapaḍige sarvva-namasyav âgi dhârâ-pûrvvakaṁ mâḍi î-kshêtraṅgaḷa chatus-sîmeyalli liṅga-mudreya kallanû neṭṭu Bîreya-daṇṇâyakarû râja-gurugaḷû koṭṭa kshêtrada šâsanadalli...variyiṁ...ppavanu yikki koṭṭevû int appudakke â-Kumâra-Sômêšvara-Dêvara sva-hastad oppa || šrî-Hoysaṇêšvara-dêvaru šrî maṅgaḷa maha šrî

16

At Mâdanahaḷḷi (same hobli), on a stone on the right side of the Mahâliṅgêšvara temple.

namas tuṅga etc. ||
svasti šrî irpp-uttama- |
vâstu jagaj-jana-manôharaṁ su-jana-jana- |
prastutyaṁ višada-yašô- |
vistâritam esevud amama Hoysaḷa-vaṁšaṁ ||

â-Hoysaḷa-vaṁšadoḷ udayisida Vinayâditya-putran app Eṟeyaṅgaṅgav Êchala-Dêvigaṁ mûvar ddêvarante Ballâḷa-Vishṇuv-Udayâdityar emba mûvaruṁ puṭṭidar avaroḷage Vishṇu-nṛipâḷaṅgaṁ Lakshmâ-Dêvigav udiyisida Nârasiṁha-Dêvaṅgav Êchala-Dêvigaṁ puṭṭida Vîra-Ballâḷa-Dêvana prabhâvaṁ || svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Hoysaḷa Vîra-Ballâḷa-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-nigraha-šishṭa-pratipâḷanaṁ mâḍi Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire || tat-pâda-padmôpajîvigaḷ appa Hiriya-Hemmeya-mâvantanuṁ Chikka-Hemmeya-mâvantanuṁ Javaneya-mâvantanuṁ Kêteya-mâvantanuṁ Bûcheya-mâvantanuṁ Chauḍeya-mâvantanuṁ Malleya-mâvantanuṁ Kôḷigundava sukhadin âḷuttam ire || avara heggaḍegaḷuṁ â-vûra samasta-praje-gâvuṇḍugaḷum irddu Êcha-Gauḍan âtana kula-strîy appa Mâra-Gauḍiyavara su-putran appa Mâdi-Gauḍaṅge tâvuṁ haḷḷiya mâḍ endu koṭṭaḍe taṟagan uḍigi kanne-geṟeyaṁ kaṭṭisi vûraṁ mâḍi dêvâlyaman ettisi Mâdi-Gauḍa tanna mâtâ-piṭrigaḷige šrêyass ahantâgi Êchêšvara-dêvara pratishṭheyaṁ mâḍi Hiriya-Mâra-jîyanavara Gûḷa-jîya Benacha-jîyana maga Dudda-jîyan avar-ibbara kâlaṁ karchchi Saka-varisha 1119 Naḷa-saṁvatsarada Chaitra-šuddha-tadige-Sômavâra-byatîpâta-saṅkrântiyandu dêvar-aṅga-bhôga-khaṇḍa-spuṭa-nandâdîvige-jîrṇṇôddhârakk endu Mâdi-Gauḍa âtana madavaḷige Râja-Gauḍi avara sutan appa Êcha-Gauḍanuṁ dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (rest contains details of gift and usual final verses)

17

At Dêšâṇi (same hobli), on a stone in front of the Kallêšvara temple.

namas tuṅga etc. ॥

svasti samadhigata-pañch-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi maleparoḷu-gaṇḍâdy-anêka-nâmâdi-prašasti-sahitaṁ..........Hoysaḷa......tanayaṁ ।

balidaḍe maledaḍe.... ।
.......n udita-bhaya-rasa-vasadiṁ ।
baliyada maleyada malepara ।
taleyoḷu.........Vinayâdityaṁ ॥

âtaṅgaṁ Keḻeyabb-arasigaṁ puṭṭidaṁ ।

ânata............ ।
....sarasiruha-nâḻamaṁ khaṇḍisal en- ।
d â....................... ।
.....Eṛaga-nṛipana bhujad asi-haṁsaṁ ॥

âtana sati Êchala-Dêvigaṁ tatu-putraru Ballâḷu-Dêva Biṭṭi-Dêvan Udayâditya-Dêvaṁ ॥

avaroḷage ॥

Tuḷu-nâḍaṁ Male-nâḍaṁ ।
Taḷakâḍaṁ koṇḍu....... taṇiyade bhû- ।
taḷamaṁ Kañchi-varaṁ koṇḍ ।
aḷavaḍisida Vishṇu-bhûbhujaṁ.... ॥

âtaṅgaṁ Lakshmâ-Dêvigaṁ puṭṭidaṁ ।

taraḷa-vilôchanâñchaḷake kemp inituṁ bare barkkum âgaḷ ânt- ।
ari-narapâḷa-saṅkuḷada paṇḍale kaige turaṅga-râji man- ।
durake gajâḷi sâlege dhanaṁ nija-kôša-gṛihântarakke tad- ।
dhare kaḍitakke vuṇḍigege-vôl esav î-Narasiṅgha-Dêvana(ṁ) ॥

svasti samasta-prasasti-sahitaṁ srîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavâsi-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Nârasiṁha-Hoysaḷa-Dêvaṁ । šrîmad-râjadhâni-Dôrasamu-drada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ prithvî-râjyaṁ geyyuttam ire । tat-pàda-padmôpajîvi svasti šrîmatu gaja-vaidya-vidyâ-prasiddhaṁ madhya-dêšô .gaḷa kula-shaṇḍa-puṇḍarîka-chaṇḍakaraṁ sakaḷa-guṇâmṛitakaraṁ .....nappaṁ ॥

.....prauḍha-vapu nikhiḷa- ।
..... .Hara-pada-bhakuti vettaṁ ।
Jaiytu prâkṛitan ên â- ।
dhyâyiyo Šêsha-bhishagu vaidyâbhâraṇam ॥
nâḍoḷage cheluv id enisida ।
khêḍaṁ. .n oppuva Dêšavaṇiya Suṅkê- ।

vâḍadi kûḍe....taṭâkada ।
kôḍiyal ettisidaṁ jaiy ene Šiva-niḷayamaṁ ॥
a-mahâ-purushana satiyaru patibratâ-guṇâšriteyarum appa Baḍiyavveyuṁ Mêlâdêvikayveyuṁ avaroḷage piriya-satiya guṇaṁ ॥
Baḍiyabbeya dridha-guṇavaṁ ।
paḍikeydu hogaḷuvaḍe pâḍe sâyira-nâlage ।
biḍad ichchhâyiram uṇṭ êṁ ।
Mriḍâniyuṁ Poḍavijeyuṁ dorey âdaparê ॥
â-mahâ-satiya pati Jaiytu tanna maga Nâraṇa-Dêvanaṁ tanna tamma Suppaḍiyumaṁ tann aḷiya Kâva-Dêvanumaṁ tanna mayduna Parasurâmanumaṁ mund iṭṭu Šiva-pratišhṭheyaṁ mâḍisidaṁ ॥ â-dharmmavanu. .... ॥ svasti šrîman-mahâ-pradhânaṁ sarvvâdhikâri šrî-karaṇada heggaḍe Kêtayaṇṇaṅgaḷa guṇa-prabhâvaṁ ॥
odavida têjadiṁ tad-anurâgada bhôgada châgad ârppiniṁ ।
.....davolu............prabaḷânvita-lekkad oppiniṁ ।
mudad odaviṁ....huv âḷdana samayad onde perchchiniṁ ।
sad-amaḷa-kîrtti-Kêšava-mahattaranindav ad âvan unnataṁ ॥
â-mantri-chûḍâmaṇi Dêšavaṇiyan âḷutt ire ॥ svasti šrîmatu Nirugunda-nâḍoḷagaṇa Dêsavaṇiya prabhugaḷu Malla-Gâvuṇḍa Mâdi-Gâvuṇḍa heggaḍe-Muddayan avaroḷage ॥
ballaṁ prabhu-guṇa-gaṇamaṁ ।
kallaṁ para-ninda-vachana-rachanâḷaṅkâritavaṁ ।
sallaṁ duguṇak endaḍe ।
Mallaṁ gâmuṇḍa guṇa-prachaṇḍa chaṇḍakarâṁšaṁ ॥
parama-pada-madhura-madhupaṁ ।
para-vanitâ-surata-virata mânônnatanuṁ ।
paripûrṇṇa-guṇa-nutaṁ para- ।
hita-nirataṁ Mâdi-Gauḍan embuḍan ariyâ ॥
guṇiy end âšrita-chintâ- ।
maṇiy endu karuṇa-deyad odavida kudharada sat- ।
kaṇiy endu dhairyya-chûḍâ- ।
maṇiy endu heggaḍe-Muddanaṁ hogaḷuvaḍû ॥
â-sakala-guṇa-sampannar appa gayvuḍugaḷaṁ âšrita-jana-kalpavṛikshav enisuva samasta-prajegaḷumaṁ sadâ harasuva mahâ-tapôdhanaṁ Lakuḷa-Sahadêvara putraṁ Gaṅgarâši-Paṇḍitara dîkshâ-sutaṁ Tribhuva[na]šakti-Paṇḍitara tammaṁ Vâma-jîyara sahaja-guṇaṁ ॥
hariṇi ॥ vipuḷa-tapa-lakshmî-kântaṁ dharmma-nirmmaḷa-bhâvanuṁ ।
saphaḷa-dayitâkhyâtaṁ [....]šânta-chittam anuttamaṁ ।
nipuṇa-Šiva-šâstrâsâ.....gaṁ maṅgaḷa-bhûshaṇaṁ ।
tapasi munipaṁ Vâmaṁ gîrvvâṇa-nâma-lalâmanuṁ ॥
â-tapô-dhanaṁ tanna piriya-putra Vâmašakti-Paṇḍitaru-mukhyavâgi makkaḷ ayvaruṁ berasu sukhadind ire ॥ svasti šrîmatu Saka-varishaṁ 1061 Siddhârtthi-

saṁvatsarada Chaitra-suddha-paurṇṇamâse-Sômavâra-sôma-grahaṇa-vyatîpâta-saṅkrântiyandu Jaitu-vaidyaru ûr-ayvatt-okkaluṁ gayvuḍugaḷuṁ mukhyavâgi Vâma-jîyara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa bhûmi (4 lines contain details of gift) yint î-bhûmiyaṁ Jaitêšvara-dêvar-aṅga-bhôga-nandâdîvige-naivêdya tapôdhanara grâsa khaṇḍa-sphuṭa-jîrṇṇôddhârakk endu biṭṭa dharmmavaṁ pratipâḷisidavarige (usual final phrases and verse)

18

At Uṇḍiganâḷu (same hobli), on a stone to the left of the Chauḍêšvari temple.

srî ‖ namas tuṅga etc. ‖

šrî-kântâ-nêtra-nîḷôtpaḷa-vadana-sarôjâta-sasmêra-lîlâ- |
lôkaṁ lôka-trayôjjṛimbhita-višada-yašas-chandrikâ-dôḥ-pratâpa- |
vyâkîrṇṇaṁ tyakta-yukta-krama-kalita-kubhṛich-chakra-khêda-pramôda- |
šrîkaṁ šrî-Vishṇu-bhûpaṁ beḷaguge jagamaṁ râja-mârttâṇḍa-rûpaṁ ‖

kanda ‖ Himadiṁ Sêtu-varaṁ matt- |
e maguḷd â-Sêtuviṁ Himaṁ-baregaṁ vi- |
krama-kêḷiyiṁ toḷalvaṁ |
sa-mada-kshatriyaran aḷipi Vishṇu-nṛipâḷaṁ ‖

gadya ‖ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêsvaraṁ Dvârâvatî-pura-varêšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi sadarppa-Chôḷa . . . Kṛitântaṁ . . . . ṇḍa-kêsara-širaḥ-kalita-kuntaṁ Chêrama-staṁbêrama-ghaṭâ-kaṇṭhîravaṁ Pâṇḍya-nṛipâḷa-kuḷa-praḷaya-Kâḷabhairavaṁ Chôḷa-kaṭaka-sûṟekâṟaṁ maṇḍaḷika-mṛiga-bêṇṭêkâṟa-nâmâdi-samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍaḷêšvaraṁ Kañchi-goṇḍa Vikrama-Gaṅga-Vishṇuvarddhanaṁ Hoysaṇa-Dêvaṁ Gaṅgavâḍi-tombhatt-aṟu-sâsiramuṁ Banavase-pannirchchâsiramumaṁ Palasige-pannirchchâsiramumann eraḍ-aṟu-nûṟuman êka-chcha. . .yin aḷavaḍisi râjyaṁ geyyuttaṁ vijaya-râjadhâni Baṅkâpuradoḷ ire tat-pâda-padumôpajîvigaḷ ‖ dôrddaṇḍa. . . mâṭu. . n appa Chaṇḍahara-jaṭṭiyuṁ nija-kuḷa-kuvaḷaya-chan. . .appa Chandrahara-jaṭṭiyuṁ matte Bhîma-jaṭṭiyuṁ darppishṭa-pratimalla-Havalara-jeṭṭiyuṁ vairi-jaṭṭi-Châṇûra-Nârayaṇa . . .spari-jeṭṭiyuṁ pratimalla-Malli-jeṭṭiyum idaṁ-muntapparuṁ svâmi-prasâda-sampannar âgi |

aiyvarum oḷpim Pâṇḍava- |
r aiyvarumaṁ pôltu. . n matiyin |
. . yva-guru-dvija-narariṁ |
kaiyvâraṁ berasu parase pempaṁ paḍedar ‖

Šrî-vadhuvene negaḷd â-Bala- |
dêvigam â-Dêva-jaṭṭigaṁ su[ta]r iut î- |
mûvarum udiyisidar [.] |
yyâvasathar ugra-bhîma-bhuja-baḷa-yuktar ‖

avaru Vishṇuvarddhana-Dêvana kâruṇyadindav îy-Uṇḍigeyahâḷumaṁ Chala-vaṟivanahaḷḷiyuman âḷuttav irddaru

..Hara-Nâyaka-Kêsari ।
kali-ballâḷ enipa Malli-jaṭṭiyum î-dê- ।
gulamaṁ mâḍisida[r] nnija- ।
kula-tiḷakar ttamma kulada pemp esevinegaṁ ॥
Kêsarige šauryyadoḷ dore ।
kêsari bahu-bandha-mal[l]a-vidyâ-baladoḷ ।
šâsita-Mushṭika-Châṇûr- ।
âsuran obbane samânam â-šrî-Kṛishṇaṁ ॥
Hari-Hara-Pitâmahar mmû- ।
varumaṁ tammutta mûvaruṁ neṟe pôlt î- ।
dharaṇî-valayadoḷ esava[r] ।
.ruda-mârâyar enisi bhuja-baḷadinda ॥
pe[sa]ruṁ tammaya kîrttiyu- ।
m esed â-chandrârkka-târam appanegaṁ mâ- ।
ḍisidaṁ dêgulaman idaṁ ।
*vasudhâ-vadhuviṅge ratna-bhûshaṇam enisida ॥

vachana ॥ antu tâygaṁ tandegaṁ parôksha-vinayan titivage puṇyârtthamum âgi yî-dêgulamaṁ mâḍisi khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ dêvatâ-pûjegam âhâra-dânakaṁ Brahma..Paṇḍitara Niḍugaṭada Mallikârjjuna-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ Siddhârtthi-saṁvatsarada uttarâyaṇa-saṅ-krântiyandu biṭṭa vṛitti ॥

19

On the same stone.

Chitrabhânu-saṁvatsarada Phâlguṇa-ba 7 Bṛiha-vârad-andu Kala-jîyana maga Honna-jîya Siṅga-jîya Nâga-jîya Liṅga-jîya Nâga-jiyana maga Kalla-jîyanu tamma Honna-jîya Padma-jîyana maga Kalla-jîya tamm-anibaruṁ tamma taṅge Bommavvege koṭṭa dhârâ-pûrbbakav-âgi koṭṭaru Kêšavêšvarada bhûmi Siṅgayyana magaṁ Mâchaiyyage koṭṭapud Âvaḷi-jaṭṭi Chavuḍa-Gavuḍa Mâdi-Gavuḍa samasta-prajegaḷu salisuvaru

20

On a stone to the right of the same temple.

namas tuṅga etc. ॥

svasti šrî jayâbhyudayaš cha Šaka-varsha *1198 neya Byaya-saṁvatsarada Vaišâkha-ba 10 Vaḍḍavârad andu Râmachandra-jaṭṭiyara makkaḷu Bivaḍe-jaṭṭi-yarigevû Sûḍâ-jaṭṭiya maga Nanna-jaṭṭigaṁ Uṇḍigehâḷa Chaṭṭa-Gaunḍana maga

* So in the original.

Chauṇḍa-Gauḍanu Chandra-Gauḍa hindaṇa tanna gauḍikeya bâḷeya-tôta yippatt-aidu-kambavanû kamba vondake tatu-kâlôchita-kraya-drabya gadyâṇaṁ mûṟara mariyâdeyal â-kamba yippattaidakaṁ gadyâṇam eppattaidanû â-Chauḍa-Gauḍaṅge koṭṭu â-Bivaḍe-ja[ṭṭi]yaru Nanna-jaṭṭiyaru â-tôṭavanu koṇḍu â-tôṭake gauḍu-mariyâde ênu bandaḍaṁ â-Chavuḍa-Gauḍanê teṟuvantâgi sarvvamânyav âgi biḍisikoṇḍu â-Cha[vu]da-gauḍaṅge gadyâ[ṇa] vondu haṇav aidanû koṭṭu â-Vuṇḍigehâḷa Nimbajâ-Dêvige amṛitapaḍigevû khaṇḍi-koṟategevû â-Bîvaḍe-jeṭṭiyarû â-Nanna-jeṭṭiyarû â-tôṭavanu dhârâ-pûrvvakaṁ mâḍi biṭṭa datti šrî šrî

chala baluhu satya sannaha ।
chaluvu para..eṟagad unnatimantaṁ ।
kuli-Râmachandra-tanayaṁ ।
gelu...Bîvaḍanu Mallapa..ṭanu jagadoḷ ॥

.......tôrppano.......Mâriya mariyô î-kai.........karadoḷu Râya-jaṭṭi avagaḍa Bhîmanu ॥ maṅgaḷa mahâ ॥ *šri-Nimbajâ-dêvi ॥ šrî-Nimbajâ-dêvi ॥

22

At Bâṇâvâra (same hobli), on a stone near the Bâṇêšvara temple.

namas tuṅga etc. ॥
svasti šrî-janma-gêhaṁ nibhṛita-nirupamaurvvânaḷôddâma-têjaṁ ।
vistârôpâtta-bhû-maṇḍaḷav amaḷa-yašaš-chandra-sambhûti-dhâmaṁ ।
vastu-vrâtôdbhava-sthânakav atišaya-satvâvaḷambaṁ gabhîraṁ ।
prastutyaṁ nityam ambhônidhi-nibham esaguṁ Hoysaḷôrvvîša-vaṁšaṁ ॥

â-Hoysaḷa-vaṁšadoḷ udayisida Vinayâditya-putran app Eṟeyaṅga-nṛipaṅgav Êchala-Dêvigaṁ mûvar-ddêvarante Ballâḷa-Vishṇu-Udayâdityar emba mûvaruṁ puṭṭidar avaroḷage Vishṇu-nṛipana vikramav ent endaḍe ॥

munisind aruṇate kaḍe-gaṅg ।
inis odave virôdhi-narapa-saptâṅgaṁ Vi- ।
shṇu-nṛipâḷaṅg appuvu nôḍ ।
anupamam avan-aḷaviy itarar-aḷaviye jagadoḷ ॥

budha-lôkâšrayan emba târkshya-rathan emb udyad-balânvîtan em- ।
ba dharâ-dhârakan emba bhôga-yutan emb abjâyatâkshaṁ dal em- ।
ba dharitrî-varan emba lôka-nutan emb î-permmeyiṁ nôḍe Vi- ।
shṇu-dharêšaṁ sale Vishṇuvol sogayipaṁ Lakshmi-manô-vallabham ॥

â-Vishṇu-bhûpanoḷ mâ- ।
dêvitvaṁ bettu pettaḷ uttame Lakmâ- ।
Dêvi Narasiṁha-Dêvô- ।
rvvîvaranan anûna-puṇyavati vasumatiyoḷ ॥

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* In Nâgari characters.

âhavadoḷ ânta ripu-san- |
dôhamumaṁ bêḷpa-vandi-jana-samudayamaṁ |
dêhiy enal kaṇav îyaṁ |
sâhasi Narasiṁha-bhûpan î-vasumatiyoḷ ||
madavad-arâti-bhûmipara dantiya dantaman otti kiḷtu tad- |
biduvane poyye poḷdu poṟaponme sa-raktaka-mauktikaṅgaḷ â- |
padadoḷ avaṁ jayâṅganege hâraman oppire mâḷpan endoḍ âr |
kkadanadoḷ âmp idirchchuv adaṭar jjagadoḷ Narasiṁha-bhûpanaṁ ||
â-Narasiṁha-nṛipaṅgaṁ |
mânini mâdêvi sâdhviy Êchalegaṁ la- ||
kshmî-niḷayan âgi Ballâ- |
ḷa-nṛipâḷaṁ puṭṭidaṁ dharâdhara-dhairyyaṁ ||
ati-darppishṭa-bala-prabhêdi sumanas-sandôha-saṁsêvyan a- |
nvita-satvaṁ guru-vâkya-nîti-nirataṁ râmâbhirâmâspadaṁ |
jita-bhûbhṛit-kulan emba pempan oḷakoṇḍ i-dhâtriyoḷ bhâvisal |
satataṁ šôbhisuvaṁ Surêndranavol î-Baḷḷâḷa-bhûpâḷakaṁ ||
anupama-raṇa-nistâraka- |
n anûna-satvânvitaṁ vichâra-kshaman em- |
ba negaḷteyinde Ballâ- |
ḷa-nṛipâḷaṁ Kârttikêyan ant oppirppaṁ ||
iḷe šuddha-sphaṭikôpaḷa-sthagitav âšâ-maṇḍaḷaṁ dig-vadhû- |
kuḷa-vêṇî-kusumôpahâra-rachitaṁ nâkaṁ niḷimpêša-nir- |
mmaḷa-šuṇḍâḷa-rada-prabhâ-dhavaḷitaṁ târâpathaṁ tarakô- |
jvaḷitaṁ tân ene korvvi parvvitu jasaṁ Ballâḷa-bhûpâḷana ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ dâyâda-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍalika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-vṛinda-santarppaṇa-samarttha-vitaraṇa-vinôda Vâsantikâ-dêvî-labdha-vara-prasâda Yâdava-kuḷâmbara-dyumaṇi maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa malaparoḷ gaṇḍa nâmâdi-prašasti-sahitaṁ šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgal-goṇḍa bhuja-bala Vîra-Gaṅgan a-sahâya-šûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niš šaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvar Gaṅgavâḍi-tombhatt-aṟu-sâyiramaṁ dushṭa-nigraha-šishṭa-pratipâlanadiṁ rakshisuttuṁ Dôrasamudrada nelevîḍinal sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttum ire tadîya-pâda-padmôpajîviy appa Kammaṭada....Chaṭṭi-Seṭṭiyar-anvayav ent endaḍe ||

vinaya-nidhânan endu Šiva-pâda-payôruha-bhriṅgan endu saj- |
jana-nutan endu sâtvika-guṇânvitan endu dayâḷuv endu mâ- |
na-nidhi-viḷâsan endu guṇa-bhûshaṇan endu sa-rûpan endu bhû- |
janav anurâgadinde sale kîrttisutirppudu Mâchi-Dêvanaṁ ||

â-Mâchi-Dêva-viprana ı
kâmini guṇavati sarûpavati sâdhvi dhari- ı
trî-maṇḍane Dugale. .te ı
prêmade paḍedaḷ vivêka-nidhi Mâreyanaṁ ıı
anišaṁ gô-mârggadiṁ poṭṭeyene poredukoṇḍ irppad î-gûḍa-mânu- ı
shyane hêḷ dharmmârttha-kâmaṅgaḷoḷ anunayadiṁ varttisalk artthiyindaṁ ı
dhanamaṁ vâṇijyadind ârjjisute sakaḷa-dharmmaṅgaḷoḷ kâmadoḷ san- ı
du nitântaṁ šôbhisirppaṁ sakaḷa-guṇa-yutaṁ Mâran atyanta-dhîraṁ ıı
vanadhiyavôl ashaḍakshî- ı
ṇa-nidhânan iḷêšan indu-sutanavol abjê- ı
šanavol sanmârggaṁ saj- ı
jana-šêvyaṁ Mâri-Seṭṭi sad-vipra-kuḷaṁ ıı
Mârana satiy end enal â- ı
kâramum anupama-viḷâsamuṁ ṛiju-guṇamuṁ ı
dhîreg Pôchalege guṇâ- ı
dhârege saubhâgyavatige sale nijame valaṁ ıı
sura-taruvaṁ paḷañchaleva dânada permme surâdriy-êḷgeyiṁ ı
pirid enip unnatikkey Avanîsutey êvaḷ enirppa šauchav Am- ı
buruhabhavâdhikânteyavol oppuva tann aṟivindav ormmeyuṁ ı
nirupame Pôchiyakkan esevaḷ dhareyoḷ pirid appa permmeyiṁ ıı
visaruha-mukhi-Pôchalegaṁ ı
Prasavasaraṅg eṇey enippa Mâraṅgaṁ san- ı
tosam odave Kammaṭada Cha- ı
ṭṭi-Seṭṭi-guṇi-Dâsi-Seṭṭigaḷ janiyisidar ıı
šrîmad ašêsha-lôka-vinutaṁ vibudhâšraya-gêha-rañjitaṁ ı
Sômakaḷâdhara-priya-sakha-priya sat-patha-mârggan âšritô- ı
ddâma-surâvanîruhan enippa negaḷteyan eyde pettu tâṁ ı
bhûmige Chaṭṭi-Seṭṭi Dhanadaṁ dhanad-êḷgeyoḷ entu nôḷpaḍaṁ ıı
Hariya hayakke tôḍ enipa hêsha-chayaṅgaḷan Indra-dantiyoḷ ı
dorey enisirppa dantigaḷan abhradoḷ âda su-pâṇi-muttinoḷ ı
sariy enisippa muttugaḷan eyde babitrade tandu mâṟuvaṁ ı
dharaṇiparg oldu Kammaṭada. . . .Chaṭṭapa-Seṭṭi santataṁ ıı
mati-yute guṇa-rûpa-dayâ- ı
nvite dâna-vinôde sakala-dharmma-jñe pati- ı
vrate vimale Chaṭṭi-Seṭṭiya ı
sati maṅgala-saṅge Naṅge sale sogayisuvaḷ ıı
Harid-âšâ-bhâṇḍamaṁ Vâruṇige naḍasuvaṁ Vâruṇî-vastuvaṁ vi- ı
staradind Indrâšeyoḷ perchchisuvan osedu Kaubêriyiṁ dyumnamaṁ nô- ı
ḍire Yâmyâ-bhâgadoḷ sandisuvan esava môlyaṅgaḷaṁ Yâmyadind u- ı
ttara-dikkiṅg aṭṭuvaṁ nôḍ anupama-vaṇijaṁ Dâseyaṁ dôsha-dûraṁ ıı
paramârttha-šrî-Kali-dê- ı

vara pâdârâdhyan amaḷa-sach-châritraṁ |
sthira-matiy aṇṇana gandha- |
dvirada šrî-Dâsi-Seṭṭi dâna-vinôdaṁ ||
kamaḷa-mukhi kamaḷa-lôchane |
kamaḷâsave sâdhvi sakala-guṇa-yute rûpa- |
pramade vibhu-Dâsi-Seṭṭiya |
ramaṇi mahâ-dâni mâni Pôchaley esavaḷ ||
su-lalita-rûpa-viḷâsadi- |
n a-laghutarônnata-guṇaṅgaḷind esav î-nir- |
mmalege guṇi-Dâsi-Seṭṭiya |
lalanege Kannalege saman ad âr vvasumatiyoḷ ||
Girišan adhîšvaraṁ janani Pôchale vaptrive Mâreyaṁ sahô- |
dara-nidhi Dâsi-Seṭṭi guṇi-Jakkale-Chikkale-Pôchalâṅke-bhû- |
vare-Basavaive-Naṅgalegaḷ âtmajeyar Kali-Dêvan âtmajaṁ |
vara-guṇi Naṅge kântey ene Chaṭṭapa-Seṭṭiye dhanyan urvviyoḷ ||
eseyalk eraḍuṁ Muttana- |
hosavûr-kkaḍeyaṇa-taṭâkamaṁ pirid ene ka- |
ṭṭisiy alli kanne-geṟeyuma- |
n asadaḷav ene Chaṭṭi-Seṭṭi kaṭṭisi dhanyaṁ ||
vasudhâ-maṇḍanav ene Dô- |
rasamudrada Rudra-dešeyoḷ urutarav ene ka- |
ṭṭisidaṁ keṟeyaṁ guṇi Cha- |
ṭṭi-Seṭṭi tann-ante satyam esadire satataṁ ||
nutav enipa Bâṇavûrino- |
ḷ ati-krišav enisirppa keṟeyan udghav enal saṅ- |
gata-mati kaṭṭisidaṁ kû- |
rttu tûmban ikkisidan êṁ kritârtthanô Chaṭṭaṁ ||
Bammachiya-kaṭṭamaṁ kiṟi- |
daṁ mahiyoḷag eseye pirid enal kaṭṭisidaṁ |
Kammaṭada Chaṭṭi-Seṭṭi gu- |
ṇaṁ meṟad ire Bâṇavûroḷ apratima-guṇaṁ ||
tanujaṅge šubhârtthaṁ Ka- |
llanakeṟeyaṁ neṟeye kaṭṭisidan eḷdire Mâ- |
vinakeṟeyaṁ kaṭṭisidaṁ |
ghanav ene Kammaṭada Chaṭṭi-Seṭṭi manôjñaṁ ||
beḷad eṟagida kaḷavegaḷiṁ |
giḷi-viṇḍiṁ nandanaṅgaḷind aḷi-kuḷadiṁ |
baḷasida pûrṇṇa-taṭâkâ- |
vaḷiyind urvvarege Bâṇavûr sogayisuguṁ ||
ivar ant akhiḷa-guṇar ssa- |
tya-vachar ddharmmajñar ill enal negard î-bhû- |

bhuvanadoḷ esadirddar bBâ- ı
ṇavûra vibhu-Mudda-Gavuṇḍa-Chikkasa-Gavuḍar ıı
Kali-dêvara maṇṭapamaṁ ı
baliyisi pîṭhamuman oldum archchisi Chaṭṭaṁ ı
lalita........ ı
nelase punaḥ-pratishṭheyaṁ mâḍisidaṁ ıı
esadirppa Bâṇavûroḷa- ı
g esadire Chaṭṭêśa-bhavanamuman ettisi ka- ı
ṭṭisidaṁ pala..keṟeyuma- ı
n asamâ..ṅg eṇey enippa Chaṭṭama-vaṇijaṁ ıı
anupamav enisuva puṇyama- ı
n anudinav oḍarippa buddhiyindaṁ Chaṭṭê- ı
śa-nivâsaman ettisidaṁ ı
...vene Kammaṭada Chaṭṭi-Seṭṭi guṇajñaṁ ıı

svasti samasta-guṇa-sampannanuṁ sâtvika-jana-prasannanuṁ bhuvana-vikhyâta pañcha-śata-vîra-śâsana-labdhânêka-guṇa-gaṇâlaṅkṛita satya-śauchâchâra-châritra-naya-vinaya-vijñâna-vîra-Baṇañja-dharmma-pratipâlanuṁ guru-pada-payôjanita-lôlanuṁ Hara-charaṇa-sarasiruha-shaṭcharaṇanuṁ śuddhântaḥkaraṇanuṁ sakala-jana-manô-rañjana-charitranuṁ gôtra-pavitranum enisi negaḷda Kammaṭada Chaṭṭi-Seṭṭiyaru Chaṭṭêśvara-dêvara dêvâlayaman ettisiy â-dêvara nitya-nivêdyakkaṁ aṅga-bhôga-raṅga-bhôga-jîrṇṇôddharaṇakkaṁ nandâ-dîvigegaṁ sthânapati-pûjâri-parichârakar-âhâra-dânakkav endu Bâṇavûra gâvuṇḍugaḷa prajegaḷa kaiyale bhûmiyaṁ haḍedu Saka-varshada 1110 neya Plavaṅga-saṁvatsarada Paushyad amâvâsye-Sômavâra-vitîpâta-saṅkramaṇad andu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa Bhûpa-jîyara śishyar appa Achalêśvara-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi (here follow details of gift and usual final verses)

budha-nidhi vivêka-nidhi guṇa- ı
nidhiy Âdityânujaṁ tad-antêvâsaṁ ı
budha-nidhi vivêka-nidhi guṇa- ı
nidhi....trikramâṅkan î-śâsanavaṁ ıı
vinutaṁ Sênôjaṁ tat- ı
tanayar Baiśôja-Balla-Sômôjaṅgaḷ ı
vinaya-nidhânar Chaṭṭê- ı
śa-nivâsaman ettidar mmanaḥ-priyadindaṁ ıı
śrî...bhakti mahâ- ı
prâsâda..tanage nijav ene negard î- ı
bhâsura-yaśaṁ Byarôjaṁ ı
lês ene śâsanaman arttiyiṁ ṭaṅkisidaṁ ıı

Śivâ ıı

23

At Gañjigere (same hobli), on a stone to the south of the ruined temple in the wet land, east of the village.

namas tuṅga etc. ||
â-Hoysaḷa-vaṁšadoḷ udayisida Vinayâditya-putran appa Eṟeyaṅga-nṛipa[ṅga]ṁ Êchala.....mûvar ddêvarante Ballâḷa-Vishṇu-Udayâdityar pputṭṭida...oḷag î-Vishṇu-nṛipana vikramav ad ent endaḍe ||

Chôḷana jûbu Mâḷavana gôḷmuri Chêra....timba Mâ- |
kâḷi Varâḷanaṁ tuḷiva gandha-gajaṁ Khachan-aḷḷey-ambu Nê- |
pâḷana benna chammaṭi....naḍe-tandane vîra-Vishṇu-bhû- |
pâḷakan emba sambhramame vairi-nṛipâḷara maṇḍalaṅga .. ||
madavad-vairiyan ântu poyye jaya-šîlaṁ Vishṇu vidvishṭan-u- |
rvvida kitt âṟade pâṟi birdda tani gaṇḍaṁ..ppe gûntirkkut ir- |
ddudu bîrarkkaḷa birdda tôḷ hiḍida khaḍgaṁ poyva sûḷ dôṟut ir- |
ddud id ên adbhutam âyto vîra-vibhavaṁ saṅgrâma-raṅgâgradoḷ ||
Vishṇuva Lakshmiya kula-var- |
ddhishṇuv enalu negaḷdan Ikshuchâpanavol bhrâ- |
ji[shṇu]ve siṅgada teradiṁ |
jishṇuve...sida jagada Narasiṁha-nṛipaṁ ||
Mâriya mauri mṛittuvina nâlage nañjina puñja ra..rav â- |
kârada kaypu band eṟagi poyda siḍil siḍil êḷigeyinda kâdi kâ- |
varad abhram..ra kashanoḷ ântu barduṅkuvannar âr |
vîrave mûrttigoṇḍudo naranâtanoḷ î-Narasiṅga-bhû[mi]paṁ ||
paṭṭada sati Êchalegaṁ |
neṭṭane Narasiṅgha-nṛipatigaṁ mudadindaṁ |
huṭṭida..ka-viḷâsaṁ |
yoṭṭaji gali vîra-vikramaṁ Ballâḷaṁ ||
mûdal......tu Kañchi paḍuval ghôḷiṭṭud ambôdhiy edd |
ôḍitt arggada Chêra-dêsav anituṁ Pâṇḍyâvanî-maṇḍalaṁ |
kâḍol kûḍe tagaḷdu pokk aḍagidatt uddâma-saṅgrâmadoḷ |
kâḍirdd entu bardduṅkuvannar oḷarê Ballâḷa-bhûpâḷanoḷ ||

svasti samasta-bhuvanâšrayaṁ šrî-prithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâja-raja malaparoḷu gaṇḍa kadana-prachaṇḍan a-sahâya-sûra Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa Hoysaṇa-Vîra-Ballâḷa-Dêva Dôrasamudrada nelevîḍinoḷu sukha-saṅkatâ-vinôdadiṁ prithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi || svasti samasta-guṇâlaṅkṛita Bhagavatî-dêviya-labdha-vara-prasâdaruṁ Gôkula-Nârâyaṇa-dêvara pâdârâdhakaṁ Kaḍaba-kaṇṭhîravaṁ Kaḍabar-âdityaruṁ âḷiṁ munn iṟivaruṁ praje-mechche-gaṇḍaruṁ para-bala-sâdhakaruṁ arige kuñjaraṁ

tappe tappuvaṁ viśvâsakke tappa nuḍidu mattanna toḍare ballaṁ-gaṇḍaruṁ haya-Vatsa-Râja gaṇikâ-Manôja su-janaika-bândhava śrî-Sômêśvara-dêvara pâdârâdhakaṁ mahâ-sâmanta Chaḷukkeya-Nâyakaṁ Sênavegeṟeya vṛittiyaṁ sukhadind âḷuttam ire ‖ jana-vinute tâyi Bommave ghana-sauryaṁ negaḷda tande Bîji-Seṭṭiy avar-aṇugina su-putraṁ bhuja-bala-Mahâdêva-Seṭṭiy â-sati Tippave seṭṭi-Kâvegaṁ bhâsura-garvva-paya-payôdhiyoḷu puṭṭidam Bairi-Seṭṭiya mahimônnati entendaḍe ‖ vineya-nidhânan endu su-janôttaman endu sakala-guṇiy endu sarûpan endu gôtrake chintâmaṇi endu dhare hogaḷuguṁ Bairi-Seṭṭiyaṁ ‖

turugida nandanaṁ pariva kâluve kaḍalgaḷe tôḍ enippa per- |
geṟe baḷasirdda perbbeḷasu sandaṇi-vetta janaṁ viḷâsadiṁ |
meṟev ama[râ]layaṁ bahu-gṛihaṅgaḷoḷu sompu......cha luvekaṁ- |
*deṟeyoḷ opugu pura-varaṁ Tantrahaḷa-Mahâdêvana Gañjigeṟeyoḷ ‖
*dharmmave mûrttigoṇḍu beḷagutt ire tîrttha-chayaṅgaḷ ârpina kshaṇadi |
karmmada bandhanaṁ piṅgisi..vâlyaṅgaḷaṁ |
nirmmaḷa-chittam uttarisal ettisidaṁ budha-kôṭi baṇṇisal |
jagat-trayadoḷu..parbbi ire Tantrahaḷa-Mahadêvan ad êṁ kṛitârtthanô ‖

svasti samadhigata-pañcha-mahâ-sabdaṁ mahâ-sâmanta vîralakshmî-kânta para-nârî-sahôdara para-sâmanta-bêṇṭekâṟa para-baḷa-sûṟekâṟa tappe tappuvaru maṟey-okkara kâvaruṁ nuḍidanta-gaṇḍaruṁ Śiva-dharmma-nirmmaḷarum appa Gañjigeṟeya samasta-praje-gâvuṇḍugaḷ ella irddu Saka-varisha 1119 Piṅgaḷa-saṁvachharada saptamî-Sômavâra-vyatîpâta kûḍidandu Bîchêśvara-dêvara aṅga-bhôga-raṅga-bhôga-nivêdyakkaṁ khaṇḍa-sphuṭita-nandâ-dîvigegaṁ maṭha-pati-tapô-janara âhâra-dânakka(ṁ)v âgi Tantrahaḷa-Mahâdêva-...... jîyana kâla toḷadu dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift and usual final verses) Guligi-Seṭṭigaṁ Mâchauvegaṁ puṭṭida heggaḍe-Mârayya kaṭṭisida keṟeyalu Tantrahaḷa-Mahadêvan ettisida dêvara aṅ.....ga-bhôgakke biṭṭa gade sa 1 keyi ko 10......maga Sôma........bitta gadde ko 10

29

At Chikkakârêhaḷḷi (same hobli), on a stone near the boundary of Bânâvâra.

Jâragalu mundaṇa Râyaṇṇana hâḷa-bâvi haradâri kallininda yilige gaja 5280 kke kôsu 1

30

At Sânegere (same hobli), on a stone near the Âñjanêya temple.

namas tuṅga etc. ‖ (3 lines illegible)

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tilaka Châḷukyâbharaṇa.......chakravartti.......Âhavamalla...............svasti samadhigata-pañcha-mahâ....

*So in the original.

....maṇḍalêšvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷu....šrîmat-Tribhuvana-malla........Vîra-Gaṅga-Hoysḷa-Dêvaru mûḍalu Naṅgaliya-ghaṭṭa teṅkalu Râmêšvara haḍuvalu Bârakanûru baḍagalu Heṟddoṟe âdiyâgi Gaṅgavâḍi-tombhatt-aṟu-sâsiramumaṁ dushṭa-nigraha-šishṭa-pratipâḷaneyiṁ Beluhûra nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam iralu ‖ tat-pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ-šabda mahâ-sâmanta vîra-lakshmî-kânta..........gelvaṅg asâdhyaṁ san-mâna-dâni satya-Kânînaṁ ubhaya-baḷa....êkâṅga-vîraṁ sâhasa-dhâma......vara Bhîma ripu......toḍare bal-gaṇḍaṁ.............chakra para-baḷa-malla haya-Vatsa-Râja gaṇikâ-Manôja tappe tappuvaṁ vîradind oppuvaṁ âḷiṁ munn-iṟivaṁ Âdityan-aṅkakâṟaṁ svâmi-drôhara gaṇḍa para-maṇḍaḷika-sûrekâṟaṁ iha...lâ-rakshapâḷa mârkkôla-Bhairava bhîtara kolla pagevara.....sâmanta-gasaṇi maṟevuge kâvaṁ Vishṇuvarddhanana bîḍige lachchaṇa......pâḷana..........muḷivana mûgaṁ koyva chitta-bhâ.....sâmanta-Râva kayduvinalu kâduva.....svasti šrîman-mahâ-sâmanta Manahayyana maga šrîman-mahâ-sâmanta-Baṅkeyya Sênavageṟe-panneraḍumaṁ sukha-saṅkathâ-vinôdadind âḷuttam ire Saka-nṛipa-kâḷâtîta-saṁvatsara-šataṅgaḷu 1057 ḷeneya Ânanda-saṁvatsarada Mârggašira-šuddha-pañchami-Bṛihaspativârad-uttarâya-ṅa-saṅkrânti-vyatîpâtad andu tâvu pratishṭhe mâḍida...švara-dêvara aṅga-bhôga-nivêdya-nandâdîvige-Chaitra-pavitra-khaṇḍa-sphuṭita-jîrṇṇôddhârakka.....ḍitar-âhâra-dânakkaṁ sarvva-namasyam âgi ûru nîrumba keṟeya teṅk-aṇa kôḍige kuṟuvada gaṟdeya bittu salage nâlk.......ṟaṟa ele-dôṇṭa ûrîṁ teṅkalu hâḷa-beṟddalu matta 3 ettu gâṇa 2 (usual final verses) Mûlasthâna-dêvargge hiriya-ke......keḷage.....batada gaṟde hâḷa-keyim..........

31

At Kallaguṇḍi (same hobli), on a stone in front of the village gate.

srî svasti šrî jayâbhyudayaš cha Šaka-varusha 1253 neya Prajôtpatti-saṁvatsarada Vaišâkha-ba 7 Sô ǀ šrîmat-pratâpa-chakravartti Hoyisaṇa bhuja-baḷa šrî-Vîra-Ballâḷa-Dâvaru šrîmân-mahâ-pradhânaṁ Kâmeya-daṇṇâykaruṁ sukhadiṁ râjyaṁ geyyutt irdda samayadalu ǀ kaṭaka tôṭikâṟa maṟavokkaḍe kâva Liṅgadahaḷḷiya Bala-Gauḍana maga Mâra-Gauḍanu Goravanakalliṅge Turakaru bandali kâdi kudureya hiḍidadakke dêvarugaḷuṁ Kâmeya-daṇṇâykaruṁ mechchi Kallaguṇḍiyanu â-Kallaguṇḍiya haḷigaḷanû Mâra-Gavuḍaṅge nettaru-goḍagiy âgi kala naṭu koṭu bhûmi-chandârkkar uḷanna-baraṁ bâḷvant âgi koṭṭa koḍagiya šilâ-šâsana maṅgaḷa mahâ šrî (usual final verse)

32

At the same village, on a stone near the Mahâliṅgêšvara temple.

šrî

namas tuṅga etc. ‖

[Pra]dyumna-visika-du.. |
Pradyumnârâti-charaṇa-sarasija-bhṛiṅgar |
pradyôtana-sama-têjar |
vidyâ-niḷayaru Sadâkriyâšiva-munipar ||

svasti šrîman-mahâ-maṇḍalêšvara Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga šrî-Vishṇuvarddhana-Hoysaḷa-Dêvaru Gaṅgavâḍi-tombhatt-aṟu-sâyiramumaṁ dushṭa-nigraha-sishṭa-pratipâḷanadiṁ Dôrasamudrada nele-vîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire šrîmat-piriya-paṭṭa-mahâ-dêvi-Bammala-Dêviyara . . . Âsandiy-aynûṟumaṁ. . . . . .mûnûṟumaṁ sukhadiṁ pratipâḷisutta. . . . . .vaḍigeya dhana-dâna. . . . .sale vinôda . . . . . . .dhareyoḷu || âtan ujjîvita. . . . . . .pati-bhaktiyoḷ â-Bhâratig Arundhati-Satige. . . . . . . .goṇḍana magaṁ bhûmaṇḍaḷadoḷage dharmma-kâryyam. . . . mârggade negaḷchidan amâtya . . . . . .ya-bîra . . . . .Nâga-lâtmaje-Mâṇabbegaṁ puṭṭida. . . . . .pratipaḷam. . . . . .âtana vadhu. . . . . .dayeya tavaru-maney enisi negaḷda. . . . . . .enipa Bamma-Gavuḍaṁ . . . . .buddhi dayeya tavaru-mane. . . . .akhiḷâvanî-taḷa. . . . .bôva Mâcha-Gavuṇḍa || antu Bamma-Gavuḍan Aṟakeṟeya. .šrî-Châva-Gavuḍan âtana tamma . . .Koṇḍa-Gauṇḍan oḷpaṁ tâḷdi. . . . . .nirata. . . .Kâḷidâsa. . . .gôtra-pavitra . . . . .višvambharâ-chakradoḷ || âtana. . . . . .vupamege vappaḷe kshiti-taḷadoḷu . . . . .svasti Šaka-varisha 1057 neya Râkshasa-saṁvatsarada Pushya-bahuḷa-chauti-Budhavârad andu uttarâyaṇa-saṅkrânti-vyatîpâta-nimittaṁ Bilêšvara-dêvargge nivêdyakkaṁ Chaitra-pavi-trakkaṁ tapôdhanar-âhâra-dânakkaṁ Mâḷa-Gâvuṇḍa tumbinda mûḍaṇa-sîmeyal sarvva-bâdhâ-parihârav âgi biṭṭa gadde khaṇḍuga 3 beddale matta. . . . . man eṇṇege. . . .(usual final verses)

34

At Manakattûru (same hobli), on a stone near the waste weir of the tank.

šrî-Mûlasthâna-dêvara pâdârâdhaka Mûlasthâna-dêvara dêvâlyavaṁ kaḷasa-nir-mmâṇaṁ mâḍida Karttâra-jîyara su-putra Îšânya-Paṇḍita-dêvaru ||

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ | Dvârâvatî-pura-varâdhîšvaraṁ | Yadu-kula-kuvaḷaya-sudhâkaraṁ satya-ratnâkaraṁ | Yâdava-Nârâyaṇaṁ | chatura-yuvatî-Chârâyaṇaṁ | Chakrakûṭa-kôṭâṭavî-dâvânaḷaṁ | ripu-baḷa-jaladhi-baḍavânaḷaṁ | šauryya-mṛiga-râjaṁ | malerâja-râjaṁ | Kaḷapâḷa-kapâḷa-šailaugha-vajra-daṇḍa maleparoḷ gaṇḍa | nṛipa-kuḷa-kari-kaḷabha-yûtha-nâthaṁ | Gaṇḍa-giri-nâthaṁ | uddaṇḍa-prachaṇḍa-Pâṇḍya-garvva-parvvta-Pâka-šâsanaṁ | vivêka-Kamaḷâsanaṁ | Jagaddêva-prabala-pannaga-Vainatêyaṁ | bhuja-baḷa-Rauhiṇêyaṁ | Narasiṁha-Brahma-bhûri-bhûruha-kaṭhôra-kuṭhâ-raṁ | châru-vichâraṁ | Iruṅgoḷa-mada-marâla-mêghâravaṁ | purushârttha-

Purûravaṁ | vijaya-lakshmî-bhavana-maṅgaḷa-maṇi-tôraṇaṁ | Adiyama-nivâraṇaṁ | maṇḍaḷika-ghaṭa-sarppa | rûpa-Kandarppa | Kaustubhâbharaṇa-smaraṇa-pariṇatântaḥkaraṇa | vikramâbharaṇa | Taḷakâḍu-goṇḍa-gaṇḍa | kadana-prachaṇḍa | Cheṅgiri-mataṅgajâri-sarabha | Âdi-râja-sannibha | Vâsantikâ-dêvî-labdha-vara-prasâdaṁ | mṛigamadâmôdaṁ | nâmâdi-samasta-pra[śa]sti-sahitaṁ | śrîman-mahâ-maṇḍaḷêśvara | Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavâse-Hânuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅga Kaḍamba-Vishṇuvarddhana-Dêvaru Gaṅgavâḍi-tombhattaṟu-sâyiramaṁ Noṇambavâḍi-mûvatt-irchhâsiramaṁ Hânuṅgall-aynûṟumaṁ dushṭa-nigraha-śishṭa-pratipâḷanadin âḷuttuṁ sukha-saṅkathâ-vinôdadiṁ vijaya-râjyaṁ geyyuttam ire | svasti samasta-kâlâtîta-Śaka-variśa 1023 Vikrama-saṁvatsara | *ippatt-eraḍaneyâ Yuva-saṁvatsara | svasti samasta-mahâ-prabhu-Châva-Gâvuṇḍaṁ Managatûraṁ mâḍi Aḍaḷagaṭṭavaṁ kaṭṭisi Châvêsvara-dêvara pratishṭheyaṁ mâḍi dharmma(ś)-chittan âgi hôd-iṁ-baḷika || svasti śrîman-mahâ-prabhu-Saṅka-Gâvuṇḍanuṁ Chaṭṭa-Gâvuṇḍanuṁ Managatûraṁ mâḍi dharmma(ś)-chittar âgi â-Chaṭṭa-Gâvuṇḍa | Châvêsvara-dêvara dêvâlyavaṁ geysi kaḷasa-nirbbâṇa-mâḍi â-dharmmavaṁ pratipâḷisi | pûrvva-mariyâdeyim biṭṭa datti | svasti śrîman-mahâ-guṇa-sampunya baḍagi-Chikkôjana maga Masaṇôjaṁ Chikkêsvara-dêvara pratishṭheyaṁ mâḍi dharmma(ś)-chittan âgi | Châvêsvara-dêvarige aṅga-bhôgakkaṁ snâna-nivêdyakaṁ nandâ-dîvigegaṁ biṭṭa datti | (here follow details of gift) int î-stânavaṁ hôma-nêma-japa-samâdhi-sîla-guṇa-sampannar appa Karttâra-jîyara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi koṭṭaru || Pâlguṇa-suddha-pañchamî-Sômavâra-vyatîpâta-uttarâyaṇa-saṅkramaṇaḍal int î-dharmmavaṁ salisidaṁ (usual final phrases and verse) Châvêsvara-dêvara nandâ-dîvigegaṁ biṭṭa ettu gâṇa | hiriyakeṟeya keḷage gauḍugaḷige koḍaṅgi gadde salage 12 gavuḍugaṭṭa 2 || *svayaṁ beddalu mattaru 15 int î-śâsanava bareda sênabhôva-Kâḷimayya || baredaṁ Mârôja maṅgaḷa maha śrî ||

35

At Beṇḍekere (same hobli), on a stone in front of the Siddhêśvara temple.

svasti śrîman-mahâ-ma[ṇḍa]ḷêsvaraṁ Taḷakâḍu-go[ṇḍa]-gaṇḍa pratâpa-Hoysaṇa-Vîra-Ballâḷu-Dêvaru Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadalu râjyaṁ geyut ire || Sa[ka]-varsha 1114 Paridhâvi-saṁvatsarada Jêshṭa-suddha-pañchamî-Âdityavâradalu Beṇḍiyakeṟeya oḍêra Bêcheya-Nâ[ya]ka huliyan iṟidu Śiva-lôka.......âtana maga Vaḍaleya-Nâyaka parôksha-vineyamaṁ mâḍida...

36

In the same place.

svasti śrîman-mahâ-maṇḍalêśvaraṁ Taḷakâḍu-goṇḍa-gaṇḍa pratâpa-chakravartti Ho[y]saṇa-śrî-Vîra-Nârasiṅga-Dêv-arsara magaṁ.....Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire

*So in the original.

Saka-varusada 1153 neya Khara-saṁva .... šrîmad-anâdiy-agrahâra ....Beṇḍeyakeṟeya Bile-Seṭṭiya maga...........lu kondu.......Šiva-lôka-prâptan âda âtana aṇṇa Bala...Seṭṭigaḷu ettisida vîra-galu maṅgaḷa maha šrî ‖

37

On a stone near the garuḍa-kambha in front of the same temple.

Yuva-saṁvatsarada Phâlguṇa-šu-1 lu šrî-vîra-pratâpa...svayambhu-šrî[ma]l-Liṅga-chakravartti šrî-Mallikârjjuna-dêvara divya-šrî-pâda-padmârâdhakar âda šrî-Bhikshavatti-ayanavaru Beṇḍekereya Šivasta[ḷa]gaḷige gaṇachârada haṇa-kâsanu mundal âru taḷal âgadu .....

38

On a stone in the garbhâṅkaṇa of the same temple.

namas tuṅga etc. ‖
svasti šrîy-irpp-uttama- |
vâstu jaya-šrîya vilasitâvâsaṁ lô- |
ka-stutye yašô-vaniteya |
vistâra-stânam eseva Hoysaḷa-vaṁšaṁ ‖

â-Hoysaḷa-vaṁšadoḷ udayisida Vinayâditya-putran app Eṟeyaṅga-nṛipa(na)ṅgam Êchala-Dêvigaṁ puṭṭida Ballâḷa-Vishṇu-*Vijayâditya(ṁ|)r emba mûvaroḷ Vishṇu-nṛipana vikramav entene ‖

munisind aruṇate kaḍe-gaṇg |
inis odave virôdhi-narapa-saptâṅgaṁ Vi- |
shṇu-nṛipâḷaṅg appuvu nôḍ |
anupamam avan-aḷaviy itarar-aḷaviye jagadoḷ |
budha-lôkâšrayan emba târkshya-rathan emb abjâyatâkshaṁ dal em- |
ba dharâ-dhârakan emba bhôga-yutan emb udyad-balânvîtan em- |
ba dharitrî-varan emba lôka (ikya)-nutan emb i-permmeyiṁ nôḍe Vi- |
shṇu-dharêšaṁ sale Vishṇuvol sogayipaṁ Lakshmî-manô-vallabhaṁ ‖
[â-Vishṇu-bhûpanoḷ mâ-] |
dêvitvaṁ bettu pettaḷ uttame Lakshmâ- |
Dêvi Narasiṁha-Dêvôrvî- |
varanan anûna-puṇyavati vasumatiyoḷ ‖
kadanadoḷ ânt arâtigaḷa dantiya dantaman otti kiḷtu tad- |
biduvane poyye poḷdu poṟapoṇme sa-raktaka-mauktikaṅgaḷ â- |
padadoḷ avaṁ jayâṅganege (hârama)hâraman oppire †nôḷpen empoḍ âr |
kkadanadoḷ amp idirchchuv adaṭar ‡jjaraḷ â-Narasiṁha-bhûpanaṁ ‖
kadanadoḷ idirchchid adaṭara |
mada-radaniya biduvinalli naṭṭa saral bâ- |

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* Read *Udayâdityar.* † Read *mâḷpan endoḍ.* ‡ Read *jjagadoḷ.*

lada modaloḷ uchchalisuv ond ।
adaṭava nṛipa-Nârasiṁha-Dêvaṅge nijaṁ ॥
â-Narasiṁha-nṛipaṅgaṁ ।
mânini mâdêvi *svadêv Êchalegaṁ la- ।
kshmî-niḷeyan âgi Ballâ- ।
ḷa-nṛipâḷaṁ puṭṭidaṁ dharâdhara-dhairyyaṁ ॥
munisiṁ Ballâḷa-bhûpaṁ kiḷe poḷev-asiyaṁ kîḷpaḍ anyâvanî-pâ- ।
la-nikâyaṁ sthânadin[daṁ] jaḍiye naḍuguguṁ bhîtiyiṁ । †
anupama-raṇa-nistâraka- ।
n anûna-šakty-anvitaṁ vichâra-kshaman em- ।
ba negaḷteyinde Ballâ-
ḷa-nṛipâḷaṁ Kârttikêyan-ant oppippaṁ ॥

svasti samasta-bhuvanâšrayaṁ šrî-pṛithivî-vallabhaṁ mahârâjâdhirâja paramê-švaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi maleparoḷ gaṇḍa kadana-prachaṇḍan a-sahâya-šûran niššaṅka šrî-mat-pratâpa-chakravartti Hoysaḷa-šrî-Vîra-Ballâḷu-Dêvaru Dôrasamudrada ne-levîḍinalu dushṭa-nigraha-šishṭa-pratipâḷakav âgi rakshisutaṁ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire ॥

tuṟigida nandanaṁ pariva kâlve kaḍalg ive tôḍ enippa per- ।
ggeṟe baḷasirdda pervveḷasu sandaṇi-vetta janaṁ viḷâsadiṁ ।
meṟev amarâlayaṁ bahu-gṛihaṅgaḷa sump ivaṟinde chelvu kaṇ- ।
deṟadavol î-jagakke Jayagoṇḍapuraṁ nišadaṁ virâjikuṁ ॥
sakaḷa-vyâkaraṇârttha-šâstra-sad-aḷaṅkâraugha-paurâṇa-nâ- ।
ṭaka-kâvya-smṛiti-tarkka-jôyisa-lasad-vêdânta-siddhânta-lau- ।
kika-mîmâṁsa-nirukta-kalpa-vidhi-šikshâkhyâdi-chaushashṭi-di- ।
vya-kaḷôktar Jayagoṇḍa-nûtana-pura(ṁ)-šrî-vipra-vidyâdharar ॥
an-upamar a-tarkyar an-aghar ।
vinîtar a-pratimar (an)ûrjjita-san-mârggar ।
vinayâḍhyaru vêdâḍhyar ।
vinutar Jayagoṇḍapurada vipra-vararkkaḷ ॥
Baliyuṁ Râghavanuṁ negaḷda-Khachala-kshmâpâḷanuṁ Karṇṇanuṁ ।
Kali-kâlôda..vol sogayipar šishṭêshṭa-kalpadrumar ।
kali-Dummaṁ Kali-kâla-Kâman a-bhayaṁ šri-Nâga-Dêvaṁ mahî- ।
taḷa-sêbyaṁ Hari-Dêvan udgha-guṇa-yuktaṁ Ballugaṁ dhâtriyoḷ ॥
hṛidaya-kaḷaṅkan allada jaṭâtma..n allada šîtarochiy em- ।
budu guru-gôtra-šatruv aṇav allada kaušikan allad Indran em- ।
buḍu viparîtan allada Kujaṁ....n allada kalpa-vṛikshan em- ।
budu vibudhâsrayaika-nidhiyaṁ dhare Dummana Nâga-Dêvanaṁ ॥
vara-siddhânta-Guru-prabhaṁ guṇa-yutaṁ Dâsâṅkan âtaṅge sâ- ।
ḍaradiṁ ‡huṭṭiri Š[a]iva-bhakti-nivar dDêvayya Tippayya saun- ।

* Read *sâdhviy*. † Two lines are wanting. ‡ So in the original.

dara Mâraiyya. .yânvitaṁ Hariharaṁ śrî-Chirddi-Râjaṁ sadâ- |
guru-dêva-dvija-vandana-pramuditar mmânônnatar. .nigaḷ ||
(here follow details of gift) Bâvi-seṭṭiya maga Nani-seṭṭi Siddhêśvara-dêvara nandâ-dîvige ko ga 1 âtana tamma Sô. . .seṭṭi koṭṭa 1
Khara-saṁvatsara-Âsvîja-bahuḷa 1 Va hiriya-Beṭṭa-jîyann tanna makkaḷugaḷu Siddhayya-Âltayaṁ. .geyuṁ-Bayichayyaṅgeyuṁ bhûmiya vibhâgasida kramav entendaḍe | Siddhayyan-Âltayyaṅgeyuṁ bhâga 2 Baychayyaṅge bhâge 1 (here follow details of further gift)

39

At Kuruvaṅka (same hobli), on a stone in the raṅga-maṇṭapa of the Îśvara temple.

namas tuṅga etc. ||
svasti śrîy-irpp-uttama- |
vâstu jaya-śrîya vilasitâvâsaṁ lô- |
ka-stutye yaśô-vaniteya |
vistâra-sthânav esava Hoysaṇa-vaṁśaṁ ||
â-Hoysaḷa-vaṁśadoḷ udaysida Vinayâditya-putran app Eṟeyaṅga-nṛipaṅgav Êchala-Dêvigaṁ puṭṭida Vishṇu-nṛipan â-Vishṇu-nṛipana vikramam entendaḍe ||
hari-sandôha-virâjitaṁ vividha-padmâlaṅkṛitaṁ haṁsa-sañ- |
charaṇa-prauḍa udâtta-vikrama-guṇôdyat-puṇḍarîkâṅka(ṁ) saun- |
darav âgirppudaṟinde padma-vanad andaṁ bhâvisal Vishṇu-bhû- |
varar irpp-â-puramuṁ surêndra-puramuṁ vidviṭ-purâṇîkamuṁ ||
ina-têjan Indirâ-vara- |
n Inaja-samôdâran Indra-nibha-vibhavan iḷâ- |
jana-vinutan iddha-sat-kî- |
rtti-nidhânaṁ Vishṇu-bhûpan Aṅgaja-rûpaṁ ||
â-Vishṇu-bhûpanoḷ mâ- |
dêvitvaṁ bettu pettaḷ uttame Lakmâ- |
Dêvi Narasiṁha-Dêvô- |
rvîvaran anûna-puṇyavati vasumatiyoḷ ||
madavad-arâti-bhûmipara dantiya dantaman otti kiḷtu tad- |
biduvane poyye poḷdu poṟapoṇme sa-raktaka-mauktikaṅgaḷ â- |
padadoḷ avaṁ jayâṅganege hâraman oppire mârppan endoḍ âr |
kkadanadoḷ ânt idirchchuv adaṭar jjagadoḷ Narasiṁha-bhûpanaṁ ||
â-Narasiṁha-nṛipaṅgaṁ |
mânini mâdêvi sâdhviy Êchalegaṁ la- |
kshmî-niḷayan âgi Ballâ- |
ḷa-nṛipâḷaṁ puṭṭidaṁ dharâdhara-dhairyyaṁ ||
Phaṇinâthaṁ pâṭi bhôgakk Amarapati samaṁ rûpa-sampattig Abjê- |
kshaṇan udyad-vikramâḍambarake dore Mahêśaṁ nijâjñâ-viśêśakk |
eṇe dhîrôdâtta-chittakk amama sari Daśâsyâri dânakke mattaṁ |
toṇe Karṇṇaṁ tân enalk î-vasudheyoḷ esedaṁ Vîra-Ballâḷa-bhûpaṁ ||

anupama-raṇa-nistâraka- ।
n anûna-satvânvitaṁ vichâra-kshaman em- ।
ba negaḷteyinde Ballâ- ।
ḷa-nṛipâḷâṁ Kârttikêyan-ant oppirppaṁ ॥
iḷe šuddha-sphaṭikôpaḷa-sthagitav âšâ-maṇḍaḷaṁ dig-vadhû- ।
kuḷa-vêṇî-kusumôpahâra-rachitaṁ nâkaṁ niḷimpêša-nir- ।
mmaḷa-šuṇḍâḷa-rada-prabhâ-dhavaḷitaṁ târâ-pathaṁ târakô- ।
jvaḷitaṁ tân ene korbbi parbbitu jasaṁ Ballâḷa-bhûpâḷana ॥

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi vinamad-ahita-mahipa-chûḍâmaṇi-nûtna-ratna-rašmi-jâḷa-jaṭiḷita-nakha-kiraṇaṁ chatus-samaya-samuddharaṇaṁ kadanadoḷ adirad idirchchid adaṭaran adaṭ aleva Purandara-nandanaṁ sakala-jana-manô-nandanaṁ Taḷakâḍu-Koṅgu-Ṇaṅgali-Gaṅ[ga]vâḍi-Noṇambavâḍi-Banavase-Halasige-Huligeṟe-Hânuṅgal-Uchchaṅgi-goṇḍa bhuja-baḷa Vî[ra]-Gaṅgan a-sahâya-šauryya Šanivâra-siddhi Giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvar Dôra-samudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttaṁ ire ॥ tadî-ya-pâda-padmôpajîvigaḷ appa Mahâdêv-arasanu Kaḷu-Malleyana nâlvattu-mânisa-ekkaṭigara permme yentene ॥

*esuvar-âdityan emb î- ।
pesariṁ jasam eseye negaḷda kaṇṇambinavaṁ ।
visasana-dhîraṁ Hoysaḷa- ।
vasudhîšana nachchin-âḷu Mahâdêv-arasaṁ ॥
patiyuṁ paḍeyuṁ guṇamaṁ ।
satataṁ varṇṇippa teṟade naḍav î-prâgal- ।
bhyatey aṅgarakka-vaḍey-adhi- ।
patiy unnata-Kaḷuva-Malleyaṅg adu sâjaṁ ॥
dhuradoḷ idirchchida pagevara- ।
n uravaṇiyiṁ gelva takku ripugaḷ[a] kûṭiḷô- ।
tkaramaṁ negaḷchi patiy-aṅ- ।
ga-raksheyaṁ mâḷpud aṅgarakkege n[a]ijaṁ ॥
uravaṇisi nûṅki Hoysaḷa- ।
dharaṇîšaṁ mechche pagevaraṁ gelv adaṭ î- ।
dhareyoḷ sale yekkaṭig-aṅ- ।
ga-rakshakar nnâlpadimbaroḷ šôbhisuguṁ ॥
vasudhâ-maṇḍanav âgire ।
Visaruhabhavan oldu tâne mâḍidan enal î- ।
vasumatiyoḷ Kuṟuvakkam ad ên ।
asadaḷadind esevutirppud êṁ kautukamô ॥
nirmmaḷar î-Kuṟuvakkakk ।
ormmeyuv anvayada mûligar sâvantaṁ ।

* So in the original.

Barmmeya-Nâyakanuṁ guṇa- ।
k ârmmaṁ sâvanta-Masaṇayanum esadirppar ॥
â-Kuṟuvakkada gauṇḍaṁ ।
lôkôttaman amaḷa-kîrtti-yutan adhika-guṇakk ।
âkaram ene negaḷdaṁ mahi- ।
mâkaran Eṟeyamma-gauṇḍan urvvî-taḷadoḷ ॥

svasti samasta-guṇa-sampannar appa Kuṟuvakkada samasta-prajegaḷiṁ ॥

vinaya-nidhânaṁ dharmmakk ।
anukûlaṁ satya-vâkyan amaḷa-charitraṁ ।
vinutaṁ Mudd-arasaṁ saj- ।
janan î-Kuṟuvakkad ondu gauṇḍike vaḍedaṁ ॥

int î-samasta-prajegaḷ[g]e tâyi-tandey âgirppa sênabôva-Biṭṭiyaṇṇan-anvayav ent ene ॥

jananiye Mâchaley oḍey-Âṇ- ।
ḍane janakaṁ Kumaran anujan avaraje Pôcha- ।
vve nutâṅgi Hariyaṇaṁ mai- ।
dunan ene Biṭṭeyaṇaṁ dhanyan î-vasumatiyoḷ ॥
pirid enipa bhaktiyindaṁ ।
vara-guṇi Mallaveya vallabhaṁ Biṭṭayyaṁ ।
paramârâdhyaṁ Bîrê- ।
švaramaṁ priyadiṁ pratishṭheyaṁ mâḍisidaṁ ॥
jana-vinute Dâsiyakkane ।
tanage sahôdariye Bîri-Seṭṭiye bhâvaṁ ।
vinutan ene Biṭṭeyaṁ saj- ।
janan î-Bîrêšvarâlayaman ettisidaṁ ॥

svasti šrî Saka-varsha 1107 neya Visvâvasu-saṁvatsarada Paushyad amâvâsye-Sômavâra-vyatîpâta-saṅkramaṇad-andu šrî-Bîrêšvara-dêvara nitya-nivêdyakkaṁ nandâ-dîvigegaṁ jîrṇṇôddhârakkaṁ pûjâri-parichârakar-âhâra-dânakkav endu samasta-prajegaḷa sannidhânadalu Mahadêv-arasanuṁ Kaḷuva-Malleyaṇ oḷagâda nâlvattu-manushya-ekkaṭiga-aṅga-rakkaruṁ Trailôkyašaktigaḷa dîkshâputraṁ Lôkâbharaṇa-Paṇḍitara kâla karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift and usual final phrases and verses)

40

At Kaṇikaṭṭe (Kaṇikaṭṭe hobli), on a stone near the Siṁhanâthêšvara temple.

namas tuṅga etc. ॥

šrî-Mahâdêvâya namaḥ ॥

kêḷa vasanta-bâḷa-sahakârada taṇ-neḷal âšritâḷige â- ।
bhîḷa-layâhi-nishṭura-phaṇaughada mey-neḷal uddhatârig un- ।

mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa bâḷa neḷal âdudu dhâtrig vajra-pañjaraṁ ||
sura-bhûruhad esev aṅkura |
dhareg ogedud enalke Nârasiṁha-nṛipâḷaṁ |
vara-vadhu-Lakshmâmbikegaṁ |
parama-guṇâmbudhigav agra-sutan ene negaḷdaṁ ||
paṭṭada satiy Êchale tâṁ |
neṭṭane Narasiṁhan-arasiy âkeya basuṟoḷ |
puṭṭida Ballu-nṛipâḷaka |
neṭṭane guṇa-niḷaya vîra-Vikrama-têjaṁ ||

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêsvaraṁ parama-bhaṭṭârakaṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Vâsantikâ-dêviya labdha-vara-prasâdaṁ a-višrânta-vidyâ-vinôdaṁ râja-sarvvajñaṁ malerâja-râjaṁ malaparoḷ gaṇḍa Yâdava-Nârâyaṇa Dvârâvatî-pura-varâdhîsvaraṁ apûrvva-rûpa-Kandarppa Chôḷa-Mâḷava-Gûrjjara-bhaya-jvara saptama-Vishṇuvardhana pratâpa-chakravartti bhuja-baḷa-Vîra-Ballâḷa-Dêvaru sakala-mahî-maṇḍaḷamaṁ dushṭa-nigraha-sishṭa-pratipâlanaṁ geyu[tta] Haḷḷavûrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam ire tat-pâda-padmôpajîvi || svasti šrîmatu Hoysaḷa-Vîra-Ballâḷa-Dêvana sarvvâṅga-lakshmiy appa piriy-arasi Vumâ-Dêviyara mahimônnatiy entendaḍe ||

Ballâḷana bala-bhujadoḷu |
ballidaḷ â-vîra-lakshmi nelesuva-teṟadiṁ |
Ballâḷana vâmâṅgada |
vallabhe Uma-Dêviy î-dharitriyoḷ pesar-vaḍedaḷ ||
tîvida ḳhennan appa keṟe voppuva kâta koṅgu suttaluṁ |
šrî-vana-lakshmi kaṇ-deṟadavol beḷadirdda su-gandha-šâḷiyind |
î-vasudhâ-taḷâgradoḷu ramyam enal Kaḷikaṭṭi-nâḍeyuṁ |
dêva-gṛihaṅgaḷind esedu sôbhisut irddudu nôrppaḍ ûrggaḷoḷ ||

svasti samasta-vastu-guṇa-sampannaruṁ sakaḷa-sâhitya-sarvvajñaruṁ dâna-dharmma-purušârtha-parôpakâra-nidhi-nidhânaruṁ Šiva-dharmma-nirmmaḷa-ruṁ saraṇâgata-vajra-pañjararum appa Magare-mûnûṟakaṁ modala bâḍ âda Kaḷikatteya samasta-praje-gâvuṇḍugaḷuṁ jagatiya kottaḷiyuṁ jeḍa-gottaḷiyuṁ samasta-prajegaḷ irddu šrîmatu piriy-arasi paṭṭada mahâ-dêviyar appa Umâ-Dêviyara râjya-samuddharaṇanuṁ appa šrîman-mahâ-pradhânaṁ Kumâra-Paṇḍitayya-daṇṇâyakara maga Hodeya-Biṭṭayyaṅge mûla-sthâna Kali-dêvara dêvâlyadiṁ baḍagalu kanne-geṟeyaṁ kaṭṭisi tanna hesaralu ûraṁ mâḍid-allige â-chandrârkka-târaṁ-baraṁ saluvant âgi koṭṭa umbaḷi Saka-variša 1131 neya Vibhava-saṁvatsarada Pushya-ba 1 Bṛihavârad andu keṟe-goḍagige biṭṭa gadde Biṭṭayyana makkaḷu-makkaḷu-tanakkaṁ saluvant âgi â-Biṭṭisamudrada keṟeya hinde Jiḍḍana huṇiseyindaṁ baḍagalu Bovitiya-koḷadiṁ teṅkalu (here follow details of gift and usual final phrases and verse) int î-šâsana-maryyâdeyaṁ aṟiyuttaṁ

matt âvanânuv orvva kashṭa-dushṭarige habbisi-koṭṭu-upêkshisi nôḍutirdda mahâ-pâtakarige Gaṅge-Vâraṇâsiya taḍiyalu tanna tâyuvaṁ tandeyaṁ tanna kayyalu konda brahmatiyalu hôharu Siṅgêšvara-dêvara binna-mâḍida-pâpadali hôharu ‖ î-šâsanavaṁ baredaṁ mûlastânada Kali-dêvara sthâna-pati sênabhôva-Mâdayya ‖ ....toṇṭalu keṟeya hinde gadde sa 1 ko 10

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In the same place.

šri namas tuṅga etc. ‖

Gaṇapatyâya namaḥ ‖

Pradyumna-visika-dûraru ।
Pradyumnârâti-charaṇa-sarasija-bhṛiṅgar ।
pradyôtana-sama-têjaru ।
vidyâ-niḷeyaru ša.........munipar ‖

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ । Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Hoysaḷa-Bitti-Dêvar gGaṅgavâḍi-tombhatt-aṟu-sâsiramumaṁ dushṭa-nigraha-šishṭa-pratipâḷanadiṁ Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmanta jaya-lakshmî-kânta......gaṇḍa..yaka-nâmânvaya-kuḷa-pradîpa sauryya-pratâpa šrîman-Noḷa....dêva-pâdârâdhaka para-baḷa-sâdhakaṁ Sâradâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôdaṁ....ra-kuḷišaṁ kuḷiša......paḷibara gaṇḍa nîti-Châṇâkyan êka-vâkyaṁ vairi-manô-bhaṅgan ayyana siṅghaṁ manneya.....nâmâdi-samasta-prasasti-sahitaṁ šrîman-mahâ-sâmantan Arasiyakeṟeyâ Siṅgarasa Magare-mûnûṟaṟa modala bâḍa Kaḷikaṭṭiyaṁ paḍadu sarvva-bâdhâ-parihâramâge âḷuttam irddu Saka-varsha 1051 neya Saumya-saṁvatsarada Pusya-mâsadand uttarâyaṇa-saṅkrântiyu byatîpâtamum kûḍidandu Siṅgêšvara-dêvara pratishṭheyaṁ mâḍi dêvar-aṅga-bhôga-nivêdyakkaṁ tapôdhanara âhâra-dânakkaṁ vidyâ-dânakkan Arasiyakeṟeyaṁ Naishṭika-matad âchâryyaru.....r appa Parêšvara-Paṇḍitara sisyar appa Kriyâšakti-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi hiriya-keṟeya kiṟiya tumbina modal-êriya bayalalu biṭṭa gadde khaṇḍa.....dêguladiṁ teṅkalu biṭṭa berddale mattar eraḍu (usual final phrases and verse)

Chenegaṅgav âtma-sajjanam ।
enisuva Sôvabbege dharitrî-taḷadoḷu ।
vananidhiya sippin oḷa.. ।
n anupana-mauktikame puṭṭuv andadin ogedaṁ ‖

kûrâḷu subaga kula-vadhu ।
vârija-mukhi Mâdikabbege puṭṭidan î- ।
dhâriṇige kalpa-vṛikshan u- ।
dâra-guṇaṁ Mârasiṅgan âhava-dhîraṁ ‖

dhîram Noḷamba-Gauṇḍan u- ।
dâra-guṇam sale Bimmikabbegaṁ sakaḷa-guṇâ- ।
dhâran ene Bhûpan udayisi ।
dhâruṇiyalu negaḷdan alte kâyvara gaṇḍaṁ ॥
Bûvaṅgaṁ tat-kula-vadhu ।
Sôvabbegam udita-kîrtti puṭṭuva ṭeradind ।
î-vasudheyoḷ avatarisida ।
Kâva-nṛipaṁ Puṇusegâṅkan ene pogaḷadar âr ॥
kaṭṭâḷ-Puṇusega-kula-vadhu ।
Chaṭṭabbegam eṇṭu-nûṟakk adhipatiy âgal ।
puṭṭida Kuṇigilu-nâḷkaṁ ।
neṭṭane sâmanta-Siṅgan urvvî-taḷadoḷ ॥

šrîmatu Kriyâsakti-Paṇḍitaru Siṅgêšvara-dêvara sthâna-patiya magaṁ Râma-Dêvara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi koṭṭaru mattaṁ chikka-tumbi-nali gadde sa 2 Aḍuvageṟeyali Paṇḍitayya biṭṭa gadde sa 1......

42

At the same village, on a stone near the Saṅkôle-Basavaṇṇa temple.

namas tuṅga etc. ॥

Šivâya namaḥ । .....svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷê-svaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malerâja-râja..................Gaṅgaṁ Hoysaḷa............ ....Dôrasamudrada-nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire ॥ tat-pâda-padmôpajîvi ॥ svasti samasta-guṇa-sampanna nuḍidu matt enna...pisuṇara gaṇḍa......vîra-lakshmî-kânta ari-taṭṭa-Bhairava.......gaṇikâ-manôjaṁ Nârasiṅga-Dêvana pâdârâdhakaṁ para-baḷa-sâdhakaṁ......šrîman-mahâ-pradhânaṁ sênâdhipati hiriya......... Ballaiyaṅgaḷu Choḷa-Chêra-Pâṇḍyan-Iruṅgoḷa..........samasta-pura-bhûmipâḷakaran otti sukhaṁ râjyaṁ geyyuttam ire ॥ tat-pâdârâdhakaṁ ॥ svasti samasta-prasasti-sahitaṁ sitagara gaṇḍa....baḍiva hageyaṁ beṅkoḷuva sâhitya-niḷayar appa šrîmanu mahâ-sâmanta Kechchhana Mâcheya-Nâyakana magaṁ šrîmatu sâmanta-ghasaṇi Mahadêva-Nâyakaṁ Magare-mû[nû]ṟakaṁ modala-bâḍa Kaḷikaṭṭiyaṁ paḍedu sarvva-bâdhâ-parihâradinde âḷuttam irddu Saka-varsha *1077 neya Bahudhânya-saṁvatsarada Chaitra-suddha uttarâyaṇa-saṅkrânti-vyatîpâta-pañchamî-Sômavârad andu Bammôjanuṁ Mâchôjanuṁ Kammaṭêšvara-dêvara liṅga-pratishṭheyaṁ mâḍi Kâḷâmukha-dîkshitara šrî-matu Jagatêšvara-Paṇḍitara kâlaṁ kachchi dhârâ-pûrvvakaṁ mâḍi koṭṭaru šrîmat-sâvanta-ghasaṇi-Mahâdêva-Nâyakaṁ šrîmatu Kammaṭêšvara-dêvara nivêdyakaṁ nandâdîvigegaṁ tapôdhanar-ahâra-dânakkam endu biṭṭa gadde

* So in the original.

hi[ri]ya-ke̱reya ke̱lage mâvina-ku̱rudalli 300 kamba beddale ûriṁ teṅkalu âlada mû[ḍa]luṁ teṅkaluṁ mattaru ondu (usual final phrases and verse) namaš Šivâya namaḥ

44

On a stone south of the same temple.

namas tuṅga etc. ||

.........svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ.................samyaktva-chûḍâmaṇi.......... ....samasta-râja-baḷa-jaḷadhi-baḍavânaḷa....jana-dâvânaḷa Nârasiṁha-nṛipâḷa-pâda.............Manneya-Nâyaka-sâmantâdhipati.... ......sudhâkara | nija-kulâbja....na-divâkara | tata-vitata-ghana......... vâdya-vâdana | laghu-hâsa-kâma................................ | chhandô'laṅkâra-nâṭya-kâvya-nâṭaka-nâṭikâ.... ..sâhitya...........kastûri-kâmôda | nija-taḷa-prahâra-chûrṇṇita................tûḷa sâmanta-mastaka-sûla...........hṛidaya nîti.........pura-varâdhîšvara...........Maḍana-Mahêšvara.....gambhîra Ṅoḷamba...............................

45

On the back of the Pârvati image lying near the same temple.

....samadhigata-pañcha-mahâ.........pura-varâdhîšvaraṁ.. ....na-vêdaṇḍa maṇḍaḷika........Bîma Kali-kâla-Kâma.......... .....vinôda Vâsantikâ..........prasasti-sahitam........pratâpa-chakra-vartti..........dushṭa-nigraha-šishṭa..........nelevîḍinoḷu.............. pâda-padmôpajîvi..........Siṅgara[sa]n Arasiyake̱reyind ettisi tandu Magaremunnû̱rakkaṁ modala-bâḍada Kaḷikaṭṭiyaṁ paḍedu sarvvâbâdhe-parihâram âgiy âḷuttam ire || â-Siṅgarasanuṁ Kaḷikattiya samasta-prajegaḷuṁ iddu Saka-varisa 1054 keneya Paridhâvi-saṁvatsarada Vaišâkha-su 5 Bṛihavârad andu beṭṭada Kali-dêvara liṅga-pratishṭheyaṁ mâḍi dêvara nivêdya-nandâdîvigegaṁ tapôdhanara âhâra-dânakkaṁ biṭṭa datti hiriya-ke̱reya kalla-tumbina sâla-mâvinali gadde salage mû̱ru ko 11 beddale ûriṁ baḍagalu kâlêriyoḷage mattar ondu mattaṁ Hariyôjanake̱reya hinde mattar ondu yint î-dêvarige biṭṭa dattiyaṁ lôkôttamar appa Beṭṭada-Jîyara mamma Sêkara-Jîyana kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi koṭṭaru (usual final phrases and verse)

46

At the same village, on a stone in a corner of the ruined Bairêdêva temple.

namas tuṅga etc. ||

Yadu-vaṁša........janâsṛitan enalk udayisidaṁ (8 lines effaced) mige guṇaratuna-bhûmi...

udgha-kîrttiy Eṟeyaṅga-nṛipaṅge...................................
Eṟeyaṅga-nṛipâḷa-tiḷaka..
Êchala-Dêvige.................................. ..

............tôḷ-vaḷpinim tâḷdi tann |
udeyaṁ rañjise tanna balp odave........... |
..diśâ-chakraman otti koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ |
modalâdaṁ..................bhûpâḷakaṁ ||

...........Koṅgu-Naṅgali-Virâṭa (3 lines effaced) nṛipâḷaṁ vara-vadhu-Lakshmâmbike (3 lines effaced) Bhânusuta-pratiman emba (2 lines effaced) vaṟeyali Ballâḷa-bhûpaṅge......................svasti-samasta-bhuvanâśrayaṁ śrî-pṛithvî-vallabhaṁ mahârâjâdhirâja......kuḷâmbara-dyumaṇi râya-chûḍâmaṇi Vâsantikâ-dêvî-labdha.............Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma bhuja-baḷa............Dôrasamudrada nelevîḍinoḷu pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi svasti.......Hoysaḷa-Vîra-Ballâḷa-Dêvana chittad-arasi Umâ-Dêviyara..............ballidaḷ â-vîra-lakshmi....suva teṟadiṁ Ballâḷana vâma......dêvara...... vikhyâtaruṁ saraṇâgata-vajra-pañjararuṁ nuḍidante gaṇḍaru....................Purandararuṁ chalakke balu....gaḷuṁ Vîra-Ballâḷa-Dêvana pâdârâdhakarum ivar enisi negaḷda aṟuvattu-mânasa ekkaṭigara kîrtti yent endaḍe ||

kere bana........ |
..........jagati-samûhaṁ |
paṟe.........jagadoḷ |
.........pâdâbja-bhṛiṅgar î-vasumatiyoḷ ||

.....kaṭṭisuvar int î-suvarṇṇa......dêgulaṅgaḷaṁ maṟe-üge kâvar âvarumaṁ saraṇâgata..........pâda-padmôtkara...........nutta dhâtriyoḷu paṟiviḍiv ettud î-jagatiyaṁ sale mechchadar............parôpakârigaḷu Biṭṭi-bôvana maga Siṅga-bôva Duggabbeya Kêtaṇṇana kîrttiy ent endaḍe............ ..nallar satu-kîrtti.....mudadiṁ yamma balaṁ vandi-janakk ene sal-lalita-Siṅga-bôvan....

........naḍuvina |
misupa dharada........abaḷâ-janamaṁ |
Kusumasaran-ante...v-â- |
gisuva Duggaḷeya Kêtayaṁ sâhityaṁ ||

nuḍida nuḍi tâmbra-śâsana |
...........yôginîśvara-bhaktar appa |
.... |
...mâteya Kaḷikaṭṭiy-eseva-jagati-samûhaṁ ||

....bande parôkshadoḷ olad â- |
nandade vibudha........mâteyan aty-âdaradiṁ |
kundade dêva-su-pûjega- |
ḷe........sale mâḍuvante rûḍhige nôntaṁ ||

svasti samasta-prašasti-sahitaṁ sitagara gaṇḍaṁ doḍḍ-aṅka-baḍiva hageya beṅkoḷvaṁ sâmanta....rûpa-Kandarppa vandi-jana-kalpa-vṛiksha.... ratnâkara sâhitya-niḷayar appa šrîman-mahâ-sâmanta Kechchana Mâcheya-Nâyaka Magare-mûnûṟakkaṁ modala-bâḍâda Kaḷikaṭṭiyaṁ paḍed âḷuttam irddu Šaka-varusha 1135 neya Šrîmukha-saṁvatsarad andu Chaṭṭa-bôvaṁ â-Nîlêšvara-dêvara liṅga-pratishṭheyaṁ mâḍisi dêvâlyaman ettisi keṟeyaṁ kaṭṭisidaḍe... ....Bôya-Nâyakaruṁ samasta-praje-gâvuṇḍugaḷuṁ jagatî-kottaḷigaḷuṁ šrî-Nîlêšvara-dêvara aṅga-bhôga-raṅga-bhôga-nivêdyakkaṁ nandâ-dîvigegav âgi Lâkuḷâgama-samaya-samuddharaṇar appa Komâra-Siṅgi-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti Niḍugaṭṭada keṟeya haḍuvaṇa kôḍiya gadde sa 3 Umâ-Dêviyaru dhârâ-pûrvvakaṁ mâḍi biṭṭa datti haḷḷadiṁ mûḍa gadde sa 3 dêvara hinde beddale matta...antu sa 6 (usual final phrases and verse)

nuḍid eraḍa-nuḍiyan o.... |
koḍuvaṁ sad-budharge bêḷpudaṁ kramadindaṁ ||
kaḍegaṇisi bandu saraṇ ene |
paḍeva...nure Yîcha-bôva Îšvara-bhakutaṁ ||

47

On the left side of the same stone.

šrî ôṁ namaš Šivâya || šrî-Vijayanarasiṁhapurav âda Kaḷikaṭṭeya nûṟ-ippattu-mahâjanaṅgaḷa šrî-pâdârâdhakar appa jagatiya-kottaḷi Nîlêšvara-dêvara nandâ-dîvigeya bhaṇḍâra-dharmmav ad ent endaḍe | Sarvvajitu-saṁvatsarada Jyêshṭa-šuddha 7 mî Sômavârad andu Arasiyakeṟeya sthaḷada Sadâšiva-Dêvara putra Šivašakti-Dêvaru Kaḷikaṭṭiya sthaḷada Nîlêšvara-dêvara dharmmakke muṅkoṇḍ â-chandrârkka-sthâyiy âgi nandâ-dîvigege koṭṭa pa 5 Nîlêšvara-dêvara sthânika Bamma-Jîyana su-putra šrî-dêvara nandâ-dîvigeya bhaṇḍârakke koṭṭa ga 1 Kaḷikaṭṭiya-puradoḷ oppuva toḷaguva Nîlêša-dêva-nirmmita...ggaḷikeya bâvigeṟeyan......dharmmânvaya-prašastiy ent endaḍe ||

âtana su-putrar..... |
.tadoḷa Masaṇi Kâma Kêtayan embar |
nnûtana-bhaṇḍârada dî- |
pâ....šayaṁ mâḍi dharmmavaṁ muṅkoṇḍar ||

va || mattam â-Masaṇeyanu Kâmeya-Kêteyaru tamm-ârâdhyar appa Šivašakti-Dêvar-upadêšadiṁ tamma sva-hastav âgi koṭṭa dêvara dîvigeya ..ra ga 1 (here follow details of gift with names of donors)

Bâchaṇṇanavaru hêḷida padya ||

jagadoḷag opput irppa Kaḷikaṭṭeyoḷaṁ pesarvetta mânasar |
nnegaḷdaru ratna-mâḷeyoḷag oppuva mâṇikad-ante kûḍe sâ.. |
....ta-têjadiṁ jagate-gottaḷiyoḷ parivêshṭisirddu bhû- |
mige pasa......natiyi Bâcha....tana putra ..yoḷ ||

............Šivašakuti...emba munipaṅgaḷim....šêvise......mâḷva Virupaṁ Masaṇa......kûḍi......kaṇi mâḍuva......vêgadind..ikeṟeg eseyalu mâḍid î-dharmmamaṁ ....sâyaṁ sârvva ......anyarig ešeyalu Nîlêšvaraṁ tâne balla......Bâchaṇṇa barada šâsana.....................

48

At the same village, on a stone near the ruined Gaṇapati temple.

šrî-Mahâdêvâya namaḥ ॥

namas tuṅga etc. ॥
Madanâkâram enalk î- ।
Yadu-vaṁsa-guṇâgraganyan udayaṁ-geydaṁ ।
sad-amaḷa-kîrtti-viḷâsaṁ ।
mudadiṁ bhuvanaika-vîra-Vineyâdityaṁ ॥
Vineyâditya-nṛipâlaṅg ।
anunayadiṁ pempuvetta sati san-nute tâṁ ।
jana-vinute Keḷeyab-arasiya- ।
n anudinadiṁ pogaḷad irppar âr vvasumatiyoḷ ॥
â-dampatige tanûbhava- ।
n âdaṁ Manu-charita vîra-Vikrama-têjaṁ ।
Yâdava-nṛipa-kuḷa-tiḷakaṁ ।
mêdiniyoḷu kâvan îvan î-Eṟeyaṅgaṁ ॥
kaḍu-jiḍḍu nârkkuv â-hâl- ।
gaḍala magaḷu Lakshmi nârttaḍaṁ Gôpâḷaṁ ।
biḍan uchitav emboḷ oppaṁ- ।
baḍed Êchale paduma-gandhi Sirivaṁ Harivaṁ ॥
mûvar ddêvara šaktiye ।
mûvaroḷaṁ tappad entene negaḷdar ttâv ।
indîvara-lôchaneg Êchala- ।
Dêvige Ballâḷa-Vishṇu-Vudayâdityar ॥
modaloḷ Hoysaḷa-râjya-lakshmiy-odavaṁ tôḷ-valpiniṁ tâḷḍi tann ।
udeyaṁ rañjise tanna balp odave tann ârpp êṟe tann âjñe mî- ।
ṟe dišâ-chakraman otti koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ ।
modal âdaṁ Yadu-vaṁša-varddhanakaraṁ šrî-Vishṇu-bhûpâḷakaṁ ॥
Tuḷu-dêšaṁ Chakragoṭṭaṁ Taḷavanapurav Vuchchaṅgi Kôḷâḷav Eluṁ- ।
male Kañchi[....]Koṅg arbbisuva Haḍiya-ghaṭṭaṁ Bayal-nâḍu Nilâ- ।
chaḷa-durggaṁ Râyarâyôttama-puri Teṟeyûr kKôyatûr gGondavâḍi- ।
sthaḷamaṁ bhrû-bhaṅgadiṁ koṇḍ atuḷa-baḷa-bhujâṭôpan î-Vishṇu-bhûpaṁ ।
sura-bhûruhad esev-aṅkura ।
dhareg ogedud enalke Nârasiṅgha-nṛipâḷaṁ ।
vara-vadhu-Lakshmâmbikegaṁ ।
parama-guṇânvitegav agra-sutan ene negaḷdaṁ ॥

visasanadoḷu kiḷtaḍe ninn ।
asi-late vairigaḷa hṛidayadoḷu nâṇṭi taḷir ।
pasarisi bennoḷu baḷevudu ।
posat ond achchari Nṛisiṁha bhâvise jagadoḷ ॥
paṭṭada satiy Êchale tâṁ ।
neṭṭane Narasiṁhan-arasiy âkeya basuroḷ ।
puṭṭida Ballu-nṛipâḷaka ।
neṭṭane guṇa-niḷaya vîra-Vikrama-têjaṁ ॥
Kali-kâla-kshatra-putra-prabaḷatara-durâchâra-sandôhadindaṁ ।
hole hoddal hêsi bêsatt aḷavaḷida mahî-kânteyaṁ rakshisalk â- ।
Jalajâkshaṁ tâne band ant avatarisidavol Vîra-Ballâḷa-bhûpaṁ ।
kula-jâty-âdhâ-. . . .nṛipa-varan udayaṁ-geydan âšcharyya-šauryyaṁ ॥
. . . . .iriy enisi sukhaṁ bâḷge chandrârkka-târaṁ ।
sthira-satvaṁ kshatra-putrâgraṇi vimaḷa-yašaṁ Pâṇḍya-vêdaṇḍa-siṁhaṁ ।
nara-rûpaṁ Hoysaḷêsaṁ Yadu-kuḷa-tiḷakaṁ vîra-saṅgrâma-Râmaṁ ।
nara-vîra-šrî. . . .krama-guṇa-niḷayaṁ Vîra-Ballâḷa-Dêvaṁ ॥

svasti samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍaḷêsvaraṁ । Dvârâvatî-pura-varâdhîšvaraṁ Kâḍava-baḷa-jaḷadhi-baḍavânaḷaṁ dâyâda-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍaṁ gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakaḷa-vandi-bṛinda-san-tarppaṇa-samartha-vitaraṇa-vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mṛiga-madâmôda nâmâdi-prasasti-sahitaṁ šrîmanu mahâ-maṇḍaḷêsvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Uchchaṅgi-Banavâse-Hânuṅgalu-goṇḍa bhuja-bala Vîra-Gaṅgan a-sahâya-sûra Sanivâra-siddhi giri-durgga-malla nissaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-nigraha-sishṭa-pratipâḷanaṁ geydu rakshisuttaṁ Dôrasamudrada nele-vîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tadîya ajja. . . . . Hoysaḷa-Biṭṭi-Dêvana besadiṁ Siṅgarasan Arasiyakeṟeyind ettisi tandu Magaṟe-munnûṟ-oḷagaṇa modala-bâḍâda Kaḷikaṭṭiyaṁ paṭṭaṇamuṁ pâtramaṁ mâḍi-koṇḍidda samasta-jagatiya kottaḷiya mahimônnatiy entendaḍe ॥

saraṇ ene kâva sajjanarge san-muḍadiṁ kared îva yuddham end ।
ire nija-šauryyadiṁ geluva mâr-malevandiran eydi kolva bhâ- ।
suratara-kîrtti-mûrtti-yutar Išvara-bhaktar enutte dhâtriyoḷ ।
karam esedirddud î-jagatiyaṁ sale mechchadar âr dharitriyoḷ ॥
Amarâvati puram enisiye ।
ramaṇîyaṁ baḍedu tôrppa Kaḷikaṭṭiyoḷ âr ।
saman âr enisiye negaḷda ।
kramadiṁ jagatigaḷu mâḷpa dânônnatiyiṁ ॥
kaṭṭisuvar kkeṟe palava. . ।
neṭṭane dhare pogaḷal ettipar Šiva-gṛihamaṁ ।

ottajeyin îva kâvedeg ।
ittala Kalikattiy-eseva jagati-samûhaṁ ॥
Kalikattiya Jagatêšvara- ।
vilasame tâṁ kalasa dhâtri-valayakk enisal ।
bala-yutar app î-jagatiga- ।
l elasi palar nôdal arttiyiṁ mâdisidar ॥
tîvida channan appa kerey oppuva kâta-kavuṅgu suttaluṁ ।
šrî-vana-lakshmi kan-derada-vol beladirdda sugandha-sâliyind ।
î-vasudhâ-talâgradolu ramyam enal Kalikatti-nâdeyuṁ ।
dêva-grihaṅgalind esedu sôbhisut irppudu nôrppad ûrggalol ॥

mattaṁ hiriya-Mâra-bôvaṁ Jagatêsvara-dêvarige besakeyda bhakti-pûrvva-kam ent endade ॥

hinde parôkshadol old â- ।
nandade nere Mâra-bôvan aty-âdaradiṁ ।
sandirdda dêva-pûjeya- ।
n enduṁ saluvantu mâdi pratipâlisidaṁ ॥

svasti šrîmatu dâna-dharmma-purušârtha-parôpakâra-nidhi-nidhânanuṁ (m)-âhârâbhaya-bhaishajya-šâstra-dâna-vinôdanuṁ Hoysala-Vîra-Ballâlu-Dêvana pâdârâdhakanuṁ sameya-nistârakanuṁ Siva-dharmma-nirmmalanum appa šrîmatu hiriya-Bitti-bôvana satu-kîrttiy ent endade ॥

nudida nudi tâmra-šâsana ।
padeda dhanaṁ sadu-budhargg amâtyarol adhikaṁ ।
podaviyole tôrppa sura-taru ।
pademât êṁ Bitti-bôva marevuge kâvaṁ ॥

svasti samasta-vastu-guna-sampannanuṁ sakala-sâhitya-sarvvajñanuṁ sitagara gandanuṁ jagavan andalevanuṁ dodd-aṅka-badivanuṁ sâmanta-gasaniyum appa Kechchahana-Mâcheya-Nâyakan-anugina-putra Mahadêva-Nâyaka Mahadêva-Nâyakana su-putraṁ gôtra-pavitranum appa sâmanta-Sômeya-Nâyakana kîrttiyam pêlvade ॥

katt-idirol ânta su-bhatara ।
nitt-eluvaṁ muridu têdu tilakaman iduvaṁ ।
sutt uripuva ripu-puramaṁ ।
nettane sâmanta-Sôma sitagara gandaṁ ॥

mattaṁ jagad-vikhyâtaruṁ saranâgata-vajra-pañjararuṁ nudidante gandaruṁ sameya-nistârakaruṁ Šiva-pûjâ-Purandararuṁ chalakke balu-dalegaluṁ Vîra-Ballâlu-Dêvana pâdârâdhakaruṁ šrî-Jagatêšvara-dêvara pâda-padma-bhriṅgaruṁ sidila balagam ivar enisi negalda aruvattu-mânasa ekkatigara kîrttiy ent endade ॥

arikeya-bôvar ekkatigar int aruvattu-manussyar urbbiyol ।
bara-sidil-annar îv-edeyol Arkkajan-aggra-sujâtan-annar î- ।
kari-koral-oppuv-Îšvara-sadâ-siva-pâda-padâbja-bhriṅgar end ।
aridu jagat-trayaṁ pogalut-irppudu lîleyin oldu santataṁ ॥

svasti šrîmatu Hoysaḷa-Vîra-Ballâḷu-Dêvana besadiṁ êḷuvare-lakkeya samasta-jagatiya-kottaḷigaḷuṁ Mâra-bôvanuṁ Biṭṭi-bôvanuṁ Kaḷikaṭṭiya samasta-jagati-gaḷuṁ Siva-dharmma-nirmmaḷanuṁ gôtra-pavitranuṁ sameya-nistârakanuṁ šrî-Râmanâtha-dêvara pâdârâdhakanum appa Duggabbeya-Kêtaṇṇa Kalleyan-oḷagâda aṟuvattu-mânasa-ekkaṭigaruṁ Sômeya-Nâyakanuṁ (Kaḷi) Kaḷikaṭṭiya samasta-praje-gâvuṇḍugaḷum irddu Saka-varusha 1051 neya Saumya-saṁvat-sarada Chaitra-suddha-pañchami-Vaḍḍavâra-uttarâyaṇa-saṅkramaṇa-vyatîpâtad andu šrî-Jagatêšvara-dêvara aṅga-bhôga-raṅga-bhôga-naivêdya-nandâ-dîvige-gaṁ maṭhapati-tapôdhanara âhâra-dânakkav âgi svasti yama-niyama-svâ-dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîla-guṇa-sampannaruṁ Kâlâmukha-pratibaddharum appa Nâgarâsi-Paṇḍitara šisya Sivasakti-Dêvaru Sivasakti-Dêvara sisya Kalyâṇasakti-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti hiriya-keṟeya chikka-tumbina naḍu-bayalali gadde salage nâlku mattaṁ modal-êriya teṅkaṇa-kaḍeya gadde salage yeraḍu beddale Niḍugaṭṭada haḍuva-gôḍiyalli mattaru 3 dêvarige naḍeva gâṇa 1 hû-dôṭa 1 mara 1 maduve-yaṁ mâḍidalli madavaḷigeyavaralli ha 1 madavaṇiganalli ha 1 Bannikeṟeyalu beṅgoṇḍa-Mahadêvarana-keṟeya keḷage koṭṭa sa 1 Niḍuvaḷiya hiriya-keṟeya keḷage Hoyseya-Nâyaka koṭṭa gadde sa 1 ‖ samasta-jagatiya-kottaḷige mane-deṟe magga-deṟe koṭṭa . yint ivaru samasta-jagatiya kottaḷi. . . .koṭṭa. . . . . Mâchayaṅge pumbola saluvudu (usual final phrases and verse) Mallikârjjuna-Dêvanu bareda maṅgaḷa ‖

dakshiṇa-Sômana mammaṁ ।
lakkaṇa-kavi Šântinâtha kavi-kuḷa-tiḷakaṁ ।
dâkshiṇya-nidhi guṇâkara ।
sikshâ-guru hêḷid arttiyiṁ šâsanamaṁ ‖

49

On the back of the same stone.

oṁ namaḥ Sivâya ‖ Bhâva-saṁvatsarada Pushya-su 1 Šu-d-andu । šrîmad-anâdiy-agrahâraṁ Vijayanarasiṁhapurav âda Kaḷikaṭṭiya ašêsha-mahâjanaṅgaḷige alliya sthânâchâryya Dêvarâsi-gurugaḷa makkaḷu Biṭṭa-gurugaḷu Jagata-Jîya Chanda-Jîya Saṅka-Jîya Nâga-gurugaḷa maga Lakha-Jîya yint î-ayvaruṁ tammoḷa-ge êkamatyavâgi sva-ruchyâ voḍambaṭṭu šrîman-mahâ-vaḍḍa-vyavahâri-Ponna-chcha-Seṭṭiyaru Huḷiyara-nâḍa-prabhu Chila-Gavuḍa Sâyi-Gavuḍa Honna-Gavuḍa Chavugâve â-vûra prajegaḷu yint ivarugaḷa samakshadalu koṭṭa vôleya kramav entendaḍe Kammaṭêšvara-dêvara sthânada bhûmiyalli hechchu kund uṇṭ endu vivâdisidalli â-sthaḷada prajegaḷûṁ â-Ponnachcha-Seṭṭi-jîyarûṁ â-gavuḍugaḷûṁ Chavuagâveyavarûṁ neradu â-sthaḷava nôḍi anâdi toḍagi dêva-dânav alla yendu tiḷidu nôḍi yidanu nîvu vivâdisuha mariyâde alla endu â-seṭṭiyarûṁ â-gavuḍagaḷûṁ â-vûra prajegaḷûṁ â-Chavugâveyavarûṁ â-sthânikarige hêḷalu â-sthânikaru voḍambaṭṭu vivâdava mâḍevu î-dinaṁ modalâgi tamma ellâ sthâ-naṅgaḷa bhûmiyali anâdi toḍagi nâvu bhôgisuva bhûmi emmadu agrahârav-âdandu toḍagi mahâjanaṅgaḷu bhôgisuva bhûmi mahâjanaṅgaḷadu evagevuṁ

mahâjanaṅgaḷigevuṁ bhûmi-vishayavâgi Haḷḷi-Hiriyûralu kâvaṇa-karav ill endu â-mahâjanaṅgaḷige â-sthânikaru koṭṭa vôle yint appudakke sâkshigaḷu śrîman-mahâ-vaḍḍa-byavahâri Ponnachcha-Seṭṭiyaru Huḷiyeṟa-nâḍa prabhu Chila-Gavuḍa Sâyi-Gavuḍa Honna-Gavuḍa Kaḷikaṭṭiya Chinava-Gavuḍaṁ Pêṭeya Châmeya Paṭṭaṇasâmi Lakhkhi-Seṭṭi Biṭêśvarada Mâda-Jîya Kittanakeṟeya Kalla-Jîya yint ivaṟ ubhayânumatadiṁ bareda sênabôva Dâsaṇṇan-aḷiya Gôpayya yint appudakke â-ayvara sva-hastad oppa *śrî-Jagatêsvara ‖ śrî-Sênêsvara ‖ †śrî-Kallinâtha ‖ śrî-Benaka ‖ śrî-Biṭêsvara | śrî-Mâchêsvara ‖ śrî-Chuṅganâtha Vîtarâga ‖ maṅgaḷa mahâ ‖ śrî śrî-Râma śaraṇu

50

On the right side of the same stone.

svasti samasta-bhuvanâśrayaṁ śrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ para-mêśvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarbbajña-chûḍâmaṇi malerâja-râja malaparoḷu gaṇḍa kadana-prachaṇḍa êkâṅga-vîra a-sahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma Magara-râjya-diśâpaṭṭa Chôḷa-râjya-prati-shṭhâchâryyanum appa Hoysaṇa-Vîra-Nârasiṁha-Dêvaru Dôrasamudrada nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyuttam ire tat-pâda-padma .....Mâvantayya-daṇṇâyakaru Kaḷikaṭṭeya Vijayanarasiṁhapurada nûṟ-ip-pattu-mahâjanaṅgaḷa pâdârâdhakarum appa jagatiya kottaḷigaḷu Jagatêśvara-dêvara nandâ-dîvigege śrîkâryyke mâḍida bhaṇḍâra ‖ Sarvvajitu-saṁvatsarada Âśâḍa-śuddha-paurṇṇamî-Śômavâradandu dêvara bhaṇḍârakke koṭṭa mahâ-puruśaraṁ pêḷvaḍe ‖ (here follow names of donors and details of gift)

51

On the left side of the same stone.

ôṁ namaś Śivâya ‖ Bhâva-saṁvatsarada Pushya-su 1 Śu-d-andu śrîmad-anâdiy-agrahâraṁ Vijayanarasiṁhapurav âda Kaḷikaṭṭey-aśêsha-mahâjanaṅgaḷu alliya sthânâchâryya Dêvarâśi-gurugaḷa makkaḷu Biṭṭa-gurugaḷu Jagati-Jîya Chanda-Jîya Saṅka-Jîya Nâga-gurugaḷa maga Lakha-Jîya yint ivaru mukhyavâgi sthâni-karige koṭṭa vôleya kramav ent endaḍe Kaḷikaṭi-mukhyavâda Haḷḷi-Hiriyûra-sthânaṅgaḷige varushaṁ-prati nibandiyâgi yikkuva ga 5 ge vuppina môḷeya nîr-ottiṅge yiḷihikombadu tamma mânyada Jagatîśvarada sthânakke yiḷihikom-badu antu haṇav aidanuṁ yiḷihikoṇḍu gadyâṇa nâlku haṇav aidanû â-mahâ-janaṅgaḷige â-sthânikaru varushaṁ-prati yikkutta baharu aramaneyalu huṭṭida abanâyav ênu bandadaṁ dêśa-mariyâdeya mâḍuvaru yî-maryyâdeyan oḍambaṭṭu â-mahâjanaṅgaḷu â-sthânikarigê koṭṭa vôle yint appudakke ûra voppa sênabô-va Dâsaṇṇagaḷa voppa Gôpayyana baraha ‖ śrî-‡Harihara ‡maṅgaḷam aha śrî

*Five times repeated. †Thrice repeated. ‡In Nâgarî characters.

52

On a 2nd stone to the south of the same temple.

namas tuṅga etc. ||
.............trivêdî-divya-chakshushê |
šrêyaḥ-prâpti-nimittâya.............. ||

Gâṇâpatyâya namaḥ Sarasvatyai namaḥ || svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvara parama-bha.......Châḷu-kyâbharaṇaṁ šrîmatu Jagadêkamalla Hemmâḍi-râ......dushṭa-nigraha-šishṭa-pratipâḷanadiṁ Kalyâṇa-nele.......râjyaṁ geyyuttam ire || svasti samadhi-gata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvara......Dvârâvatîpura-varâdhîsva-raṁ Yâdava-kuḷâmbara-dyumaṇi.......šrîmatu Tribhuvana-malla Taḷakâḍu-goṇḍa........Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavâse-Hânuṅgalu-goṇḍa.........sâsiramuṁ Noḷaṁbavâḍi-mûvattu-irchchhâsiramuṁ Banavâse-pa-nnirchchhâsiramuṁ Hânuṅgalu-ainûṟumuṁ Huligeṟe-mûnûṟumuṁ.......dushṭa-nigraha-sishṭa-pratipâlanaṁ geydu Baṅkâ[pura].....sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire || tat-pâda-padmôpajîvi....

.... |
....ivana paḍig ill ene sau- |
ryyôdayadiṁ pasarisidaṁ |
....vîra-Vishṇuvarddhana... ||
Halasige Beḷvulam oppuva |
Huligeṟey â-Lo....Herddoṟe-varegaṁ |
kalitanade tagurddu vikrama- |
baladiṁ kaikoṇḍa Vishṇu..maṇḍalamâ ||

ant âtan-agra-tanûjaṁ Vîra-Nârasiṅga-Poysaḷa-Dêvaṁ Gaṅgavâḍi-tombhattaṟu-sâsiramuṁ dushṭa-nigraha-šishṭa-pratipâḷanaṁ geydu Dôrasamudrada nele-vîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire || tat-pâda-padmôpa-jîvi svasti šrîmatu mahâ-pradhâna-sênâdhipati hiriya-heggaḍe-Ballaṇṇaṁ ari-taṭṭa-Bhai.......gôtra-pavitraṁ yâchaka-jana-kalpa-vṛikshaṁ ayyana siṅga bavaṁ gele..bara-gaṇḍa koṇḍara balu-gaṇḍa....mârttaṇḍa gaṇḍa-prachaṇḍa kaligaḷaṅkusa mârkkôla-Bhairava..........mṛigamadâmôda Bitti-Dêvana-kaṭṭid-alagu Nârasiṅga-Dêva........Nârasiṅga-Dêvar-aksha-pâḷaka antu hiriya-heggaḍe Balla......nâḍu mûṟa.....sukaṁ âḷuttam irddu modala bâḍa Kaḷi-kaṭṭi....ya Jagatêsvarada sthâna-pati Šivasakti-Paṇḍitarige uttarâyaṇa-saṅ-krânti-bitîpâta-Sômavâra-bidigeyandu Jagatêšvara-dêvara munde kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi Jagatêšvara-dêvara aṅga-bhôga-nivêdyakkaṁ athiti-abhyâgatara âhâra-dânakkaṁ sarvva-bâdhe-parihâravâgi biṭṭa gadyâṇa 3 hiriya-keṟeya chika-tumbina modal-êriya gadde are-vattalu Magare-veḍaṅgana teṅkal innûṟu-gadde kabina kuvaḷe innûṟu Niḍugaṭṭada haḍuvaṇa kôḍiya modal-êriya beddale mattalu eraḍu || (usual final phrases) Gaṇapatayê namaḥ Prajâpati-

...buḍu 1073 neya ‖ svasti prašasti-sahitar appa šrîmatu jagati........ Jagatêsvara-dêva-aṅga-bhôga-nivêdya-pûje-punaskâravaṁ mâḍutta Jagatêsvara-dêvara stâ............ûrjjitaṁ mâḍikoṇḍ irpparu ‖ maṅgaḷa mahâ šrî šrî ‖ Baḷḷigrâmeya Dâsôjana.....

53

At the same place, on a 3rd stone.

šri । namas tuṅga etc. ‖

Gaṇapatê namaḥ......samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvara Tribhuvana..........bhuja-baḷa-Vîra-Gaṅga-Hoysaṇa-Biṭṭi-Dêvaruṁ........ .....švaraṁ haḍu[va]l Âḷvakhêḍaṁ baḍagalu Herddoṛe-paryyanta dushṭa-nigraha-šishṭa-pratipâḷanadiṁ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tatu........samadhigata-pa[ñcha]-mahâ-šabda mahâ-maṇḍaḷêšvara......ḷaji-dêvi-labdha-vara-prasâdâsâdita......nîḷa-dhvaja-virâjamânaṁ dâna-Kânînaṁ mallaḷi-tûryya.....mârttaṇḍa vijaya-dôr-ddaṇḍa-Phaṇirâja visasa....... yôgak âšara sauryya-pârâyaṇa.....karagasa viraḷa......nâmâdi-samasta-prašasti-sahitaṁ šrîmatu........naḷuvâyayyana tamma Mallarasaru mure ....myaman âḷuttam ire....pura sî......... ....

55

On a stone near the ruined temple to the north of the same village.

namas tuṅga etc. ‖

šrî-Gaṇapatayê namaḥ ‖ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍa-ḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samya-ktva-chûḍâmaṇi šrîmat-Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga šrî-Vishṇuvarddhana-Hoysaḷa-pratâpa-Nârasiṅga-Dêvaru mûḍalu Naṅgali teṅkal Vikramêšvaraṁ haḍuval Âḷvarakhêḍa baḍaga Herddoṛe-paryyantaṁ Gaṅgavâḍi-tombhattaṛu-sâsiramaṁ dushṭa-nigraha-šishṭa-pratipâḷanadiṁ Dôra-samudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ।

dêvô dêva-sadṛiksha-bhôga-niḷayaḥ sampûrṇṇa-lakshmî-dhavô
dêva......pa-râja-râjita-mahîkântâ-priyô'sau babhau ।
....šatru-dharâpati-prakara-kumbhi-brâja-kaṇṭhîravaṁ
dêvaṁ šrî-Narasiṅgha-bhûpa-vijaya-šrîšaṁ praṇûtô bhava ‖

svasti samasta-vividha-sâmanta-lakshmî-viḷâsinî-viḷâsaṁ । bhâḷa-staḷa-luḷita-kastûrikâ-tiḷakâḷaṅkâra-vidagdha-kântâ-sṛiṅgâra-hâraṁ । uddaṇḍa-sâmanta-šuṇḍâḷa । ripu-kalaha-kaḷakaḷâkarṇṇanâvatîrṇṇâgra । vidvishṭa-baḷa-jaḷadhi-tîbra-baḍavânaḷaṁ । ahita-sâmanta-vipina-dâvânaḷa । Nârasiṁha-nṛipâḷa-dak-shiṇa-prašasta-hasta-kaukshêyaka । nirmmaḷa-yašaḥ-kâminî-kamanîya-nâya-

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ka | sitagara gaṇḍa jagavan aṇḍaleva | Huḷiyeṟa-pura-varâdhîsvara | śrî-Gôyi-Dêvan-anvayav ent endaḍe |

sthira-gambhîra-Noḷamban-agra-mahishi-Śrî-Dêviyaṁ tadvishô- |
tkarar ant âgaḷe bandu bandi-viḍiyal tad-vairi-saṅghâtamaṁ |
bharadind eydi taḷa-prahâradoḷe koṇḍ-and ittan â-bhûpan â- |
daradiṁ vîra-taḷa-prahâri-vesaraṁ dhâtrî-taḷaṁ baṇṇisal ||
Châḷuky-Âhavamalla-nṛi- |
pâḷana kaṭakadoḷe kondu doḍḍ-aṅkamumaṁ |
lîleyoḷe paḍedan adaṭaṁ |
pâḷisi doḍḍaṅka-baḍivan emb î-birudaṁ ||

ant âtana magan Âhavamallaṅgaṁ Honnavvegaṁ puṭṭida sâmanta-Bhîman ent endoḍe ||

ati-madakâri-sindhura-ghaṭâḷi-ghaṭôgra-mṛigêndra-Vishṇu-bhû- |
patiya manakke râgav odavutt iral âtana bîḍinalli tâṁ |
sitagara-gaṇḍanaṁ padidu kond adaṭaṁ paḍedaṁ mahîpaniṁ |
sitagara-gaṇḍan emba birudaṁ kali-Bhîman iḷâ-taḷâgradoḷ ||

mattam âtana tanûjaru |

janakaṁ sâmanta-Bhîmaṁ prathita-guṇa-gaṇôdbhâsi tâṁ Chaṭṭiy-akkaṁ |
janani prakhyâta-Mâchaṁ samara-jaya-vadhû-kânta-sâmanta-Chaṭṭaṅg |
anujaṁ sâmanta-Mallâṁ nirupama-su-charitrânvitaṁ Gôyi-Dêvaṁ |
vinuta-śrî-Jaina-mârgga-sthagita-guṇa-kaḷâḷâpan udyat-pratâpaṁ ||

antu sâmanta-Gôyi-Dêva Magara-nâḍu-mûnûṟa modala-vâḍa Kaḷikaṭṭiyaṁ sarvva-bâdhâ-pariharav âgiy âḷuttav ire || Saka-varsha 1066 neya Rudhirôdgâri-saṁvatsarada Vaiśâkha-śuddha-saptami-Bṛihavâra-Pushya-nakshatrad andu || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîla-guṇa-sampannaru mattaṁ śabda-śâstra-Kaumâra-rûpâvatâra vyâkaraṇôttara-śâstrajñaru mattaṁ jyôtisha-śrîkaraṇa-laghu-mânasa-karaṇa-ratnâdi-jyôti-jña tri-kâla-jñaru mattaṁ Śivâgamâbhyâsigaḷu lôkâchâryyaru lôkôttamar appa śishṭa-brâhmaṇaru Âḷvi-Bhaṭṭaru î-Teligêśvara-dêvara pratishṭeyaṁ mâḍi-sidalli sâvanta-Gôyi-Dêvaṁ dêvara aṅga-bhôga-nivêdya brâhmaṇara âhâra-dâna-kkaṁ Âḷvi-Bhaṭṭara kâḷaṁ karchchi dhârâ-pûrvvakaṁ mâḍi dêvarige biṭṭa datti hiriya-keṟeya chikka-tumbina modal-êriya bayalalu biṭṭa gadde khaṇḍugaṁ 1 Aḍuvâgeṟeya hiriya-tumbina modal-êriya bayalalu gadde khaṇḍugaṁ 1 mattam alli Kaḷikaṭṭiya Hoysaḷa-Gauḍana mammaga Sâteya-Nâyaka biṭṭa gadde khaṇḍuga 1 dêvâlyada haḍuvaṇiṁ bara mûḍalu Niṟuṅgala haḍuvaṇa bâyikalu pariyantaṁ biṭṭa beddale mattar onduvaṁ Âḷvi-Bhaṭṭaru tâvu dêvâlyadiṁ mûḍalu honnu koṭṭu tumban ikkisi mêlu makkiya gaddeyaṁ mâḍisi dêvarige biḍisidaru mattaṁ dêvara nandâ-dîvigege Aḍuvageṟey-oḷagaṇa beddale âṟu-nûṟu 600 (usual final phrases) dêvarige telliga-se....kaḷu biṭṭa âya telliga Kêsi-yaṇṇanuṁ Hoṭṭiya Kâḷi-Seṭṭiyuṁ Jagateyanuṁ â-Mâreyanuṁ Âyitaṇṇana Kêtaṇanuṁ Mâchaṇṇana Hiriya-Kâḷeyanuṁ Chikka-Kâḷeyanuṁ Chaṭṭeyanuṁ |

int inibaruṁ dêvara nandâ-dîvigeyâ yaṉṉege soṉṭigeyaṁ biṭṭaru mattaṁ dêvâlyada kelasakkaṁ varisakke gâṇadal ondu-haṇavaṁ dêvara sannidhâna-dalu dhâṟey eṟadu biṭṭaru int î-dharmmamaṁ pratipâḷisuvaru ‖ (usual final verses) Hara ‖ ôṁ namaš Šivâya ‖

56

At Šaṅkaranahaḷḷi (same hobli), on a stone near the Îšvara temple.

namas tuṅga etc. ‖

Šaṅkarasya paramaṁ kathâ-rasaṁ Chandrašêkhara-guṇânukîrttanaṁ ।
. . . . pâda-sêvanaṁ sambhavanti mama janma-janmani ‖

namaš Šivâya šrî-Siṁ. . . . . . svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvara Tribhuvana-malla Eṟeyaṅga-Hoysaḷa-Dêvaṅgaṁ Êchala-Dêvi-yarggam uditôditam âgal puṭṭidar Ballâḷu-Voysaḷa-Dêvanuṁ Biṭṭi-Dêvanuṁ Udayâditya-Dêvanuṁ â-Vishṇuvarddhana-Dêvana pratâpav ent endaḍe ‖ svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaranuṁ Dvârâvatî-pura-varâ-dhîsvara [Y]âdava-[ku]ḷâmbara-dyumaṇi samyaktva-chûḍamaṇi malaparoḷ gaṇ-ḍâdy-anêka-nija-nâmâvaḷî-samêtar appa šrîman-mahâ-maṇḍaḷêsvaraṁ Tribhu vana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga-Hoysaḷa-Vîra-Ballâḷa-Dêva-ruṁ Gaṅgavâḍi-tombhattâṟu-sâsiramumaṁ dushṭa-nigraha-sishṭa-pratipâḷa-kan âgi Dôrasamudradalli sukha-saṅkathâ-vînôdadiṁ pṛithvi-râjyaṁ geyvutt-ire ‖ svasti šrîman-mahâ-sâmanta-Chôḷayyaṅgaṁ Sôvave-Nâyakitiyarggaṁ puṭṭida su-putra sâvanta-Benamayyaṅgaṁ Sâtave-Nâyakitiyarggam uditôditam âgalu puṭṭidaru sâvanta-Mâchayyanuṁ sâvanta-Biṭṭiyaṇṇanuṁ sâvanta-Chôḷ-ayyanuṁ sâvanta-Huḷayyanuṁ । sâvanta-Bôvayyaṅgaṁ Jakkavve-Nâyakitiyarg-gaṁ puṭṭida su-putrar Mâchayya-Nâyakanuṁ Saṅgayya-Nâyakanu â-Mâchayya-Nâyakaṅgaṁ Chaluvâḍi-Nâyakitiyarggaṁ puṭṭida su-putra kola-dîpaka sâvanta-Lakmuya-Nâyakanuṁ sâvanta-Râyaṇanu yint ivara pratâpav ent endaḍe ‖ svast-samadhigata-pañcha-mahâ-šabda mahâ-sâmanta vîra-lakshmî-kânta tureya-Rêvanta sabaḷa-Triṇêtra para-baḷa-Kṛitânta goḍḍa gaṇḍara varisuva sâmantara gaṇḍa gôtra-pavitra parâṅganâ-putra budha-jana-chintâmaṇi dâyiga-Murâri vinêyôpakâri pusirvva-bâdu lôbhad ârôdha duṭṭara gaṇḍa Yiḍugûra-dêvî-labdha-vara-prasâda mṛigamadâmôda nîti-Châṇâkya maṟey-okkara kâva saraṇâgata-vajra-pañjara nuḍiḍu husivara gaṇḍa Ettila-kuḷa-vana-vikâsa-chandra sad-ânanda-bhôga-Nâgêndra gaḍiyaṅka-malla todarvvaṅg asâdhya tappe tappu-vaṁ bîradind oppuvaṁ yentu mârppuvaṁ vairi-manô-bhaṅga Poysaḷa-Dêva-pâdârâdhaka-nâmâvaḷî-samêtar appa šrîman-mahâ-sâmanta Lakmuya-Nâyakara Kittanakeṟe bîḍikeyâgi sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttav ire ‖ svasti šrîmatu Boppa-Gavuḍaṅgam Mâra-Gavuḍigam uditôditam âgalu puṭṭida Masaṇa-Gaüḍana pratâpav ent endaḍe । vivêka-vidyâdhara sâhitya-sampannaṁ rûpina Kâma-dêva bhôgadal Indraṁ gôtra-pavitra purusha-chintâmaṇi kâryya-dali Bṛihaspati mantri-chûḍâmaṇi prabhugaḷ âditya šrîmatu sâmanta-Chôḷayya-

Nâyakana mayidana Kittanakeṟeya Masaṇa-Gavuḍana satiya guṇav ent endaḍe ||

ka || Mala. .ya mṛidu-vachane sâdu....baḷḷedaḷ abhimâni sadu-guṇi sad-rakshaṇa-saübhâgyavante Masaṇa-Gaüḍana manô-vallabhe Mâ. .Gaüḍi budha-janara kula....vanim. .*

. .yara kula-tilaka mahâ-prabhu Masaṇa-Gavuḍa kaṟeya. . .si tamma Boppa-Gavuḍana hesaralu Śiva-liṅga-pratishṭheyaṁ mâḍi Durmukhi-saṁvachharada Pâlugu[ṇa] sudda 5 Vaḍavârad andu Bammachiya . .hâra-dânakkaṁ keṟeya keḷage modaḷ êriyali gadde salage nâlku 4 dêvâlyadiṁ baḍagalu beddale mattar ondu 1 dêvara nandâ-dîvigege kay-gâṇa 1 Śivâlyamaṁ mâḍidallige tanage koḍuva honnali sava-bhâga honnan iḷihi kalukuṭiga Jakkôja ha. .da gade dêvara gaddeyiṁ haḍuvalu sa 1 mata naḍu-bayalali sa 1 beddale ko 10 paṇḍita-Mâcheyage dânakkaṁ gadde ko 1 Masaṇa-Gavuḍaṅge koḍagiya gadde sa. .2 (usual final phrases) int î-sâsanavaṁ baṟeda sênabôva Hemmâḍi || Bamma-Gaüḍaṅge. . Siddạ-Padumana maga......gade sa.........

57

At Jannâvâra (same hobli), on a stone in front of the village.

namas tuṅga etc. ||

............sênabôva Jakkayyaṁ.......svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâdhiśvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-ratnâkaraṁ || śrîmatu Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali..........Huligeṟe-Banavâse-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅgan a-sahâya ....Noṇambavâḍi-mûvatt-irchchhâsiramaṁ.... ....Huligeṟe-mûnûṟumaṁ..............dushṭa-nigraha-śishṭa-prati-pâlanadiṁ śrîmad-râjadhâni-Dôrasamudrada neleviḍinoḷu sukha-sankathâ-vinôdadiṁ prithvî-râjyaṁ geyyuttam ire || tat-pâda-padmôpajîvi |

â-dêvaroḷaṁ...... |
.........vara paḍig ill ene sau- |
ryyôdayadiṁ pasarisidaṁ |
mêdiniyaṁ vîra-Vishṇuvarddhana-Dêvaṁ ||
Halasige Beḷvalam oppuva |
Hulige[ṟe]y â-Lokkuguṇḍi.....varegaṁ |
kaligaḷa taguḷduṁ vikrama- |
baladiṁ kaikoṇḍa Vishṇu bhûmaṇḍaḷamaṁ ||

ant âtan-agra-tanûjaṁ Vîra-Narasiṅgha-Dêvaṁ Gaṅgavâḍi-tombhattaṟu-sâsira-maṁ dushṭa-nigraha-śishṭa-pratipâḷanaṁ geydu Dôrasamudrada neleviḍinoḷu sukhaṁ râjyaṁ geyyuttam ire ant âtan-agra-tanûjaṁ śrî-Vîra-Ballâḷa-Dêvaru Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Halasige-Huligeṟe-Beḷvalam oḷagâgi Herd-doṟe-paryyantaṁ dushṭa-nigraha-sishṭa-pratipâḷanadiṁ Dôrasamudrada nele-

* It has been found impossible to put this into verse.

vîḍinalu pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ‖ šrîmatu Chammâvugeya Mahadêvaṇṇaṁ Jannavâramun âḷuttav iralu Mâri-Seṭṭiya pâl ûragavuḍikey âg irddalli tanna maga Taili-Seṭṭiyara hesara Tailêšvara-dêvara Saka-varušaṁ 1111 Saumya-saṁvatsarada Jêshṭha-mâsa-suddha-bidige-vyatîpâta-Sômavârad andu yâ-dêvara nivêdyakaṁ jîrṇṇôddhârakaṁ nandâ-dîvigegaṁ tapôdhanara grâsakav âgi ûra nîr-umba bhâviya suttaṇa gadde sa 2 ko 15 haḷugina mûḍaṇa dibbada modal-êriya gaḷde salage 1 beddalu Sâhaṇiyakeṟeya haḍuva-gôḍiya yoḷameyyalu beddalu mattaru 1 Dêvaṇṇa . . . . . yint inituma Dharmmarâsi-gurugaḷa kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa dharmmaṁ (usual final phrases) Magare-munnûṟad oḷagaṇa Jannaûra ‖ (usual final verse) . . . . Saṅkhara-dêvara gade . . . . la-nâḍu modal êriyalu ko 10 . . . . (right side) . . . . sal . . ya Kalaji Jannavûra . . Vîra-dêvara . . navanûra . . riyama-Gauṇḍa . . yicha-ma . . maṟa ku . . . ḍanu . yana maga Naga-Jîya bagistadaḍe Basava-Jîya Kala-Jîya . . . . rbara . . . . ‖ tamma â . . . . . ya Jakeya . . dhâreyan eṟadu koṭṭaru . . . . â-Jakaya . . . .

58

At Sâtaṅgere (same hobli), on a stone near the Sômêšvara temple.

sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ ।
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ ‖
namas tuṅga etc. ‖

svasti šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noḷambavâḍi-Banavâse-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga-Hoysala-Dêvaru Dôrasamudrada neleyîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam irddu svasti . . . . phala-bhôga-bhâgini dvitîya-Lakshmî-samâne mâni . . . . dêvi Bammala-Dêviyara paṭṭa-sâhaṇada Anantapâḷa-sâhaṇiyaru . . . . kke sarvva-bâdhâ-parihârav âgiy âḷuttam iṟdu avara samaksha . . . . kar appa Dârâpâḷaṅgaṁ Sâvaṇabbegaṁ udiysida su-putrar appa Jagapâḷana . . . . sâhaṇiyuṁ Tihuṇapâḷa-sâhaṇiyuṁ int î-mûvaṟuṁ prabaḷar âgi . . . . svasti samasta-vastu-guṇa-sampanna nuḍidu matt ennaṁ gôtra-pavitraṁ para-nârîputraṁ Sâvitra-kuḷa-tiḷakaṁ šrî-Bhagavatî-dêvî-labdha-vara-prasâdaṁ šrî- . . pâḷa tureya-Rêvantaṁ vîra-šrî-kântaṁ haya-Vatsa-râjaṁ gaṇikâ-Manôjam vairi-jana-bhîmaṁ maṟe-vuge kâvaṁ saraṇâgata-vajra-pañjaraṁ vairi-dik-kuñjaraṁ tappe tappuvaṁ sthânak oppuvaṁ châpa-vidyâ-prachaṇḍa praje-mechche-gaṇḍa sâhasôttuṅgan ayyana siṅga nâmâdi-samasta-prasasti-sahita šrîmatu Anantapâḷa-sâ[ha]ṇiyaru

ûr oḷḷidar ene negaḷvaṁ ।
nêridan ati-buddhimanta kâryya-Bṛihaspati ।
. . . rakshisi naḍav î- ।
vîra praje-mechche-gaṇḍa Anantapâḷaṁ ‖
ettisi dêvâlayamaṁ ।
mattaṁ bêḷidaṅgam aṟidu mannisi puravaṁ ।

.ttarisi Sâvaṇayyeya ।
putraṁ prabhu Anantapâḷa-sâhaṇiy enipaṁ ॥
purušârttada kaṇi satyada ।
niḷayaṁ saujanya-jaḷadhi dharmmakke tavar ।
ppara-hita-Vidyâdharan î- ।
dhareyoḷu rañjisidan alte Anantapâḷa-ni. . . ॥

âtana kula-strî ।
pradibada guṇakaṁ mahi(me)gaṁ ।
migil enekuṁ kulada chalada nanniya pempiṁ ।
jagadoḷag î-Maleyakkana ।
pogaḷadar âru su-putran appa Haripâḷanumaṁ ॥
Dârâpâḷana putraṁ ।
varan îvaṁ gaṇḍa-guṇadoḷaṁ guṇadoḷam âr ।
ddore bîra-šrî-Tihuṇapâḷana ।
kûra. . . . .kûrttu sale. . .nu varaṁ ॥

Siddhârtti-saṁvatsarada uttarâyaṇa-saṅkrânti-vyatîpâtad andu Sômaṇa. . . . . tiṭṭiya. . .aṅga-bhôga-nivêdya-tammaḍigaḷ-âhâra-dânakkaṁ Rudrašakti-Paṇḍitara putran appa Uttamasakti-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi Anantapâḷa-sâhaṇiyaru Sâvaṇêšvara-dêvaṅge biṭṭa gadde dêvar iḷda stânadiṁ pûrvva. . . . .piriya-bayaloḷage tôṭadiṁ paḍuvalu salage eraḍu Muddaya. .â-tumbina modalali. .beddalu ûriṅge nairitya-dišâ-bhâgadalu mattar ondu int î-dharmmamaṁ pratipâḷisad aḷiyavaṁ guruvaṁ brâhmaṇanaṁ konda mahâ-pâtakan akku । pûjârige. .sa 1

59

At Honnakaṭṭe (same hobli).

ṅamas tuṅga etc. ॥
Šaṅkarasya. . . .kathâ-rasaṁ Chandrašêkhara (. . . . .) guṇânukîrttanaṁ ।
Nîlakaṇṭha tava pâda-sêvanaṁ sambhavanti mama janma-janmani ॥
koṇḍaṁ Taḷakâḍaṁ kai- ।
koṇḍaṁ mêl etti Koṅgan avayavadindaṁ ।
koṇḍaṁ Vishṇuve Chôḷana ।
maṇḍaḷikara maṇḍe goṇḍu. . . . . ॥
â-Vishṇuvarddhanaṅgaṁ ।
bhâvôdbhavey enisi negaḷda pempiṁ Lakshmâ- ।
Dêvige sutan udayisidaṁ ।
bhû-vidita-yašô-vibhâsi Narasiṁha-nṛipaṁ ॥
paṭṭada sati-Êchale tâṁ ।
neṭṭane Narasiṁha-nṛipatig ati-mudadindaṁ ।
puṭṭidan adhika-vilâsaṁ ।
oṭṭajeg ati-vîra-vikramaṁ Ballâḷaṁ ॥

svasti samasta-bhuvanâšrayaṁ šrî-prithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvara parama-bhaṭṭârakaṁ Yâdava-kuḷâṁbara-dyumaṇi samyaktva-chûḍâmaṇi malerâja-râja malaparoḷ gaṇḍan a-sahâya-šûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa bhuja-baḷa-chakravartti Hoysaṇa-Vîra-Ballâḷa-Dêvanu. . . . .mahî-maṇḍaḷamaṁ dushṭa-nigraha-sishṭa-pratipâḷanaṁ geydu Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ. . .râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi ॥ svasti šrîman-mahâ-pasâytaṁ ati-višama-hayârûḍha-prauḍha rêkhâ-Rêvanta para-baḷa-Kritântaṁ oḍḍaṁ kaṇḍu sutta-baḷa-suvara gaṇḍa । âḷaṁ kaṇḍu keḷa-hiḍivara gaṇḍa vairig ede-dallaḷaṁ nîti-Châṇâkyaṁ a-chaḷita-vâkyaṁ । šrî-Sômanâtha-dêvara pâdârâdhakaṁ para-baḷa-sâdhakaum appa hiriya-bhêruṇḍana. .tadakûsa Ghaṇṭeya-Siṅgayya-Nâgayyaṅgaḷu Sâtiyabbegeṟeyaṁ sarvva-bâdhe-parihâravâgi mey-jîvitakk âḷuttav irddu ॥ Ghaṇṭeya-Siṅgayyanahaḷḷiyalu Sâsamuni-Dêvaru Siṅgayyana hesaralu Siṅgêšvara-dêvara pratishṭeyaṁ mâḍisida â-dêvara nitya-nivêdya-khaṇḍa-sphuṭita-jîrṇṇôddhâra maṭha-pati-tapôdhanara âhâra-dânakka â-chandrârkka-târaṁ-baraṁ saluvantâg ire Sâtiyabbegeṟeya Mâḷa-Gauḍa â-Chaṭṭa-Gauḍa Mâra-Gauḍa Nanna-Gauḍa Râma-Gauḍa Masaṇa-Gauḍana maga Mâḷa-Gauḍan oḷagâda samasta-praje-gâvuṇḍugaḷuṁ Siṅgayyanuv irddu Saka-varisha 1131 neya Šukla-saṁvatsarada Vaišâkha-su 7 Vaḍḍavâradandu Bâraṅgi-Siddara putra Sâsamuni-Dêvara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti Siṅgayyanakeṟeya hinda gadde sa 4 beddale dêvâlyadiṁ mûḍalu sa 1 ko 10 int î-dharmmavaṁ tanna putra Santayyaṅge Sâsamuni-Dêvaru koṭṭaru ॥ Chaṭṭayyanakeṟeya hinde ga ko 1 (usual final phrases and verse)

60

At Soppinahaḷḷi (same hobli), on a stone near the village gate.

šubham astu

namaḥ Kêšava-nâthâya nayanânanda-mûrttayê ।
Vêlâpurî-nivâsâya satya-jñânâya Vishṇavê ॥

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1517 Manmatha-saṁvatsarada Chayitra-šu 1 Guruvâradalu šrîmatu Durggada Raṅgappa-Nâyakaru Bâṇavârakke saluva grâma Sopinahaḷiyanu Tiruveṅgaḷayage koṭanu Sopinahaḷḷi-grâmavanu Bêlûra Chennigarâyanige samarppisidanu (usual final phrases)

61

At Hoḷalakere (same hobli), on a stone south of the Râmêšvara temple.

šrî-Mahâdêvâya namaḥ ॥
namas tuṅga etc. ॥
svasti Hoysaḷa-vaṁšâya Yadu-mûḷâya yad-bhava[ḥ] ।
kshatra-mauktika-santânaṁ prithvî-nâyaka-maṇḍanaṁ ॥

Yâdava-vaṁšakk amare ma- ।
hôdayav Eṟeyaṅga-nṛipati Vinayâdityaṅg ।
âdaṁ taneyaṁ vinayaṁ ।
sôdaram ene tanage negaḷda dhîrôdâttaṁ ॥
biṁbaṁ bhânuge bhuvanâ- ।
ḷaṁba-guṇaṁ Mêrug Indra-vajrakke jayâ- ।
ḍaṁbaram eṁb-antiral o- ।
ppaṁbaḍedaṁ tandeg enduv Eṟeyaṅga-nṛipaṁ ॥
jaṭṭigar adaṭaṁ....... ।
.... ।
........Êchala-Dêvige ।
neṭṭane Ballâḷa-Vishṇu-Vudayâdityar ॥
modaloḷ Hoysaḷa ....tôḷ-vaḷpiniṁ tâḷdi tann ।
udayaṁ rañjise tanna balp odave tann ârpp êṟe........ ।
.........koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ ।
modal âdaṁ Yadu-vaṁša-varddhana........... ॥
..............ghaṭṭaman âvagaṁ mahâ- ।
baḷa-pada-ghâ............ ।
.......gaḷaṁ sasivante Vishṇu dôr- ।
vaḷadoḷe kittum ottarisi kauṅgina........ ॥
Lakshmâ-dêvi..dhipa- ।
lakshmaṅg esedirddu Vishṇug ent antevalaṁ ।
Lakshmâ-dê..sama mṛiga- ।
lakshmânane....satiy ene negaḷdaḷ ॥
avarge Manôjan-ante sudatî-jana-chittaman irkkoḷalke sâlv- ।
avayava-sôbheyind a-tanuv emb abhidhânaman ânad aṅganâ- ।
nivahaman....uyvan aṇam....echchu yuddhadoḷ ।
tavisuvan âdan âtmabhavan a-pratimaṁ Narasiṁha-bhûbhujaṁ ॥

(5 lines effaced)

svasti samadhigata-pañcha-mahâ-šabda........Dvârâvatî-pura-varâdhîšvaraṁ Tuḷuva-baḷa-jaḷadhi-baḷavânaḷa dâyâda-dâvânaḷa....... maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakaḷa..... vitaraṇa-vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mṛigamadâmôda nâmâdi-samasta-prašasti-sahitaṁ ..... Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷaṁbavâḍi-Uchchaṅgi-Banavase-Hânuṅgalu.. ......a-sahâya-sûra nissaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru sakaḷa... ....sishṭa-pratipâḷanaṁ geydu rakshi-suttuṁ Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ.......tadîya-pâda-padmôpajîvi ॥ antu negaḷda Hoysaḷa-Vîra-Ballâḷana chitta...santâna.... ...kâryya-stitiy endu.............sabhyara........kâryyada meyyoḷaṁ niyôgadoḷu..................mudadindaṁ baṇṇipar î-dhâtriyoḷu ॥ svasti samasta-Vîra-Ba....sâvanta.... sâmanta-niṭṭ-elavaṁ muṟid aṭṭeya

. . . . .dêvara pâdârâdhakaṁ para-baḷa-sâdhakanum appa sâvanta-Jayagoṇḍa-Nâyakaṁ. . . . . . .

. . . . ı
. . . .vairi-mastaka-sûlaṁ ı
sad-amaḷa-kîrtti-viḷâsaṁ ı
mudadiṁ. . . . . ॥
sati Mârave tanag enduṁ ı
sutan oḷpiṇa Mâchi-Dêva Manu-châritra(na)ṁ ı
kshiti. . . . . ı
. . . . .pogaḷad-irpar âr vasumatiyoḷ ॥
sâvanta-Mâchi-Dêvaṅ gê. . . . . ı
. . . . ı . . . . . . .sogaysidaṁ ॥
Jayagoṇḍana Hetiyaṇṇaṁ ı
naya. . . . . ı
. . . . ı
. . . . . .dêva-pâda-padma-bhṛiṅgan enippaṁ ॥
Bommeya-Nâyaka. . . . . . ı
. . . . .satya-śauchadoḷu nûrmmaḍi ı
. . . . ı
Bammeya-nâyakaṁ. . . .ttaman Âḷukoṇḍanaṁ ॥

svasti samasta-vasumatî. . . . . .dharmma-nirmmaḷa. . .śauryyamaṁ meṟevaruṁ sâvanta. . . . . .meṭṭi taleya vaḍivaruṁ Râma-Lakshmaṇa. . . . . maṇḍalêśvarar appa sâvanta. . . . . .sâvanta. . . . . Nâyakanuṁ Âḷukoṇḍa . . . . . . .maga Bammeyanuṁ Biṭṭayanuṁ hiriya-Jayagoṇḍa-Nâyakanuṁ Mâcheya-Nâyakanuṁ Hoḷalakeṟeya. . . .gâvuṇḍugaḷum irdu Saka-varusha 1108 Visvâvasu-saṁvatsarada Jêshṭa-suddha-trayôdasi-Vaḍḍavâra-uttarâyaṇa-saṅkramaṇa-vyatîpâtadandu śrî-Râmanâtha-dêvara aṅga-raṅga-bhôga-naivêdya-nandâdîvige khaṇḍa. . . . . . .tapôdhanar-âhâra-dânakkaṁ. . . . . . . .śishya. . . . . Jîya (stops here)

62

At Halkûr (same hobli), on a stone near the Kallêśvara temple, north of the village.

śrî-Mahâdêvâya namaḥ ॥
namas tuṅga etc. ॥
bhêdaṁ mûrttiyoḷ allade ı
âdaṁ paramârttha-tatvadoḷu sallad enal ı
mû-dêvar âda bharadiṁ ı
Mâdêvaṁ dêvan îge tân emag oḷpaṁ ॥
svasti Hoysaḷa-vaṁśâya Yadu-mûḷâya yad-bhavaḥ ı
kshatra-mauktika-santânaṁ pṛithvî-nâyaka-maṇḍanaṁ ॥

Mâḷava-râjya-mûḷam enip aggada dhâṇiyan âtma-šêneyiṁ ।
châḷsi chakravarttige jayaṁ mige tanna bhuja-ppratâpamaṁ ।
pâḷisi dig-jaya-prakaṭa-kîrtti-patâkeyan uttarâseyoḷ ।
kîlisidaṁ dinêšan agid îkshisuvant Eṟeyaṅga-bhûbhujaṁ ॥
ubhaya-kuḷa-šuddhey enip â- ।
šubha-lakshaṇegaṁ su-charita-bharitan enipp â ।
prabhugaṁ mûvar ttaneyar ।
subagar bBallâḷa-Vishṇu-Vudayâdityar ॥
Dôrasamudradalli Jagadêvana sêneyan ikki tamma tôḷ ।
vîra-samudram âge jaya-lakshmige tad-gaja-vaktra-rakta-kâ- ।
smîra-vilêpamaṁ neṟapi tat-padakaṁ beras eyde koṇḍu bhaṇ- ।
ḍâraman â-nṛipar ttaḷeda bîraman âro gabhîram ennadar ॥
Chêrama bîramaṁ bisuḍu Pâṇḍya kaḍaṅgad ir Andhra randhramaṁ ।
pârad ir Oḍḍa goḍḍaman adaṁ biḍu Mâḷava kâḷagakke mey ।
dôṟade sâr elê Tiguḷa nîṁ jaguḷ eṁbud a-pâra-vîra-dôr- ।
vvâra-gabhîra-dhîrate-vinišruta-ghôshaṇe Ballu-bhûpanaṁ ॥
taleg âvana ga. . . .bavaradoḷ ।
el-el-ele-yend oḍḍi sârchchidar î-nṛipan-aḍeyaṁ ।
nelekoṇḍu vîrad-oḷpaṁ ।
sale meṟevaṁ vasudhe hogaḷal Udeyâdityaṁ ॥
dhuradoḷ band oḍḍi vairi-prakaram iral avashṭaṁbhadiṁ Biṭṭi-Dêvaṁ ।
karavâḷaṁ tôḍi-koṇḍ iṁbaḷikav ele Mahâdêva-kâḷâgni-Rudraṅg ।
uri-gaṇ band-ante Mâkâḷige garav aḍardant Indra-dig-danti sokkiṁ ।
parighaṁ goṇḍant agurvv urvvipud ene muḷisiṁ mîṟi mâṟâṁpan âvaṁ ॥
Chôḷana jûbu Mâḷavana goḷmuri Chêranan aṭṭi-tiṁba-Mâ- ।
kâḷi Varâḷanaṁ tuḷiva gandha-gajaṁ Khachan-aḷḷey-aṁbu Nê- ।
pâḷana benna saṁmaṭigey iṁ naḍe-tandane vîra-Vishṇu-bhû- ।
pâḷakan eṁba saṁbhramame vairi-nṛipâḷaka-maṇḍaḷaṅgaḷoḷ ॥
ettada munnav etti naḍe-goḷḷada munnav aḍarttu kôpadiṁ ।
muttada munnav arttamane tett iri. . . .tma-durggamaṁ ।
matt ena vêḍa nirggamam id endu virôdhige vîra-lakshmi sâ- ।
ṟutt ire Vishṇu-vikramad-upakramam âkramisittu lôkamaṁ ॥
kamaḷâkshaṁ purushôttamaṁ vibudha-lôkâhlâdanaṁ dvishṭa-dai- ।
tya-mada-dhvaṁsan ananta-bhôga-yutan urvvîdâra-dhaurêyan u- ।
ttama-satvânvitan udgha-Yâdava-kuḷâḷaṅkârav end intu Vi- ।
shṇu-mahîšaṁ sale tâne Vishṇuv enipaṁ Lakshmî-vadhû-vallabhaṁ ॥
nage sudheyoḷ nišâ-ramaṇanoḷ vadanaṁ sura-kuṁbhi-kuṁbhadoḷ ।
bigida-kuchaṁ sura-drumada pallavadoḷ kara-pallavaṅgaḷ and ।
ogedav enippa paṭṭada mahâ-sati Lakshmige Sêshan ânta bhû- ।
mige patiy âda Vishṇu patiy andaḍ ad oppuvaḷ entu nôrppaḍaṁ ॥
avarge Manôjan ante sudatî-jana-chittaman irkkoḷalke sâlv- ।
avayava-šôbheyind a-tanuv emba abhidhânaman ânad aṅganâ- ।

nivahaman echchum uyvavan aṇam ânade vîraran echchu yuddhadoḷ ।
tavisuvan âdan âtmabhavan a-ppratimaṁ Narasiṁha-bhûbhujaṁ ॥
idir âd ari-bhûpâḷara ।
madad-âneya koṁban uḍidu dantada baḷeyaṁ ।
biduvina muttina hâraman ।
odavisi jaya-sirige toḍisuvaṁ Narasiṁhaṁ ॥
mâniniy-Êchala-Dêvigav ।
â-Narasiṁha-kshitîśvaraṅgaṁ negaḷdaṁ ।
bhû-nuta-vikrama-nidhiy ene ।
Bhânu-suta-pratiman ati-baḷaṁ Ballâḷaṁ ॥
dhareyaṁ vikrântadind oppuva nija-bhujadoḷ tâḷdi mâṟântu nindirdd ।
ari-bhûpâḷarkkaḷaṁ dik-taṭada kaḍe-varaṁ tûḷdi tad-vîra-lakshmî- ।
varan âdaṁ Vîra-Ballu-kshitipati saraṇâyâta-raksha-kshamaṁ bhâ- ।
sura-têjaṁ râja-râjaṁ sakaḷa-guṇa-gaṇâṁbhôjinî-râja-haṁsaṁ ॥
tanagaṁ kalpa-drumakkaṁ vitaraṇa-guṇadoḷ machcharaṁ Sûdrakaṅgaṁ ।
tanagaṁ vikrânta-vijṛimbhita-bhuja-baḷadoḷ machcharaṁ Mêruviṅgaṁ ।
tanagaṁ pemp-uḷḷa binpiṁ taḷeda mahimeyoḷ machcharaṁ tân enal dha- ।
nyan iḷâdhîśarkkaḷoḷ viśruta-viśada-yasaṁ Vîra-Ballâḷa-Dêvaṁ ॥
mûḍal sañchaḷisittu Kañchi haḍuval ghôḷiṭṭud aṁbhôdhi yerdd ।
ôḍitt aggada Chêra-dêśav anituṁ Pâṇḍyâvanî-maṇḍaḷaṁ ।
kâḍoḷ kûḍe teraḷdu hokk aḍagidatt uddâma-saṅgrâmadoḷ ।
kôḍiṭṭ antu barduṅkuv annar oḷarê Ballâḷa-bhûpâḷanoḷ ॥
ghana-śauryyaṁ Ballu-bhûpaṁ nija-vijaya-hayârûḍhan âgal Khaṇiṅgaṁ ।
vana-vâsôdyuktan âdaṁ Tuḷuvan aḷavu-geṭṭ ôḍidaṁ Koṅkaṇaṁ bhôṅ- ।
kene puṇyâraṇyavaṁ saṁvarisidan agidaṁ Gûrjjaraṁ Mâḷavaṁ Vi- ।
ndhya-nikuñja-prâptan âdaṁ jaḷadhi-nikaṭamaṁ Chôḷikaṁ vêḷegoṇḍaṁ ॥
dig-adhiparaṁ paṇaṁchaleva vikramad êḷge nagaṅgaḷ êḷumaṁ ।
negapal oḍarchchuv ujjugada tôḷ-valav â-negaḷd arkka-biṁbamaṁ ।
. . . .pa tîbra-têjam ivu tannoḷe sammatam âduv endoḍ â- ।
Nṛiga-Nahushâdigaḷ doreye Ballu-nṛipâḷana vîrad êḷgeyoḷ ॥

antu sogaysuva Hoysaḷa-Vîra-Ballâḷa-Dêvan-arddhâṅga-Lakshmi savati-mukha-darppaṇe savatiyara venna-saṁmaṭige birudina biṅkad aṅkada viḷâsamaṁ meṟeva savatiyara mukhada kai vandi-jana-chintâmaṇi abhinava-Pârvvatiy enisi negaḷda. . . .tad arasi Baṁmala-dêviya kîrttiy ent endaḍe ।

iṅgaḍala suteya peṁpaṁ ।
bhaṅgisuva vilâsav Adri-jâteya subagaṁ ।
bhaṅgisuva subagu subag enal ।
êṁ gaḷa baṇṇisuvar-aḷave Baṁmale-vadhuvaṁ ॥
mala-maladu maledu Malepara ।
kulamaṁ bêr-vverasi kittu Baṁmale mudadiṁ ।
ghala-ghalaku ghalaku ghalak enal ।
alevaḷu para-satiyara vara-kîrtty-unnatiyaṁ ॥

svasti samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ dâyâda-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakaḷa-vandi-bṛinda-santarppaṇa-vitaraṇa-vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mṛigamadâmôda-nâmâdi-prasasti-sahitaṁ šrîmanu mahâ-maṇḍaḷêšvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅgan a-sahâya-sûra nissaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-nigraha-sishṭa-pratipâḷanaṁ geydu rakshisuttaṁ Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire tadîya-pâda-padmôpajîvi Baṁmala-Dêviyara mâva Ballâḷana kîrttiyaṁ pêḷvaḍe |

chaturaroḷ ati-chaturaṁ budha- |
tatiyoḷu budha-tati samantu gâyaṇaṁ gâyaṇaroḷ |
mativantaṁ mativantaroḷ |
ati-chaduraṁ chaduran an-upamaṁ Ballâḷaṁ ||

mattaṁ Hoysaḷa-dêšada bhaṇḍâravâḍad ûrggaḷoḷu pesar-vetta Halukûra mahâ-prabhugaḷa kîrttiy ent endaḍe |

keṟegaḷan eyde kaṭṭisidar ettisidar neṟe dêgulaṅgaḷaṁ |
maṟevuge kâvar âvavarumaṁ saraṇâgata-vajra-pañjarar |
kkaṟe-koraḷ-Îša-pâda-padumôtkara-bhṛiṅgar enutte kîrttisal |
paṟavaḍivettar intu Halukûra mahâ-prabhu-gauḍar ellaruṁ ||
ghana-šauryyaṁ Murttey[..]aṁ |
Manu-mârggaṁ Biṇṇa-Gauḍan âtana taneyaṁ |
jana-vinuta Kêta-Gauṇḍaṁ |
tanag ayyan ad entuv adhikan î-Narasiṁhaṁ ||
îva-guṇaṁ vêḍaloḍaṁ |
kâva-guṇaṁ bhîtiyinde maṟevugal enasuṁ |
bhû-vinutam âgi tôrppavu |
bhâvaka-nidhi Nârasiṁha-Gauṇḍanoḷ enasuṁ ||
hiriy-ayya-Mudda-Gauḍaṁ |
vara-guṇi tâṁ Chikka-Mâcha-Gauṇḍaṁ janakaṁ |
kared îva dâni tân ene |
dhareg an-upamav âytu Mudda-Gauṇḍane dhanyaṁ ||
nôḍalk attaḷagaṁ Sahasranayanaṅgaṁ rûpu mârkkoṇḍu mâ- |
tâḍalk adubhutav Antakaṅgav enasuṁ vikrânta sat-kîrtti niḷd- |
âḍalk iṭṭ eḍe vârddhi-vêshṭita-dharâ-chakraṁ dal end oldu mâ- |
tâḍuttirppudu Mudda-Gauṇḍana guṇa-brâtaṅgaḷaṁ vandigaḷ ||
uttaman ûrjjitan enisida |
muttaiyaṁ Dâsa-Gauṇḍan an-upama-têjaṁ |
hettaiyan alte Jakkaṇan |
aty-adhikaṁ Dâsa-Gauṇḍan Îsana dâsaṁ ||

nuḍida nuḍi tâmra-sâsanaṁ ।
paḍeda dhanaṁ sad-budhargg amâttyaroḷ adhikaṁ ।
poḍaviyoḷe tôrppa sura-taru ।
paḍe-mât êṁ Dâsa-Gauṇḍan î-vasumatiyoḷ ॥
Kâḍa-Gavuṇḍana taṁmaṁ ।
rûḍiya negḻdida Chauṇḍa-Gauṇḍana putraṁ ।
bêḍuva-vandige Karṇṇaṁ ।
nâḍeyuv ene Chikka-Gauṇḍa mikkaṁ dhareyoḷ ॥
gôtra-pavitraṁ sadu-guṇi ।
kîrtti-yutaṁ tân enuttav î-vasumatiyoḷ ।
dhâtri hogaḷuttav irppudu ।
sûtrisidavol oldu Chikka-Gauṇḍane dhanyaṁ ॥
Nîla-Gavuṇḍana putraṁ ।
lîleyoḷ â-Kêta-Gauṇḍan îvara dêvaṁ ।
lôlâkshigaḷge Kâmaṁ ।
sâliḍuvaṁ halavu honnan artthi-janakkaṁ ॥

svasti samasta-guṇa-sampannaruṁ saraṇâgata-vajra-pañjararuṁ maṟevuge kâvaruṁ tappe tappuvaruṁ idir-ântaran âhavadoḷ ikki šauryyamaṁ meṟeva sâhasôttuṅgaruṁ ubhaya-nâḍoḷu pesarvetta mahâ-prabhu-nâḷ-gauṇḍugaḷum enisi sogaysuva Halukûra mahâ-prabhu Nârasiṅga-Gauṇḍanuṁ Mudda-Gauṇḍanuṁ Dâsa-Gauṇḍanuṁ Chikka-Gauṇḍan oḷagâda samasta-praje-gauṇḍugaḷum irddu Saka-varuša 1100 neya Hêmaṇaṁbi-saṁvatsarada Bhâdrapada-suddha-trayôdasi-Vaḍḍavâra-uttarâyaṇa-saṅkramaṇa-vyatîpâta-sôma-grahaṇa-dandu šrî-Kali-dêvara naivêdya nandâdîvigey aṅga-bhôga-raṅga-bhôga-khaṇḍa-ṛpuṭita-jîrṇṇôddhârakkaṁ maṭha-pati-tapôdhanar-âhâra-dânakav-âgi svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-šîla-guṇa-saṁpannaru Lâkuḷâgama-samaya-samuddharaṇaruṁ ekkôṭi-munîndra-vandanânandaruṁ Kâḷâmukha-prtibaddharuṁ šrî-Râmanâtha-dêvara pâdâ-râdhakarum appa Kêta-Jîyyara šisya Dêvêndrašakti-Paṇḍitaru avara guḍḍi pratyaksha-Gaṅge Dêkavve Dêvêndrašakti-Paṇḍitara šisya Râmasakti Râma-saktiya sisya Kalyâṇasakti Kalyâṇasakutiya sisya Vâmasakuti Vâmasaktiya sisya Mahadêva-Jîya Mahadêva-Jîyara sisya Chikka-Kavi-Jîyan int î-muni-samûhada kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift and usual final phrases; left side contains details of further gift with names of donors, and signatures)

63

On a broken pillar near the same temple.

Šaka-varusha 1297 neya Ânanda-saṁvatsarada Jêshṭa-ba 5 Maṁ Honnavaḷiya šrîmad-ašêsha-mahâ-janaṅgaḷu Halukûra Bomma-Gavuḍa Mâdi-Gavuḍa Nâga-

Gavuḍa Kĕta-Gavuḍan oḷagâda samasta-gavuḍu-prajegaḷige koṭṭa parivarttana-šâsanada kramav ent endare â-Honnavaḷiya kâlavaḷi Bhagavati-ghaṭṭadalu Tuḷikeyahaḷiya hola-sîmeyiṁ teṅkalu Hosakaṭṭeyiṁ paḍuva-teṅkalâgi 64 meṭṭina gaḷeya . . . ba 430 koṭṭu Halukûra kâluvaḷi Tuḷikeyahaḷiya Bûdanahâḷu Bhagavati-ghaṭṭada bhûmiyiṁ baḍagalu suttaṇa haḷa-mêreya chatus-sîmeya bhûmi kaṁba 430 koṇḍu tammoḷu sarvvaikamatyavâgi voḍaṁbaṭu koṭṭa parivarttanada šâsana

65

On a virakal near the same temple.

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ ।
kshaṇa-vidhvaṁsanê kâyê kâ chintâ maraṇê raṇê ॥

Vikrama-saṁ । Bhâdrapada-ba 14 Ma । dina Halu. . . . .lla gurugaḷa maga Mallayyanu Halukûra bâgilalu kâdi Kavilâsa-prâptan âdanu

66

At the same place.

Šrî Râma-šaraṇu ॥ namas tuṅga etc. ॥

svasti šrî jayâbhyudaya-Šaka-varushada 1252 ḍeneya Pramôdôtha-saṁvatsarada Âšvîja-suddha 12 Sômavâradandu šrîmat-pratâpa-chakravartti Hoyisaṇa-šrî-vîra-Ballâḷa-Dêvaru Virupâkshapaṭṭaṇada nelevîḍinali sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyivutt ire šrîmanu mahâ-pradhânaṁ Sômeya (stops here)

67

At Mâḍâḷu (same hobli), on a stone in the Basavêšvara temple.

Yuva-saṁvatsarada Pušya-šuddha 10 Guruvârad andu svasti šrî-vîra-pratâpa-chakravartti Hoyisaṇa šrî-vîra-Ballâḷa-Dêvaru pṛithvî-râjyaṁ geyivalli šrîmad-anâdi-agrahâraṁ Ballâḷapuravâda Kittanakeṟeya šrîma[d-a]šêsha-mahâjanaṅgaḷu šrîmanu mahâ-pradhânaṁ Ponnaṇṇanavara makkaḷu Kâmeya-daṇṇâyakari Arinakeṟeya staḷav âḷuvalli â-Kittanakeṟeya staḷav ellavu hâḷâgi yiddalli â-Kittanakeṟeyanû maraḷi jîrṇôddhârava mâḍidar âgi â-Kâmeya-daṇṇâykara anumatadiṁ â-mahâjanaṅgaḷu šrîmanu mahâ-pasâyitarum appa Nâcheya-heggaḍeyara makkaḷu Nâchappa-Dêvappanavaru â-Gûḷiyya-Râmi-Seṭṭiyara maga Kala-Gavuḍaṅge koṭṭa sâsanada kramav entendare â-Kittanakeṟeya kâluvaḷi Mâḍahâḷanu sabba-goḍagiyâgi koṭevâgi adak-uḷâ-chatus-sîme-voḷagâda bhûmi gadde beddalu muntâgi hola-vêriya sutaṇa nâlku mûlegû kalla neṭṭu koṭevu Neki-gaḍiyya Chavugâve muntâgi â-Mâḍahâḷu maru-goḍagiyyâgi salavudu vûra mundevu kala neṭṭu koṭṭevu â-kalagaḷanu sukhadiṁ bâḷvantâgi koṭa vaḷiya sâsana â-mahâjanaṅgaḷu Hirivûra gavuḍikeya koṭadu â-vûra voḷag ondu

mane santhege tapu...ṇiseya mûḍa gade yeraḍu salage Muduvayala Narasiṁha-dêvara gadeyiṁ paḍuva gade sa 2 ge yeraḍu..chatur-ashṭa bedalu ondukaḷananu kalla neṭṭu koṭevu â-Hirivûra oḷage âya-dâya-mânya-mannaṇe saluvudu yendu â-mahâjanaṅgaḷu â-Nâchappa-Dêvappanavaru â-Gûḷiyya-Kala-Gavuḍaṅge koṭṭa sâsana â-mahâjanaṅgaḷige â-Kala-Gauḍanu koḍagi-deṟey âgi yikkibaharu aḷivu anyâya kaṭṭu gûḷu kaṭṭaḷi sêse apûrbbâya sapûrbbâya vutsahavu....muntâgi sarvva-bâdhe-parihârav âgi â-Hirivûra koḍagigevu â-Maḍahâḷigevu kûḍi varusha 1 ke ga 9 nû mukkandâyavâgi yikkutta bahanu yî-mariyâdeyalu prati-varushaṅgaḷalu yikki bhôgisuta bahan endu â-mahâjanaṅgaḷu â-Nâchappa-Dêvappanavaru â-Gûḷiyya-Kala-Gavuḍaṅge koṭa sâsana yint appudake â-mahâjanaṅgaḷa â-Kâmeya-daṇṇâykara.....vopa-â-Nâchappa-Dêva ....

68*

At Kittanakere (same hobli), on a stone in the varanda of the Narasiṁha temple.

daṁshṭrâgrêṇa mahîṁ mahâsuram ahô dhṛitvâ vijitvâ sthitaḥ
kṛitvâ lôka-hitaṁ prabhâva-janitaṁ šrîmad-Varâhô yadâ |
ya....shu surâs samasta-ṛishayas savrvaṁ jagat saṁsthitaṁ
lôkaṁ lôka-patiḥ purâṇa-purushaḥ prîtas sadâ pâtu vaḥ ||
šrî šrî šrî šrî-Lakshmî-Nṛisiṁhâya namaḥ ||
haṁhô dhîra varaṁ gṛihâṇa rujina prîtô'ham ity êva tê
prîtir bbhaktir upâtta-bhâvanatayâ pâraṁparâhô mayi |
šrîmat-Kîrtisamudra-sajjana-patir Lakshmî-Nṛisiṁhas tadâ
Prahlâdâya dadâti vâñchhitam iva prâyô dadâtu prabhuḥ ||
Brahmaṇô'trir abhût tasmât Sômas tasmâd Budhaḥ paraḥ |
tataḥ Purûravâs tasmâd Âyushô Nahushas tataḥ ||
kênachin muninôktô hi Saḷô Hoysaṇa ity api |
Yeṟeyaṅgas tatô jâto Biṭṭi-Dêvas tatô bhuvi ||
Biṭṭi-Dêvâtmajô lôkê Nârasiṁhô dharâpatiḥ |
yašô yasya haraty êtad vipat-kâḷâhi-durvvishaṁ ||
tat-putrô'pi yašaḥ-patir vijayatê pratyaksha-Lakshmî-patiḥ
kâbyê sêbya-matis sukhê Surapatir mârttaṇḍa-têjô-dhṛitiḥ |
saṅgrâmê vijayî patir ggaja-patiḥ prakhyâta-vidyâ-patir
llôkê sat-kavi-vâdinâm adhipatir vVallâḷa-pṛithvîpatiḥ ||
agnishṭhômâdi-vâkya-kratu-šata-niyama-prâpta-dharmma-pradhânâ
yê vêdâchâra-saukhya-smṛiti-mita-yajana-šrauta-karmmaika-nishṭhâḥ |
šâstrâlaṅkâra-kâbya-sva-mata-rata-vachas-tarkka-vidyâ-višêshâs
têbhyô Ballâḷa-Dêvô dadad ati-vibhavaṁ Kîrttiratnâkaraṁ hi ||

* This inscription is full of mistakes.

dêšâd uttara-nâmataḥ sthirataraṁ šrutvâgatêbhyô yašaḥ
Karṇṇâṭôttama-varṇṇa-pûrṇṇa-janita-prauḍha-priyêbhyô dadat ।
saṅkrântê dašaka-dvayôttara-šataṁ šrî-Tuṅgabhadrâ-taṭê
šrî-Ballâḷapuraṁ hi Kîrttijaladhiṁ Ballâḷa-pṛithvîpatiḥ ॥
vîraḥ kô Nârasiṁhas sakaḷa-kavi-jana-prauḍha-dhîr nNârasiṁhaḥ
khyâtaḥ kô Nârasiṁhô Magara-bala-haraḥ krîḍayâ Nârasiṁhaḥ ।
Chôḷasyâdhikyatâyâṁ punar api kurutê saṁsthitiṁ Nârasiṁhaḥ
šrîmad-Ballâḷa-sûnur vvijaya-patir asau šôbhatê Nârasiṁhaḥ ॥

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ parama-bhaṭṭârakaṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi malerâja-râja malaparoḷ gaṇḍa kadana-prachaṇḍan êkâṅga-vîran a-sahâya-šûra Sanivâra-siddhi giri-durgga-malla chaladaṅka-Râma Magara-râjya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâriyarum appa bhuja-baḷa-pratâpa-chakravartti Hoyisaṇa šrî-vîra-Nârasiṁha-Dêvaru Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire ॥

šrîmad-Râma-sutas tu tasya jananî Boppavva-nâmâ tataḥ
khyâtômâkhya-satîti Bhânur abhavad Vâšishṭa-vaṁšôdbhavaḥ ।
bhrâtâ vai Šiva-Dêva-ṅâma-sukṛitî tad-Boppa-Dêvas sudhîš
šrî-Lakshmî-Narasiṁha-sarvva-janatasyâhô pratishṭhâ kṛitâ ॥
mârggôttuṅga-taṭa-pramâṇa-gaṇana-prajñâ-jala-praty-ahas
sat-tarkka-pra-taraṅga-šukti-vinayâchâraiš cha ratnair yutaṁ ।
šrî-Ballâḷapuraṁ hi Kîrttijaladhiṁ vidyâ-vinôdâdhikaṁ
kaḥ kaḥ kiṁ na karôti vandanam ahô sadbhis sadâ šêvitaṁ ॥
šrî-Ballâḷapura-sthitâs sura-taru-khyâtâs su-šîlôdbhavâs
sarvvais sarvva-namasya-Kîrttijaladhi-sthâna-pravishṭaṁ tadâ ।
tasmin Mâṇikagaṭṭam êvam adadaṁ Lakshmî-Nṛisiṁhâya tê
raṅgâṅgârchana-bhôga-bhôga-bahuḷaṁ bhaktyâ su-dhîrôttamâḥ ॥
êkamatya-maṇi-sthâna-Kîrttiratnâkaras tataḥ ।
šrî-Ballâḷa-pradattatvâd Ballâḷapuram uchyatê ॥
vitaratu sukham asya prîtim êvaṁ karôtu
prabhur iha para-rûpaḥ pâtu vas su-prasannaḥ ।
jana-janita-jaḍatvaṁ yâtu yâtu prabhûtaṁ
dišatu dišâtu lôkê vâñchhitârtthaṁ Surêšaḥ ॥
šrî-Lakshmî-Narasiṁhasya šâsanaṁ sthira-šâsanaṁ ।
Šiva-Dêvêna lôkasya maṅgaḷâya pratishṭhitaṁ ॥
satyaṁ bhûta-hitaṁ guru-dvija-sura-šrî-pâda-šêvâ dayâ
dâkshiṇyaṁ pitṛi-mâtṛi-bhakti-vinaya-šrêyâṁsy ahô bhûtaḷê ।
têshâm apy adhikaṁ hi durllabhataraṁ dharmmaṁ tataš châdhikaṁ
tad-dharmma-pratipâlanaṁ nṛipatayô rakshantu matvâ sadâ ॥
dharmma-saṁrakshakô râjâ kalpa-sthâyî samêdhatê ।
dharmma-nâšakaras svasya kula-nâšakaraḥ karî ॥

svasti šrîmatu-Saka-varshada 1086 neya Târaṇa-saṁvatsarada Chaitra-šuddha 10 Sôma । šrîmatu Kittanakeṟeya grâma-madhyadalli šrî-Lakshmî-Nṛisiṁha-dêvara pratishṭhâ-kâladalu Kittanakeṟeya nûṟ-ippattu-mahâjanaṅgaḷuṁ avara priya-putra Chôḷeya-Nâyaka-Mâreya-Nâyakaṅgaḷu sahitavâgi tamma haḷḷi Mâṇikagaṭṭavanu nâlku-sîme-pariyantavâgi Kêdagegaṭṭada haḷugina baḍagaṇa tôṭa-sthaḷa-sahitav âgiyû šrî-Lakshmî-Nṛisiṁha-dêvarigey aṅga-bhôga-raṅga-bhôga-jîrṇṇôddhâra-Chaitra-paitravaṁ mâḍuvantâgi pratishṭhâ-kâladalu sarvva-namasyav âgiyûy â-chandrârkka-sthâyiyâgi dhârâ-pûrvvakavâgi koṭṭaru (usual final verses) Bâchaṇṇaṅgaḷu baredaru ॥

69

On the Hirikallu-beṭṭa (same hobli), on a stone near the Nâgapuri Šaṅkarêšvara temple.

namas tuṅga etc. ॥ . . . . .
svasti Hoysaḷa-vaṁšâya Yadu-mûḷâya yad-bhavaḥ ।
kshatra-mauktika-santânaṁ pṛithvî-nâyaka-maṇḍanaṁ ॥
modaloḷ Hoysaḷa-râjya-lakshmiy-odavaṁ tôḷ-valpiniṁ tâḷdi tann ।
udayaṁ rañjise tanna balp odave tann ârpp êṟe tann âjñe mî- ।
ṟe dîšâ-chakraman otti koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ ।
modalâdaṁ Yadu-vaṁša-varddhana-karaṁ šrî-Vishṇu-bhûpâḷakaṁ ॥
dhuradoḷ band oḍḍi vairi-prakaram iral avashṭambhadiṁ Biṭṭi-Dêvaṁ ।
karavâḷaṁ tôḍikoṇḍ im-baḷik el ele Mahâdêva-Kâḷâgni-Rudraṅg ।
uri-gaṇ bandante Mâkâḷige garav aḍardant Indra-dig-danti sokkiṁ ।
parighaṁ goṇḍant agurbb iṁ parbbipud ene muḷisiṁ mîṟi mâṟâmpan âvaṁ ॥
ettada munnav etti naḍegoḷḷada munnav aḍarttu kôpadiṁ ।
muttada munnav artthamane tett iriv itt iriv âtma-durggavaṁ ।
matt enavêḍa nirggamam id endu virôdhige vîra-lakshmi sâ- ।
rutt iṟe Vishṇu-vikramad upakramav âkramisittu lôkamaṁ ॥
Lakshmî-Dêvi Khagâdhipa- ।
lakshmaṅg esedirddu Vishṇug esevante valaṁ ।
Lakshmâ-Dêvi lasan-mṛiga- ।
lakshmânane Vishṇug agra-satiy ene negaḷdaḷ ॥
avarge Manôjanante sudatî-jana-chittaman iḷkoḷalke sâlv ।
avayava-šôbheyind a-tanuv emb abhidhânaman ânad aṅganâ- ।
nivahaman echchum uyvan aṇam ânade vîraran echchu yuddhadoḷ ।
tavisuvan âdan âtmabhavan appratimaṁ Narasiṁha-bhûbhujaṁ ॥
paḍemât êṁ bandu kaṇḍaṅg amṛita-jaladhi tâṁ garvvadiṁ gaṇḍavâtaṁ ।
nuḍivannaṅg ênan embai praḷaya-samayadoḷ mêreyaṁ mîṟi barpp â- ।
kaḍal-annaṁ Kâḷan-annaṁ muḷida-Kuḷikan-annaṁ yugântâgniy-annaṁ ।
siḍil-annaṁ siṅgad-annaṁ Puraharan-uri-gaṇṇ-annan î-Nârasiṁhaṁ ॥

paṭṭada sati Êchalegaṁ ।
neṭṭane Narasiṁha-nṛipa-varaṅgaṁ mudadiṁ ।
puṭṭida Ballu-nṛipâḷaka- ।
n oṭṭaji galiy enipa vîra-Vikkrama-têjaṁ ॥
kulake kaḷaṅkav illada visuddha-charitrada kaḷpa-bhûjamaṁ ।
tola-tolag endu dâna-guṇav ântaran ugra-bhujâsi-dhâreyiṁ ।
jalakane mâḍi saggamane muṭṭisuv Arjjuna-sach-charitrav ag- ।
galisidud endu baṇṇipudu Ballu-nṛipâḷanan î-jagaj-janaṁ ॥
ghana-śauryyaṁ Ballu-bhûpaṁ nija-vijaya-hayârûḍhan âgal Kaḷiṅgaṁ ।
vana-vâsôdyuktan âdaṁ Tuḷuvan aḷavi-geṭṭ ôḍidaṁ Koṅkaṇaṁ bhôṅk- ।
ene puṇyâraṇyamaṁ saṁvarisidan agidaṁ Gûrjjaraṁ Mâḷavaṁ Vin- ।
dhya-nikuñja-prâptan âdaṁ jaḷadhi-nikaṭamaṁ Chôḷikaṁ vêḷegoṇḍaṁ ॥

svasti samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍaḷêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ dâyâda-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekaṟa saṅgrâma-dhîra Kali-kâla-Kâma Vâsantikâ-dêvî-labudha-vara-prasâda mṛigamadâmôda nâmâdi-praśasti-sahitaṁ śrîmanu mahâ-maṇḍaḷêsvaraṁ Taḷa-kâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Uchchaṅgi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅgan a-sahâya-sûra niśśaṅka-pratâpa Hoysaḷa-vîra-Ballâḷa-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-niggraha-śishṭa-pratipâḷanaṁ geydu rakshisuttaṁ Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam iralu tat-pâda-padmôpajîvigaḷ appa Araśiyakeṟeya râjâ-dhyakshada heggaḍegaḷa satu-kîrttiy entendaḍe ॥

kulamaṁ pêḷvaḍe Vâji-vaṁśa-tiḷakaṁ san-mantra-mantritvadoḷ ।
halaruṁ jîy ene Dêvamantriy-odavaṁ sal-lîleyim tôṟuvaṁ ।
chaladind ântaran ikki meṭṭi paḍevaṁ sat-kîrttiyaṁ dhâtriyoḷ ।
nalaviṁ Rêvaṇa-mantriy ârggav adhikaṁ sâhitya-vidyâdharaṁ ॥
purusha-nidhânan endu puruśârttha-Purûravaṇ endu sat-kavî- ।
śvara-jana-vandyan endu dhare baṇṇisut irppudu Kêtamallanaṁ ।
para-hita-Khêcharâdhipanan î-Kali-kâlada kaḷpa-bhûjanaṁ ।
vara-guṇi mantri mânava-śikhâmaṇiyaṁ jasad-artthi-gaṇḍanaṁ ॥
sura-kujamaṁ sura-dhênuva- ।
n erev achchigav êke vandi nirutaṁ bêḍ î- ।
vara-guṇi Muttana Mârana ।
para-hitamaṁ mâḷpa dâna-chintâmaṇiyaṁ ॥

mattaṁ śrîmanu mahâ-pradhânaṁ mahâ-pasâyitaṁ vîra-Ballâḷa-Dêvana pâdâ-râdhakanuṁ Śiva-pâda-sêkharanum appa Chemmâvugeya Mahâdêvana kîrttiy ent endaḍe ॥

îvara dêvan ittu meṟev î-Ravi-sûnu vivêkad âgaraṁ ।
bhâvakan udgha-châru-charitaṁ bhuvanâgraṇi râja-pûjitaṁ ।
dêvara dêva Saṅkarana pâda-yugakke nibaddha-chittan end ।
âgaḷu voldu baṇṇipudu mêdini Mâdhavanaṁ nirantaraṁ ॥

janani negaḷda Mârave janâgraṇi sad-guṇi Kâvi-Seṭṭiy oḷp- ।
ina janakaṁ Triḷôchana mahâ-mahimaṁ tanag irdda deyva bhû- ।
vinutan anûna-dâni kali-Ballu-nṛipâḷakan âḷdan endoḍ inn ।
anupama-Mâdhavaṅge paḍiy âr ggaḷa mânavar î-dharitriyoḷ ॥

šrîmad-Arasiyakeṟeya heggaḍegaḷuṁ samasta-praje-gâvuṇḍugaḷum irddu Aṟeya-Saṅkara-dêvara naivêdya-nandâ-dîvigey-aṅga-bhôga-raṅga-bhôga-khaṇḍa-ṛphuṭita-jîrṇṇôddhârakkav âgi Saka-varsha 1096 neya Vijaya-saṁvatsarada Phâlguṇa-suddha-trayôdaši-Vaḍḍavâra-uttarâyaṇa-saṅkramâṇa-byatîpâtad andu Nâgarâsi-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti Agguḷiya-keṟeya keḷage gadde sa 1 beddale kamma 100 (here follow details of gift with names of donors and usual final phrases)

70

In Arasikeṟe, on a stone near the Šiva temple.

namas tuṅga etc. ॥

svasti samasta-vastu...vasthânamuṁ lakshmî-niḷayamuṁ........muṁ nityamum enisi samudradant irdda Hoysaḷânvayadoḷ udayisida Vishṇu-nṛipa-tanûjaṁ Nṛisiṁha-narapanâ magaṁ Ballâḷa-nṛipan âtana sutaṁ Narasiṁha-bhûpaṁ râjyaṁ geyvutt ire tadîya-pâda-padmôpajîvigaḷ appa šrîmad-Arasiyakeṟeya bhakta-janaṅgaḷu šrîmat-Kattamêšvara-dêvara nandâdîvigegaḷ chandrârkka-târaṁ-baraṁ baḍḍiyiṁ naḍevantu Balêšvarakaṁ naḍavant âgi... kav akshaya-bhaṇḍâravâgi sakaḷa-bhakta-janaṅgaḷ â....yiṁ Saka-varsha 1142 sale Vikrama-saṁvatsarada Kârttika-su 1.......ṭṭa datti (here follow details of gift with names of donors)

71

In Arasikeṟe, on a stone west of the basti.

šrîmat-Kêšavâya namaḥ ॥

šrî-pâdâmbuja-yugmam aty-amala-Gaṅgâ-sûtikâ-gêham âyt ।
â-Paṅkêruhapîṭhan-udbhava-gṛihaṁ šrî-nâbhiy âyt ûrjjita- ।
Šrî-patnî-prathamâspadaṁ vipuḷa-vakshaṁ tân ad âyt endoḍ inn ।
â-pûrṇṇônnata-Kêšava-prabhuteyaṁ baṇṇippan ê-vaṇṇipaṁ ॥
Jaḷajâtôdbhava-putran Atri tad-apatyaṁ Sôman â-dhâriṇî- ।
tiḷakôdbhûta-Purûravaṁ tad-avanîpâlâtmaj-Âyur mmahî- ।
taḷa-nâthan Nahushaṁ Yayâti Yadu tat-khyâtânvayôrvvîšaroḷ ।
Saḷan embaṁ nṛipan âdan udbhava-karaṁ gâmbhîryya-ratnâkaraṁ ॥
an-avadyaṁ mantra-vidyâ-pariṇatan a-bhayaṁ divya-yôgîndran orbbaṁ ।
tanag âtaṁ namnan âgal Saḷa-nṛipan avanaṁ nôḍi sâmrâjyamaṁ mâḷp- ।
en enuttaṁ môhadindaṁ Šašakapurada Vâsantikâ-dêviyaṁ pu- ।
ṇya-nidhânaṁ yukta-pûjâ-parikaṟa-vidhiyiṁ nišchaḷaṁ sâdhipannaṁ ॥

adan ettaṁ vighnamaṁ mâḍuva bage mige šârddûḷan âkâradiṁ pây- ।
vudum âgaḷ yôgi nîṁ poy Saḷay ene su-bhaṭaṁ nišchaḷaṁ bettadiṁ poy- ।
vudum âyt â-Poysaḷâṅkaṁ Yadu-nṛiparoḷe dêvî-prasâdôdbhava-šrî- ।
viditaṁ šârddûḷadoḷ kûḍida seḷe piriduṁ chihnam andindam ittal ॥
huliy-uṇḍigeyuṁ seḷeyuṁ ।
sale tammoḷe chihnam âge Yadu-vaṁšadoḷ u- ।
jvaḷa-kîrttigaḷ ari-nṛipa-saṅ- ।
kuḷa-marddana-šauryya-šâḷigaḷ palar esedar ॥
vṛitta ॥ vinayêndûjvaḷa-kîrtti sajjana-sudhâmbhôrâsiyaṁ perchchisal ।
ghana-sauryyârkka-marîchi durddama-ripu-šrêṇî-tamas-stôma-kha- ।
ṇḍanamaṁ mâḍe vinîta-vṛitti-nija-šauryyâṭôpadind aggaḷaṁ ।
Vinayâditya-nṛipâḷan eṁb esakadind âtaṁ tad-âmnâyadoḷ ॥
tad-apatyaṁ vîra-vairi-kshitipa-nikara-saṅgrâmadoḷ nirjjita-prô- ।
nmada-danti-brâta-kumbha-sthaḷaman aḍare dôr-daṇḍa-chaṇḍâsiyiṁ po- ।
yvudum allind uṇmi muktâvaḷi jaya-lalanâ-kaṇṭhikâ-mâle tân â- ।
dud enal vikrântadind âr Eṟega-nṛipanoḷ âmp-uddhata-kshôṇipâḷar ॥
âtana kântey ent ene jagattaḷadoḷ kamanîya-kâminî- ।
vrâtaman eyde nirmmisi Viriñchi jita-šraman âgi tanna vi- ।
jñâta-sad-artthaṁ int id enip antire nirmmisidaṁ gaḍ endoḍ ê- ।
mâto mṛiṇâḷa-kômaḷeyan Êchala-Dêviyan entu baṇṇipar ॥
ant â-daṁpatigaḷge vuṭṭi vinayaṁ-bettirdda Ballâḷa-bhû- ।
kântaṁ višruta-Vishṇu-bhûpan Udayâdityâvanîpâlakaṁ ।
bhrânt ên ântaran ikki bandu šaraṇ end ânamnaraṁ kâdu kayy- ।
ântargg ittu šarat-šašâṅka-višada-prakhyâtiyaṁ tâḷdidar ॥
avaroḷ madhyaman âgiyuṁ vinayadind aty-uttamaṁ tân enipp- ।
a višêshônnati-vettan uddhata-virôdhi-kshôṇipâla-brajâ- ।
hava-kaṇṭhîrava-šauryyan a-pratima-kântânîka-nêtrôtpalên- ।
du vibhâsôjvaḷa-mûrtti-Manmatha-nibhaṁ šrî-Vishṇu-bhûpâḷakaṁ ॥
tat-tanayaṁ Narasiṁha-nṛi- ।
pôttaman udyat-pratâpan ahita-nṛipâḷôn- ।
mattêbha-kumbh-daḷanâ- ।
yattâyata-khaḍga-kaḷita-nija-dôr-ddaṇḍaṁ ॥
Narasiṁhâvanipana piri- ।
y-arasi kanat-kanaka-kaḷaša-nibha-pîna-payô- ।
dhare paṭṭa-mahâ-dêvi tanû- ।
dariy Êchala-Dêvi rûpavati Ratiy enipaḷ ॥
Narasiṁhôrvvîša-kântâtmajan urutara-dharmmôllasad-dugdha-nîrâ- ।
kara-râkêndûpamânaṁ Naḷa-Nahusha-Dilîpâdi-bhûpâlakôdyach- ।
charitaṁ dôr-ddarppa-vairi-kshitipa-nikara-saṅgrâma-kêḷî-vinôdaṁ ।
paribhâsvat-kîrtti-vallî-vaḷayita-bhuvanaṁ vîra-Ballâḷa-bhûpaṁ ॥
šrî-kântâ-dṛiḍha-saṅgamôpajanitâhlâdaṁ bhujôpârjjitô- ।
rvvî-kântâ-ramaṇaṁ dvishad-bali-kuḷa-pradhvaṁsanôpâya-šau- ।

ryyâkîrṇṇôjvaḷa-kîrttimat sama-guṇaṁ tân endu rakshikke La- |
kshmî-kântaṁ vijayâvaha-praṇayiyaṁ Ballâḷa-bhûpâḷanaṁ ||
Uragêndraṁ dhâtriyaṁ dhâriṇi Hima-giriyam Hi(r)mya-šailaṁ Kubhṛijjâ- |
varanaṁ Gaurî-varaṁ chandranan a-maḷina-chandraṁ kalâ-stômamaṁ nir- |
bbharadindaṁ tâḷduvant a-ppratima-Yadu-kulôdbhûta-sâmrâjya-lakshmî- |
bharamaṁ hêḷâ-susâdhyaṁ tanag ene taḷedaṁ vîra-Ballâḷa-bhûpaṁ ||
kari-nakrâbhîḷa-bhêshâ-rava-yuta-haya-sandôha-vîchî-padâti- |
sphurad-utpâṭhîna-kôḷâhaḷa-samara-mahâṁbhôdhiyoḷ tanna dôr-mMa- |
ndaradindaṁ manthanâraṁbhaman odavisi vairi-kshamâpâḷa-lakshmî- |
kari-jâty-ašvaṅgaḷaṁ koṇḍ atuḷa-baḷa-yutaṁ vîra-Ballâḷa-bhûpaṁ ||
Surarâjêbhaṁ madândhaṁ madhupa-kuḷa-yutaṁ puṇḍarîkaṁ sadâ nî- |
cha-rataṁ Gaṅgâ-hradaṁ chandrana-ruchi sale dôshâviḷaṁ tân enal pêḷ |
doreyê Ballâḷa-bhûpâḷana višada-yašô-lakshmiyoḷ varṇṇa-sâmyaṁ |
piriduṁ tân âdoḍaṁ nirmmaḷa-guṇadin avaṁ pôlisal ballan âvaṁ ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvâtî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Šašaka-pura-Vâsantikâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôdaṁ | vinamad-ahita-mahipa-chûḍâlîḍha-nûtna-ratna-rašmi-jâḷa-jaṭiḷita-nakha-kiraṇaṁ | chatus-samaya-samuddharaṇaṁ | hiraṇyagarbbha-tulâpurusha-pramukha-makha-Šatamakhaṁ | râja-vidyâ-vilâsinî-sakhaṁ | indu-mandâkinî-guṇa-yûthaṁ | Gaṇḍagiri-nâthaṁ | Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Mâsavâḍi-Halasige-Huligere-Banavase-Hânuṅgal-Noḷaṁbavâḍi-goṇḍa bhuja-baḷa-Vîra-Gaṅgan a-sahâya-šûra niššaṅka-pratâpa-Hoysaḷa-Ballâḷa-Dêvaru Hima-Sêtu-maryyâdeyâda bhûmiyaṁ dushṭa-nigraha-šishṭa-pratipâlanadiṁ rakshisuttaṁ Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttum ire tadîya-pâda-padmôpajîvigaḷ appa šrîmad-Arasiyakeṟeya râjâdhyakshada beggaḍegaḷa mahâjanaṅgaḷa mahâ-mahimônnatiy ent ene ||

šrîman-mahâ-pradhâna-si- |
khâmaṇi Bhaṇḍâravâḍad adhipaṁ Lakshmî- |
râmâdhipa-bhavanaman abhi- |
râmateyiṁ Hariharâryya-vibhu mâdisidaṁ ||
kshîrâmbhôrâšiyaṁ šrîkarav enipa taṭâkaṁ muni-šrêshṭharaṁ vi- |
prârâdhyar kkaḷpavallî-vṛita-viḷasanamaṁ nâgavallî-vanaṁ bhṛi- |
ṅgî-râva-spandi-kaḷpadruaman eseva-chûtâdigaḷ lakshmiyaṁ tad- |
vâra-strî-saṅkulaṁ pôlv Arasiyakeṟeyoḷ šôbhikuṁ Šrîša-gêhaṁ ||
. . . .rggaṁ mantri-mukhyaṁ Harihara-vibhugaṁ Bâgiyakkaṅgav âdar |
ttanayar bBhaṇḍâravâḍakk adhipar avar adâr endapai Rêvaṇâṅkaṁ |
vinayâḍhyaṁ . . jaṁ vara-budha-nidhi-Nârâyaṇaṁ Nâga-Dêvaṁ |
ghana-šauryyaṁ Kêšavâryyaṁ para-hita-charit bhyâsar udyad-viḷâsar ||
šrî-vadhu . . . . . .gṛihaṁ âdud ura-sthaḷaṁ olpu-vetta vâk- |
šrî-vadhuviṅge saṅgama-sukhâspadav âytu mukhâmbujaṁ jaya- |

šrî-vadhuvinge . . švata-nikêtanam âdudu tôḷ enal yaša- |
šrî-vanitâdhipaṁ vibhudha-Rêvaṇa-mantriy ad entum oppuvaṁ ||
adhidaivaṁ Kêša . . . tan akhiḷa-jagat-khyâte Bâgavve tây vi- |
šva-dharâ-stutyâtri-gôtra-prabhu Harihara-mantrîšvaraṁ tande rakshipp |
adhipaṁ Ballâḷa-bhûpaṁ ja . . . ḷayitâšêsha-Bhaṇḍâravâḍakk |
adhinâthaṁ tân enal matt itarar aḷaviye Rêvaṇaṁ dêva-satvaṁ ||
janakaṁ šrî-Mâcha-bhaṭṭa-prabhu janani . . stutye Mâravve pempuḷḷ |
anujar bBallayyanuṁ Mâdhavanum osedu rakshippa Ballâḷa-bhûpâ- |
ḷan adhîšaṁ dêva-dêvôttama vibhu Kali-dêvêšan ârâdhya-dayvaṁ |
tanag end and êno sâmânyane višada-yašô-vallabhaṁ Kêtamallaṁ ||
sthira-satvâdhishṭitaṁ[. .]ty-atuḷa-vijaya-lakshmî-vadhû-vallabhaṅg â- |
daradindaṁ Kêtamallaṅg eseva jasake nallaṅge Ballâḷa-bhûpaṁ |
nirutaṁ Bhaṇḍâravâḍakk adhipati-padamaṁ koṭṭan â-chandra-târaṁ- |
baram end and udgha-puṇyâspadana mahimeyaṁ baṇnisal ballan âvaṁ ||
Mâraṅge sâṅga-Madanâ- |
kâraṅge parâṅganâ-vidûraṅge sadâ |
dhîraṅge sakaḷa-vibudhâ- |
dhâraṅge samânar enipa mânavar oḷarê ||
vidhu-višruta-višada-yašô- |
vadhû-dhavaṁ Mâra-mantri-chûḍâmaṇi tân |
adhikâraṁ geyvaṁ râ- |
jadhâni Bhaṇḍâravâḍad Arasiyakeṟeyoḷ ||
padedu nijêšanuṁ prajegaḷuṁ parivarṇnisal ekkad alte ta- |
ppade naḍeyalke ninna pesarê gaṇakâgraṇi Kêširâjan em- |
bude Haridêva-mantri-sutan embude Poysaḷa-gandha-hastiy em- |
bude vara-Vâji-vaṁša-vibhuv embude gôtra-pavitran embudê ||
bhûkântaṁ Ballâḷaṁ |
šrî-Kêšava-vibhuge mechchi mudadiṁ koṭṭaṁ |
šrîkaraṇaman ûrjjita-la- |
kshmîkara-Bhaṇḍâravâḍav enit anitakkaṁ ||
šrî-daitar nnitya-satvar nnikhiḷa-guṇa-yutar nnirmmaḷar nnîtimantar |
vvêdânushṭhâna-yuktar pprabhugaḷ abhimatârttha-pradar kKêšava-šrî- |
pâdâbjâmôda-bhriṅgar bbhuvana-jana-nutar ssarva-šâstra-pravîṇar |
bbhûdêvar mmâḍe chelvâyt Arasiyakeṟeyoḷ Kêšavôttuṅga-vâsaṁ ||
agaḷakk iṭṭeḍey âytu dik-pratatigaḷ tâv embinaṁ nîḷav â- |
mugiloḷ kâḷasegoṇḍud embinegam ant âkaḷpam ippannegaṁ |
naga-sandôhaman Abjajaṁ kaḍedu tand iṭṭ-antevol nâḍeyuṁ |
sogayipp unnata-Kêšavâyatanamaṁ viprôttamar mmâḍidar ||
sthira-satva-šrî-ramaṇar |
ppurushôttamar âdi-purusha-charitar lLakshmî- |
vara-Kêšava-mûrttig iḷâ- |
marôttamar ssu-pratishṭheyaṁ mâḍisidar ||

svasti šrîmat-Šaka-varsha 1096 neya Vijaya-saṁvatsarada Šrâvaṇa-šuddhaikâdašiy-Âdityavârad andu šrîman-mahâ-maṇḍaḷêšvaraṁ Hoysaḷa-vîra-Ballâḷa-Dêvaru paṭṭa-bandhôtsava-šubha-muhûrttadoḷu šrîmad-râjadhâni-Bhaṇḍâra-vâḍad-Arasiyakeṟeya Jayaṅgoṇḍa-Ballâḷapurada mahâ-prasanna-Chenna-Kêšava-dêvar-aṅga-bhôgakkaṁ nitya-nivêdyakkaṁ nandâ-dîvigegaṁ khaṇḍa-sphuṭita-jîrnnôddhârakkaṁ pûjâri-parichârakara jîvitakkaṁ Chaitra-pavitrôtsavakkav âgi mahâpradhânara râjâdhyakshada heggaḍegaḷa sannidhiyoḷu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-sîla-guṇa-sampannaruṁ šâpânugraha-samartttharum app Arasiyakeṟey-ašêsha-mahâ-janaṅgaḷa kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift and usual final phrases and verse)

Yâdava-pati Ballâḷaṁ ।
šrî-daṁ hadinaydu (15) poṅge naḍu-bayalaṁ piṇ- ।
ḍâdânav âge koṭṭaṁ ।
bhûdêvôttamargge sogayip Arasiyakeṟeyoḷ ॥
bhuvana-nuta-Vâji-vaṁšôd- ।
bhavakara-vibhu-Sômanâtha-putraṁ pêḷdaṁ ।
kavi-râjaṁ Kâšyapa-gô- ।
tra-varddhanaṁ Dêvapâryyan î-šâsanamaṁ ॥
sama-vṛitta-šchôtaṅgaḷu ।
samasta-saṁpatkaraṅgaḷ ati-nibiḍaṅgaḷ ।
kamanîya-mṛidu-su-rêkhâ- ।
ramaṇaṅgaḷu negaḷda Basava-Râjana barapaṁ ॥

(the back side contains details of further gift with names of donors)

72

On the upper part of the back of the same stone.

šrîmatu Šaka-varusha sâ 1333 Khara-saṁvatsarada Âšvîja....Sômavâradalu Udbhava-sarvvajña-vîra-vijaya-Ballâḷapurav âda Arasiyakeṟeya šrîmatu mahâ-prasanna-Kêšava-dêvarige Dêvarasara makkaḷu Hampeya-râya Haḍapada Hariyaṇṇagaḷu haḍuvâ-Dêmaya maga Na........mâḍi koṭṭa gadde kalmeya sa eraḍu..geyu kûḍirddu Arasiyakeṟeya mahâ.......gala mahâ šrî

73

On the right side of the same stone.

svasti šrî Saka-kâla 112..sale Raktâkshi-saṁvatsarada Vaišâkhada paurṇṇami-Su..râjadhâniy-Arasiyakeṟeya šrî-Chenna-Kêšava-dêvara nitya-sandhyâ-dîpôtsa-vaṁ vṛiddhiyiṁ nichchaluṁ nûṟu-dîvige naḍevantu sakala-bhakta-janaṅgaḷuṁ nerad â-mahâjanaṅgaḷa vašadale dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift with names of donors)

74

On the left side of the same stone.

Dundubhi-saṁvatsarada Chayitra-suddha-dasami-Sômavârad andu Jakka-Gauḍara Bamma-Gauḍara maga Mâra-Gauḍa Chenna-Kêšava-dêvarige pûjege mâlegâṟage koṭṭa gadyâṇa vonduvaṁ mahâjanaṅgaḷu naḍasuvaru ‖ aguḷiya bayala gadde sa 1 kambha 40

75

At the same place.

Dundubhi-saṁvatsarada Kârttika-suddha-trayôdaši-Budhavâra-vitîpâtad andu Châki-Seṭṭiya maga Châḍi-Seṭṭi Chenna-Kêšava-dêvara pûjege mahâjanaṅgaḷa vasadalu mâlegâṟage koṭṭa gadyâṇa vondu 1 ‖ suṅkadavaru biṭṭu...

76

On a stone east of the same basti.

namas tuṅga etc. ‖
šrî-ramaṇî-gṛiham adhika-ga- ।
bhîraṁ dhṛita-satvam amaḷa....bhuvanâ- ।
dhâraṁ muddrita-daša-dik- ।
pâraṁ Hoysaḷa-kulârṇṇavaṁ dha...... ‖

Hoysaḷânvayadoḷ ।

Girisuteyaṁ Padmala-Dê- ।
vi Râjasêkharan en eseva Ballâḷa-Ho...... ।
.......na...... ।
tir ogedan î-samara-Shaṇmukhaṁ Narasiṁhaṁ ‖
jîyene samasta-lôka.. ।
...yâ........kke Hoysaḷa-râjya- ।
šrîyaṁ bhuja-baladiṁ tana- ।
g âyattaṁ........Narasiṁha-nṛipâḷaṁ ‖
ka....ḷpâ..gi tôḷ Man- ।
daram age virôdhi-Magara-baḷa-jaḷanidhiyaṁ ।
bharadi........... ।
kari-ratnaman ašva-ratnamaṁ Narasiṁhaṁ ‖

..........kara sakaḷa.......châryyaṁ šakti-trayâdhishṭitan a........... Chôḷa-râjya-pratishṭhâchâryya................svasti šrî pṛithvî-vallabhaṁ mahârâjâdhirâja.....pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvva-jña-chûḍâmaṇi......râjya-pratishṭhâchâryyaṁ bhuja-baḷa-chakravartti Hoy-saḷa-vî........Dêvaru Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinô-dadiṁ râjyaṁ.............. ....

77

On a stone in front of the same basti.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ı
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ıı
š-î-râmâvasathaṁ jagaj-jana-nutaṁ gôtrâspadaṁ bhûri-gaṁ- ı
bhîraṁ satva-samanvitaṁ nikhiḷa-vastu-sthânav urvvîtaḷâ- ı
dhâraṁ nityav udâttav a-pratimav emb î-permmeyiṁ bâvisal ı
pârâvârada-vol negaḷte-vaḍed irkkuṁ Yâdavâkhyânvayaṁ ıı
Saḷan embaṁ tad-Yadûrvvîšvara-kuḷa-janitaṁ Jaina-yôgîndranaṁ nir- ı
mmaḷa-chittaṁ sârddu sand irppuduv ati-kupitaṁ vyâghran eytarppuduṁ hoy ı
Saḷa yend â-yôgi pêḷ . . de seḷeyoḷ adaṁ poydu geld arkaṟiṁ Hoy- ı
saḷa-nâmaṁ Yâdavargg âdudu jasad odavind âdav andindav ittal ıı
â-Hoysaḷânvayadoḷ udayisida Vinayâditya-putran app Eṟeyaṅga-nṛipaṅgav Êchala-Dêvigaṁ puṭṭida Vishṇu-nṛipana vikramamaṁ pêḷvaḍe ıı
para-bhûpâḷaran ikki tad-dhareyan ântuṁ yatnamaṁ mâḍe bit- ı
taradind ettisid â-surâlaya-samûhaṁ prêmadinḍ â-tulâ- ı
purushaṁ kaṭṭisi. . . . . .regaḷ biṭṭ agrahâraṅgaḷ î- ı
dhareyoḷ kûḍe nimirchchi. .jasavan enduṁ Vishṇu-bhûpâlana ıı
â-vibhugaṁ sati-Lakmâ- ı
dêvigav âdaṁ višâla-nirmmala-kîrtti- ı
šrî-varan adaṭara Javanaṁ ı
bhûvara-gandhêbha-siṁhan enipa Nṛisiṁhaṁ ıı
negaḷd â-vîra-Nṛisiṁha-bhûmipatigaṁ šriṅgâra-vârâ . . . . ı
. . . .y app Êchala-Dêvigaṁ negaḷdan urbbî-maṇḍanaṁ kîrttig a- ı
rttigan anyâvanipâḷa-darppa-daḷanaṁ dânônnataṁ mâ . . . ı
jagatî-rakshaṇa-daksha-dakshiṇa-bhujaṁ Ballâḷa-bhûpâḷakaṁ ıı
Budhan-ant iḷâ-varaṁ vâ- ı
ridhiy-ante višâla-vilasad-ashaḍakshîṇaṁ ı
Madhusakhan-ant asamâstraṁ ı
Sudhâṁšudharan-ant Umâ-dhavaṁ Ballâḷaṁ ıı
Siri Hariya saṅgadiṁ Šam- ı
bara-ripuvaṁ paḍeda teṟade Ballâḷa-mahî- ı
vara-sati Padmala-mâdê- ı
vi ramaṇi paḍedaḷ Nṛisiṁhanaṁ guṇa-nidhiyaṁ ıı
hṛidaya-kaḷaṅkan allada jaḍâtmakan allada šîtarôchiy em- ı
budu guru-gôtra-šatru-chaṇav allada kaušikan allad Indran em- ı
budu viparîtan allada ku-janmakan allada kalpavṛikshav em- ı
budu vibudhâšrayaika-nidhiyaṁ kuvarâgraṇi-Nârasiṁhanaṁ ıı
svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ para-mêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samya-

ktva-chûḍâmaṇi malerâja-râja maleparoḷ gaṇḍa kadana-prachaṇḍan êkâṅga-vîra niššaṅka-pratâpa chakravartti Hoysaḷa-vîra-Ballâḷa-Dêvar ssakala-dharitriyaṁ dushṭa-nigraha-šishṭa-pratipâla[na]diṁ Dôrasamudrada nelevîḍinoḷ sukhadiṁ râjyaṁ geyyuttum ire tadîya-pâda-padmôpajîvigaḷ app Arasiyakeṟeya bhavya-nakaragaḷa ratna-trayâdhishṭhitatvam ê. . .dharmma-pratipâlana-šaktiyaṁ Kaḷachuryya-kuḷa-sachivôttamaṁ Rêcharasa kêḷd â-Ballâḷana pada-payôjaman âšraysi tada. . . . .vattiyaṁ. . . .Arasiyakeṟeyoḷ Sahasra-kûṭa-Jina-bimbamaṁ pratishṭheyaṁ mâḍisiy â-dêvar-ashṭa-vidhârchchanakkaṁ pûjâri-parichârakara jîvitakkaṁ jîrṇṇôddharaṇakav end â-Ballâḷa-bhûpaniṁ Handarahâḷaṁ dhârâ-pûrvvakaṁ paḍedu tamm anvaya-gurugaḷ šrî-Mûla-saṅghada Dêši-gaṇada Pustaka-gachchhad-Iṅgaḷêšvarada baḷiy enisida Mâghanandi-siddhânta-dêvara šishyar šŠubhachandra-traividya-dêvara šishyar appa šrî-Sâgaranandi-siddhânta-dêvargge dhârâ-pûrvvakav â-vûraṁ koṭṭ î-dharmmamaṁ bhavya-nakaraṅgaḷge kaiy-taḍey âg itta Rêcharasana ma. . . .n Arasiyakeṟeya permmeyaṁ pêḷvaḍe ||

vadanaṁ vâg-vanitâ-viḷâsa-sadanaṁ vakshaṁ ramâ-narttakî- |
viditânarttav udârav artthi-janatâ-santarppaṇaṁ kîrtti-kau- |
mudi Jainârṇṇava-varddhanaṁ guṇa-gaṇaṁ bhû-bhûshaṇaṁ mûrtti-châ- |
ru dayânvîtam enalke Rêchaṇa-chamûpaṁ permmeyaṁ tâḷdidaṁ ||
osed avar ivar ennade sa- |
ntosam appinav ittu paḍedan î-vasumatiyoḷ |
vasudhaika-bandhuv emb î- |
pesaraṁ Rêcharasan untu dêšiy in âyte ||
sâraṁ nôḷpargge pempuḷḷ-Arasiyakeṟeyoḷ višva-vêdâṅka-viprar |
vvîrar kkâyv-âḷgaḷ âḍhyar pparadar achala-vâkyar tturîyar vvinûtâ- |
kâraṁ kântâ-janaṁ kârugaḷ a-madar iḷâ-maṇḍanaṁ déguḷaṁ gaṁ- |
bhîrôdâraṁ taṭâkaṁ phaḷa-bharita-vanaṁ pûta-pûdôṭav enduṁ ||
nata-bhṛiṅgâmbhôja-shaṇḍaṁ šuka-pika-vividhôdyâna-saṅkîrṇṇav âpû- |
rṇa-taṭâkaṁ gandha-šâḷî-parimaḷa-kaḷitaṁ puṟpa-puṇḍrêkshu-vâpî- |
vṛitav uttuṅga-prabhâ-bhâsura-sura-gṛiha-saṁpannav udyat-prajâ-pû- |
ritav urvvî-maṇḍanaṁ sand Arasiyakeṟeyaṁ baṇṇisal ballan âvaṁ ||
Jina-dharmmav-âdiy âgir- |
dda nikhiḷa-dharmmaṅgaḷaṁ samant anunayadin- |
de nimirchchi naḍayipar ssaj- |
janar Arasiyakeṟeya sâyir-okkal satataṁ ||
â-sâyir-okkal tamag âdhârav âg irppa bhavyara permmey ent ene ||
nuḍi satyôdyôta-gêhaṁ naḍevaḷe Jina-dharmmânugaṁ Šakraniṁ nâl- |
maḍi Jainâṅghri-dvayârâdhane Dhanada-nibhaṁ permme sat-pâtradoḷ mey- |
vaḍedirkkuṁ dânav artthârjjane nikhiḷa-janôtsâhav âvand ad êṁ nôḷ- |
paḍe pempaṁ tâḷdi sand îy-Arasiyakeṟeyâ bhavyaroḷ pâṭiy âvaṁ ||
bhû-bhuvanadoḷ Arasiyakeṟe- |
yâ bhavyar gguṇa-gaṇa-prasannar ssujanar |

llôbha-vivarjjitar âhâ- ।
râbhaya-bhaishajya-śâstra-dâna-vinôdar ॥
eseye Sahasra-kûṭa-Jina-biṁbaman agraṇi Rêcha muṁ prati- ।
shṭhisi [.]vanakke bhavya-tati kôṭeyan ikkisi gôṭeyindav e- ।
ttisi gṛihamaṁ negaḻd Arasiyakeṟeyoḷ gṛiha-gatiy âgi peṁp- ।
oseye nṛipaṁ........r ddaśa-nishkaman â-dharitriyaṁ ॥
êḷ-kôṭigaḷ î-dharmmama- ।
n aḷkaṟa perchchinde naḍeyipa.....neḷe- ।
yoḷ..lve...dharmma-mandira- ।
r Êḷkôṭi-Jinâlayâṅkam âdatt âdaṁ ॥

svasti samasta-praśasti-sahitaṁ śrîmat-Teṅkaṇ-Ayyâvaḷe enisida Sîtâḷamaḷigey Arasiyakeṟeya bhavya-nakaraṅgaḷu Sahasra-kûṭa-chaityâlayaman ettisiy â-dêvar-asṭha-vidhârchchanegaṁ pûjâri-parichârakara jîvitakkaṁ banda-châtur-vvarṇṇaṅgaḷ-âhâra-dânakkaṁ jîrṇṇôddharaṇakkav endu samasta-sâyir-okkalu-gaḷa kayyalu dhârâ-pûrvvakaṁ bhûmiyaṁ paḍed â-bhûmiya teṟeg â-Ballâḷa-bhûpaniṁ hattu-honna..teṟeyoḷag iḷihisi sakala-śrî-karaṇagaḷa sivaḍiyo.... chandrârkka-târaṁ-bara sale salvantaṁ bara ...Iṅgaḷêśvarada baḷiy enipp â-Sâgaraṇandi-siddhânta-dêvar-anvayadavara vaśaṁ mâḍi nikhiḷa-bhavya-janaṅ-gaḷ ârayeyâgi Saka-varshada 1141 neya Pramâdi-saṁvatsarada Pushya-mâsada pau.......divârad andu biṭṭa datti Dêvigeṟeya mûḍa-geṟeya tôṇṭada kaṁba 40 । Basava-geṟeya keḷagaṇa tô.......da kaṁba..............kaṁbhaṁ ....vûra gaḍiyaluṁ bhattada hasaradalu samasta-nakaraṅgaḷu biṭṭa gadde....haravaru biṭṭa mân-eṇṇege gâṇav eraḍu ॥

nuta-bhuvana-Śântinâtha- ।
pratishṭheyaṁ bhadram âge tad-gṛihamumaṁ ।
kshiti pogaḷe mâḍidar ssan- ।
nutar Arasiyakeṟeya bhavya-nakara-prakaraṁ ॥

â-dêvara pratimeg î-paṭṭaṇa-svâmi Kalli....koṭṭa ga....dêvar-archchanege baḍḍiyiṁ banduṁ naḍav-antu biṭṭan aṅgaḍiya Jakki-Seṭṭiya maga Nâḍiyama-Seṭṭiy akshaya-bhaṇḍârav âge koṭṭa ga 12 Prasanna-Kali-Seṭṭi koṭṭa ga 2

Jina-dharmmaṁ nelasirkke bhûtaḷadoḷ enduṁ dharmmiga... ।
tanav î-dharmmada dattiyaṁ nilisidargg âyuṁ jaya-śriyum akk ।
e neṟald ôvad idarkke kundan oḍarippaṅg âvagaṁ sârgge saj- ।
jana-gô-brâhmaṇa-san-muni-prakaramaṁ kondâ-mahâ-pâtakaṁ ॥

78

On the same stone.

Vikṛiti-saṁvatsarada Bhâdrapada-śu 13 śu śrîmat-Kumâri-Sôvala-Dêviyara beggaḍe-Dattayana tamma Siṅgayyanuṁ mahâjanaṅgaḷuṁ samasta-sâyir-okkaluṁ । nakharaṅgaḷuṁ hiriya-keṟeya mûḍa-gôḍiyoḷage । Kêśa[va]-dêvara gaddeyiṁ mûḍalu । Sahasrakôṭi biṭṭa gadde salage 3 ॥

79

On a stone in the field of the same basti.

n̊amas tuṅga etc. ‖
Šrî-ramaṇôdarâbja-bhavan Abjajan Abjaja-putran Atriy ây- |
Atri..........ya-sûnu Budhaṁ Budhâtmajaṁ |
bhûramaṇaṁ Purûravan ananta-guṇaṁ Nahushaṁ...tmajaṁ |
šrî-ramaṇaṁ Yayâti-vibhu tat-tanayaṁ Yadu tat-sutôttamaṁ ‖
Yadu-bhûpâḷa..... |
dudu pûrvva-kramade palavu siṁhâsanam â- |
Yadu-kuladoḷu puṭṭida... |
......kâla Saḷa-bhûpâḷaṁ ‖

va ‖ âtan avadhi-jñâni-munigaḷa kaṇḍu vinamnan âgal â-samayadoḷu dvîpi pâyal â-munigaḷu poy Salay ene Saḷaṁ seḷeyiṁ poydu kolal andind ittal â-siṁhâsanakke Poysaḷânvayamuṁ puliy-uṇḍigeyum âdud â-Yâdava-kuḷarge Vâsantikâdêviye kula-deyvam âge Šašapurakk adhîšvarar âdar alliy Ereyaṅgaṅgam Êchala-Dêvigaṁ mûvar-ddêvar-ante Ballâḷa-Vishṇu-Udayâdityar eṁba mûvaruṁ puṭṭidar avaroḷage Vishṇu-nṛipana vikramad upakramav entene ‖

vṛi ‖ muḷisinda...kaṇge keṁp initu tôṟal vairi-bhûpâḷa-saṅ- |
kuḷa-mauḷi-prakaraṁ haya-dvirada-gô-kôšaṅgaḷuṁ tat-padâ- |
bja....dida....šâlege dhanâgârakke barkk endoḍ î- |
yeḷeyoḷ Vishṇu-nṛipa-pratâpaman ê...n ê-vaṇṇipaṁ baṇṇipaṁ ‖

ka ‖ â-Vishṇuge paṭṭa-mahâ- |
dêviy enal peṁpuvettu pettaḷ Lakshmâ- |
Dêvi pati-bhakte Narasiṁ- |
hâvanipanan ari-karîndra-kaṇṭhîravanaṁ ‖
âhavadoḷ ânta ripu-san- |
dôhamumaṁ bêḷpa-vandi-jana-samudayamaṁ |
dêhiy ena....yaṁ |
sâhasi Narasiṁha-bhû...vasumatiyoḷ ‖

vṛi ‖ ripu-nṛipa-gandha-sindhurada kôḍugaḷaṁ biḍe kiḷtu mattav a- |
glapita-manaṁ kaṟuttu poye tad-biduvindam ašṛik sa-mauktika- |
.....mû....nadoḷe.... nijôgra-karâgra-šâkheyind |
aparimita-pratâpa-nidhi dâḷdan avaṁ Narasiṁha-bhûbhujaṁ ‖

ka ‖ Vanajâ-samâne Narasiṁ- |
ha-nṛipâlakan-agra-mahishi kula-pâlike mâ- |
nini guṇi Êchala-Dêvige |
janiyisidan udâra-vîra-Ballâḷa-nṛipaṁ ‖
Phaṇinâthaṁ pâṭi bhôgakk Amara..ti samaṁ..pa-saṁpattig Abjê- |
kshaṇan udyad-vikramâḍaṁbarake dore Mahêšaṁ nijâjñâ-višêshakk |
eṇe dhîrôdâtta..ttakk amama sari Dašâsyâri dânakke mattaṁ |
toṇe Karṇṇaṁ tân enalk î-vasudheyoḷ esedaṁ vîra-Ballâḷa-bhûpaṁ ‖

kamaṭhaṁ kandam ahîndra-nâḷaṁ uditâšâ-saṅkuḷaṁ tad-da.. ।
kamanîyônnata-dig-gajaṁ madhukarambol šôbhip î-daitya-ša- ।
tru-mahîbṛin-nuta-karṇṇikâ-kuvaḷayakk â tanna pîyûsha-ha- ।
stame tân âšrayam endaḍ ê-vogaḷvudô šrî-vîra-Ballâḷana ॥
visarad-dugdhâbdhi kṛishṇa-chchhavi sasi sa-kaḷaṅkaṁ viyat-sindhu sêvâ- ।
ḷa-samanvîtaṁ sitâmbhôruha......châru-muktâḷi-mâḷâ- ।
visaraṁ mâtaṅga-jaṁ ninditam ivu jagak end urvviyaṁ parvvi vibhrâ- ।
jisuguṁ šrî-vîra-Ballâḷana.....š-chandrikâ-šrî-viḷâsaṁ ॥
kuvaḷaya-pati mṛiga-lakshmaṁ ।
bhuvana-prakhyâta-dhavaḷa-yašan udita-Manô- ।
bhava....sahâyiy enipa ।
...... jaṁ dhariṇî-vaḷayadoḷ Ballâḷaṁ ॥

svasti samadhigata-pañcha-mahâ-šabdaṁ mahâ-maṇḍaḷêšvaraṁ । Dvârâvatî-pura-varâdhîšvaraṁ । Yâdava-kuḷâmbara-dyumaṇi । samyaktva-chûḍâmaṇi । Šašapura-Vâsantikâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôdaṁ । vinamad-ahita-mahipa-chûḍâlîḍha-nûtna-ratna-jâḷa-jaṭiḷita-nakha-kiraṇaṁ । chatus-samaya-samuddharaṇaṁ । ari-šaradhi-baḍavânaḷaṁ । darppishṭa-vana-davânaḷaṁ । gaṇḍa-bhêruṇḍaṁ । malaparoḷu gaṇḍaṁ । saṅgrâma-bhîmaṁ Kali-kâla-Kâmaṁ Taḷkâḍuṁ-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Mâsavâḍi-Halasige-Huligeṟe-Banavâse-Hânuṅgal-goṇḍa bhuja-baḷa-vîra-Gaṅgan a-sahâya-šûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa Hoysaḷa-vîra-Ballâḷa-Dêvaru Yâdava-bhûmiyaṁ dushṭa-nigraha-sishṭa-pratipâlanadiṁ rakshisuttuṁ Dôrasamudrada nelevîḍinal sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttum ire । tat-pâda-padmôpajîvigaḷ appa šrîmad-Arasiyakeṟeya râjâdhyakshada heggaḍe-Kêtamallaṁ heggaḍe-Mahadêvaṅgaḷa šrîmad-Arasiyakeṟeya mahâ-mahimônnatiy ent endaḍe ॥

šrîmad-Ballâḷa-bhûpaṁ vipuḷa-guṇa-yašô-vallabhaṁ mat-padâbja- ।
prêmâtmar ssauchigaḷ saṅgara-jitar ivar end artthiyiṁ sad-guṇôdyad- ।
dhâmaṁ....Kêtamallaṅg anupama-Mahadêvaṅge saṁprîtiyindaṁ ।
bhûmî-ramyâṅkam app îy-Arasiyakeṟeyaṁ nityam âgalkey ittaṁ ॥
ârâdhyaṁ Šaṁbhu Ballâḷane pati nute san-mâtṛi-Mârayve Lakshmî- ।
dâraṁ san-mantri Mâchayyane pitṛiv anujar Balleyaṁ-Mâdhavaṅgaḷ ।
vîraṁ tân îva-kâv-oḷ-guṇadoḷ adhikan end andu Kêtayyanaṁ sach- ।
châritrachâ...varṇṇisuvane dhariṇî-bhâgadoḷ dhanyan altê ॥
madavad-vairi-baḷa-prabhêdi sumanas-sandôha-sêvônnatâ- ।
spadan udyad-guru-vâkya-nîti-charitaṁ Kâtyâyanîkânta-sat- ।
pada-nîrêruha-pûjanâ-ratan enalk î-dhâtriyoḷ Šakranan- ।
dade pempaṁ taḷedirddan udgha-vibhavaṁ Kêtayyan aty-ûrjjitaṁ ॥
Šrî-râmâ-ramaṇâspadaṁ vividha-lôkâdhâran aty-unnatâ- ।
kâraṁ bhûvalaya-prašastan adhikaṁ vidviḍ-bala-dhvaṁsiy emb ।
î-ramyâspada-sad-guṇaṅgaḷoḷ ati-prakhyaṁ dal end oldu La- ।
kshmî-râmâ-ramaṇaṁ sumantri-Mahadêvaṅg îvan ishṭârtthamaṁ ॥

dharaṇî-śôbhâvahâshṭâdaśa-nagara-samûhakkav opp irppa mû.. |
eraḍum Vêḷâpurakkam vividha-guṇa-chatush-shashṭi-divya-sthaḷakkam |
sthiradindam mukhyar appâ gavaregaḷ adhipar ssettigaḷ settigutta- |
....di trailôkya-sat-paṭṭaṇa-pati-padavam Mâdhavaṅg ittar oḷpim ||
Gaurî-nâtham nijêśam janani sujane Lakhkhayvê tâtam jagakk â- |
....ram Beṭṭâṅkan udyad-Harihara-Mahadêvâryya-Dâvaṇṇan-embar |
kkâruṇyâmbhôdhigaḷ pûrvvajar avarajan â-Malleyam...śauchâ- |
châram tân emba pempind Arasiyakereyoḷ Kêśavam Sênabôvam ||
sâram kîrâḷi-bhṛiṅgâkuḷa-ninada-śubhô...nadim viśva-vidyâ- |
dhâram bhûdêva-sandôhadin atiśayav Aḷakâdhîśan emmoḷ samânam |
bâram nôḍ emba vâṇijyarin ati-ramaṇam....va gêhaṅgaḷim vi- |
stâram tân endoḍ int îy-Arasiyakereyam varṇṇisal ballan âvam ||
nija-vaktrâmbhôja-sâmyam prabha-jalaja....dvishṭaram matteyum tân |
Ajanant alt aṅga-hînam bahu-mukhan enasum pollan end ollad Ambhô- |
jaja-vaktrâmbhôjamam biṭṭ Arasiyakere..dyad-mahâ-vipra-vaktrâm- |
bujadoḷ kûrppindav irppaḷ Sarasatiy enal im baṇṇisal ballan âvam ||
nered irdda vaṇig-jâḷada |
kiru ku....muddra-vêlege Paulastya-dhanam |
nereyav enalk îy-Arasiya- |
kere lakshmîkarav enippud ond achchariyê ||
sura-vṛiksha-prakhya-mâkanda..dita-sura-latâ-sâmya-tâmbûliyim sâ- |
gara-tîrâkâradim śôbhisuva keregaḷim teṅginim kauṅginim..dêvâ- |
gâra-sandôhadin Amarapurakav aścharyyav end andu matt î- |
dharaṇî-bhâgâgradoḷ pêḷ Arasiyakerey ond anda...ścharyyam altê ||
svasti samasta-guṇa-gaṇâḷaṅkṛitarum dâna-dharmma-dayâ-samyutarum enisi negardda śrîmad-anâdi-paṭṭaṇam Teṇkaṇ-Ayyâvaḷey abhinava-Dvârâvatiy ubhayi-nânâ-dêśi mukhyav app Arasiyakereye janaṇî-janakar âge negaḷva Koylâḷgaḷa mahimônnatiy ent endaḍe ||
Śrîkântâ-pati-Bhâratî-pati-jaga-prakhyâta-samstutya-Gau- |
rîkântâ-patigaḷ karam dayeyin îvar kkûrttu vâñchhârtthamam |
lôka-stutyar enippa sad-guṇa-yutar Koylâḷgaḷiṅg endoḍ î- |
lôkam baṇṇisadê jagan-nuta-yaśaḥ-prakhyâta-śauryyâtmaram ||
sthirarê mêruge sannibhar gguṇigaḷê Dharmmâtmaja-prakhyar î- |
vare Mitrâtmaja-pâṭigaḷ kaḷigaḷê Dêvêndra-putraṅg avar |
ddoregaḷ śauchigaḷê Nadîjane samam guṇp-uḷḷarê sâgaram |
nirutam pâsaṭiy endoḍ êvogaḷvudô Koylâḷgaḷ-ond-andavam ||
jalamam kânteyar ârttu dâṇṭuvaḍ avor ggên-antarakk ammar î- |
neladoḷ chôdyam id êno kêḷ Ugura-mûnûrvvarkkaḷoḷ kûḍi nir- |
mmale kîrtty-aṅganey ambudhi-prakaramam dâṇṭ irddu dig-danti-sa- |
ṅkula-dantâgradoḷ eyde narttisutav irppaḷ gâḷuv int âvaḷô ||

kam || šaraṇ ene kâvar bbêḍido- |
ḍ irad îvar vvairi-saṅkuḷam band eḍaṟal |
dhuradoḷ gelvar enalk î- |
dhareyoḷ Koylâḷgaḷ-andav upamatîtam ||
Harana kaḷe sannidam tad- |
dhareyoḷag ide pûjyam enise Koylâḷgaḷu vi- |
staradindam Koylâḷê- |
švaramam mâḍisidar endaḍ ê-vogardapudô ||
Hariya Gaṇêšana salla- |
kshṇa-rûpan upabhavana-saṁyutam mâḍisidaṁ |
vara-guṇiya Mâḷi-Seṭṭiya |
nirupamey Âchaveya putran anupama-Barmmaṁ ||
Hara-bhavanaman arihada boja- |
garuv anupamar enisi negaḷda Koylâḷgaḷuv â- |
daradim mâḍisidar enal |
dhareyoḷag ide pûjyam embud ond achchariyê ||
nirupamav ene Koylâḷê- |
švaramaṁ šrî-mottakâṟar arihada bojagar |
vara-guṇigaḷ Koylâḷgaḷu- |
m urutara-sad-bhakti-yuktam old ettisidar ||
dharaṇîša-Poysaḷam kûrtt |
Arasiyakeṟeyaṁ su-dharmmadim kây end â- |
daradim besesal kâvaṁ |
sthiradinde taḷâṟa-Kalleyaṁ guṇa-yuktaṁ ||

svasti samasta-guṇa-sampannar appa Koylâḷgaḷuv arihada bojaṅgaru Koylâḷê-švaramam mâḍisiy â-dêvara nitya-nivêdyakkaṁ nandâ-dîvigegaṁ jîrṇṇôddhârakkaṁ pûjâri-parichârakara jîvitakkav end Arasiyakeṟeya prajegaḷa heggaḍegaḷa kayyalu bhûmiyaṁ haḍadu Saka-varshada 1105 Šôbhakṛit-saṁvatsarada Pushyad-amavâsye-Sômavâra-vyatîpâta-saṅkramaṇad andu ||

japa-hôma-niyama-Šaṅkara- |
saparyyeyoḷ niśchaḷâtman ene negaḷdirdd a- |
glapita-manam jîva-dayâ- |
dhipan î-Trailôkyašakti sakalâgamikaṁ ||

â-Trailôkyašaktigaḷa putram Chandramauḷiya kâḷam karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift)

nôḍidavar arttivaḍuvina |
mâḍisidaṁ prathama-nâmadim Kêshavanaṁ |
mâḍisidam Gaṇapatiyaṁ |
ṟûḍhige neley âda Mâḷi-Seṭṭiya Brahmam ||
tanag adhideyvav Achyuta Nṛisiṁha-nṛipam pored-âḷdan agrajam |
Manu-nibha-mantri Tippa-vibhu nachchina tây guṇi Suggiyakkan oḷ- |

pina janakaṁ su-satya-nidhi herggaḍe Sakti. . .tân enal. .hêḷ ।
anupama-dâni Kêshavana sad-guṇamaṁ hogaḷalke barkkumê ॥
šrîmatu hiriya-bhaṇḍâri Kêšava-Dêva Koylâḷêšvara-dêvara naivêdyakkav âgi biṭṭa datti (here follow ditails of gift and usual final phrases and verse)

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In Arasîkere, on a stone in hoṇḍagaṭṭu.

šrî. . . . . .Sarvvajit-saṁvatsarada Mâgha-ba 10 Âdivârad andu šrîman-mahâ-pradhânaṁ heggaḍe-Mâcha-Chaṭṭayyagaḷa manevagam Matti-Bôvana maga Bammachaṇḍi ettam kaḷḷaru koṇḍu hôhalli ettam magurchchi sura-lôka-prâptan âda

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In the same place.

. . . . .Nârasiṁha-Dêvana râjya. . . . .
r-ôjana sosi Mahâdêvi tanna gaṇḍanam konduṁ sura-lôka-prâptey âdaḷu

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At Arakeṟe, on a stone in front of the Narasiṁha temple.

šrî-vakshasthaḷa Lakshmiy irppa niḷayaṁ tân âdud ôra-sthaḷaṁ ।
šrîvatsâṅghri-rajâṅkam irppa neley âyt â-nâbhi-paṅkêjadiṁ ।
šrî-višvôdbhava-karttan âda padadiṁ šrî-Gaṅgey âgirddaḷ inn ।
ê-vêḷveṁ sale Channa-Kêšavan-ad-ond-âšcharyyamam permmeyaṁ ॥
Šrîyaṁ payôdhi-mathanado- ।
ḷ ây asurar ddivijar oldu tand îye nija- ।
šrîyaṁ tâḷdida Kêšava- ।
n âyata-Sarvvajñapura purav id end olid irddam ॥
amarôrvvîruhamaṁ malaṅgi cheluviṁ traibhaṅgiyaṁ vêṇu-nâ- ।
daman â-gôpiyaraṁ nirîkshisuta mâḍutt-âḍutaṁ lîleyind- ।
ame Gôpâḷaka-mûrttan âgi naḍetand ânandadiṁ šrîmad-u- ।
ttama-Sarvvajñapuraṁ karaṁ cheluvinind irddaṁ manô-râgadiṁ ॥
su-manassiṁ Prahaḷâdan aty-adhikanaṁ višvâtmanaṁ raudra-vi- ।
kramanaṁ tôṛuve nâṁ Hiraṇyakane nîṁ nôḍ embuduṁ stambhadind- ।
amey ugrôgra-Nṛisiṁhan âge tutisal Prahlâdanaṁ nôḍi vi- ।
kramamaṁ mâṇḍ upašântan âgi siriyaṁ tâḷdirddan utsâhadiṁ ॥
kshîra-samudram âtma-gṛiham âgal Anantane šayyey âge di- ।
byôraga-bhôgad agrada maṇi-[.]dyuti dîpa-nikâyam âge vi- ।
stâradi Chenna-Kêšavan iral Širi gûḍ ire yôga-nidreyoḷ ।
kâraṇa-purshan udbhavisidam Chaturânana nâbhi-padmadoḷ ॥

Jaḷajâtôdbhava-putran Atri suta Sômaṁ tat-sutaṁ Saumya bhû- ।
vaḷayâdhîša-Purûravaṁ tad-avanîpâḷâtmaj Âyur-mmahî- ।
taḷanâthan Nahushaṁ Yayâti Yadu tat-khyâtânvayôrvvîšaroḷ ।
Saḷan embaṁ nṛipan âdan udbhavakaraṁ gâmbhîryya-ratnâkaraṁ ॥
anavadyaṁ mantra-vidyâ-pariṇatan a-bhayaṁ dibya-yôgîndran orvvaṁ ।
tanag âtaṁ namnan âgal Saḷa-nṛipan avanaṁ nôḍi sâmrâjyamam mâḷp- ।
en ivaṅg end arkkaṟindaṁ Šašakapurada Vâsantikâ-dêviyam pu- ।
ṇya-nidhânaṁ yukta-pûjâ-parikara-vidhiyiṁ nišchaḷaṁ sâdhipannam ॥
adan ettaṁ vighnamaṁ mâḍuva bage mige sârddûḷan âkâradim pây- ।
vudum âgaḷ yôgi nîṁ poy Saḷay ene seḷeyiṁ *bettadind ant adam poy- ।
vudum âyt â-Poysaḷâṅkaṁ Yadu-nṛiparoḷu dêvî-prasâdôdbhava-šrî- ।
viditaṁ sârddûḷadoḷ kûḍida seḷe piriduṁ chihnam andindam ittal ॥
vinayêndûjvaḷa-kîrtti sajjana-sudhâṁbhôrâsiyam pechchisal ।
ghana-sauryyârkka-marîchi durddama-ripu(ḥ)-šrêṇî-tamas-stôma-kha- ।
ṇḍanamaṁ mâḍe vinîta-vṛitti-nija-sauryyâṭôpadind aggaḷaṁ ।
Vinayâditya-nṛipâḷan eṁb esakadind âtaṁ tad-âmnâyadoḷ ॥
tat-tanayaṁ vikrânta-gu- ।
ṇôttuṅgaṁ šatru-kuḷa-manô-bhaṅgam bhû- ।
pôttaman Eṟeyaṅgaṁ bhû- ।
bhṛit-taneyâdhîša-pada-payôruha-bhṛiṅgaṁ ॥
vodavirdd î-vîra-vairi-kshitipa-nikara-saṅgrâmadoḷ sajjita-prô- ।
nmada-danti-brâta-kumbha-sthaḷaman aḷaṟe dôr-ddaṇḍa-chaṇḍâsiyim po- ।
yvudum allind uṇmi muktâvaḷi jaya-lalanâ-kaṇṭhikâ-mâle tân â- ।
dud enal vikrântadind âr Eṟaga-nṛipanoḷ âmp uddhata-kshôṇipâḷar ॥
âtana kântey entene jagat-taḷadoḷ kamanîya-kâminî- ।
brâtaman eyde nirmmisi Viriñchi jita-šraman âgi tanna vi- ।
jñâta-sad-arttham int id enipantire nirmmisidam gaḍ endoḍ ê- ।
mâtô mṛiṇâṇa-kômaḷeyan Êchala-Dêviyan entu baṇṇipar ॥
ant â-daṁpatigaḷge vuṭṭi vinayaṁ bettirdda Ballâḷa-bhû- ।
kântaṁ višruta-Vishṇu-bhûpan Udayâdityâvanî-pâlakam ।
bhrânt ên ântaran ikki bandu šaraṇ end ânamnaraṁ kâdu kaiyy- ।
ântargg ittu šarat-sašâṅka-višada-prakhyâtiyam tâḷdidar ॥
avaroḷ madhyaman âgiyuṁ vinayadind aty-uttamaṁ tân enipp- ।
a višêshônnati-vettan uddhata-virôdha-kshôṇipâla-brajâ- ।
hava-kaṇṭhîrava-sauryyan apratima-kântânîka-nêtrôtpalên- ।
du-vibhâsôjvaḷa-kîrtti Manmatha-nibhaṁ šrî-Vishṇu-bhûpâḷakaṁ ॥
Vanaruhanâbhana pannon- ।
daney avatâram id enalke Yadu-kuḷadoḷu Kṛi- ।
shṇane puṭṭidaṁ gaḍaṁ tân ।
ene negaḷdan udâri vîra-bhuja-baḷa-Gaṅgam ॥
Manu-mârggaṁ Vishṇu-bhaktaṁ ripu-giri-kuḷišaṁ vîra-Vishṇu-kshitîšaṁ ।
munisind eḷtandan inn âv eḍeyoḷ aḍaguvaṁ namma kâvannan âvaṁ ।

* This word is given in the margin.

mana bandant îgaḷ âtaṁ naḍapali dayeyind endu band añji bhûpar |
ddhanamaṁ hasty-ašva-ratnâvaḷiyan avaniyaṁ koṭṭu kâṇbar kkelaṁbar ||
tat-taneyaṁ Narasiṁha-nṛi- |
pôttaman udyat-pratâpan ahita-nṛipâḷôn- |
mattêbha-kumbhi-daḷanâ- |
yattâyata-khaḍga-kaḷita-nija-dôr-ddaṇḍam ||
male-râjaṁ chalad-aṅka-Râma su-bhaṭaṁ šrî-Nârasiṁhaṅgam Ê- |
chale-mâdêviy enirppa bhâgyavatigaṁ šrî-Vîra-Ballâḷa dôr- |
vvaḷavantaṁ paje-mechche-gaṇḍan ahitôrvvîpâḷa-kâḷânaḷam |
Jalajâkshâaṅghri-sarôja-bhṛiṅga negaḷdaṁ višvaṁbharâ-bhâgadoḷ ||
Narasiṁhôrvvîša-kântâtmajan urutara-dharmmôllasad-dugdha-nîrâ- |
kara-râkêndûpamânam Naḷa-Nahuša-Diḷîpâdi-bhûpâḷakôdyach- |
charitaṁ dôr-ddarppa-vairi-kshitipa-nikara-saṅgrâma-kêḷî-vinôdaṁ |
paribhâsvat-kîrtti-vallî-vaḷayita-bhuvanaṁ Vîra-Ballâḷa-bhûpaṁ ||
Uragêndraṁ dhâtriyam dhâriṇi Hima-giriyaṁ *Harmya-šiḷaṁ Kubhṛijjâ- |
varanaṁ Gaurîvaraṁ chandranan a-maḷina-chandraṁ kaḷâ-stômamaṁ nir- |
bbharadindaṁ tâḷduvant a-pratima-Yadu-kuḷôdbhûta-sâmrâjya-lakshmî- |
varamaṁ hêḷâ-su-sâdhyaṁ taneg ene taḷedaṁ Vîra-Ballâḷa-bhûpaṁ ||
kari-nakrâbhîḷa-hêshâ-rava-yuta-haya-sandôha-vîchî-padâti- |
*kshurad-utpâṭhîna-kôḷâhaḷa-samara-mahâṁbhôdhiyoḷ tanna dôr-mman- |
daradindaṁ manthanâraṁbhaman odavisi vairi-kshamâpâḷa-lakshmî- |
kari-jâty-ašvaṅgaḷam koṇḍ atuḷa-baḷa-yutaṁ Vîra-Ballâḷa-bhûpaṁ ||
â-vibhuvina paṭṭa-mahâ- |
dêvi mada-dvirada-gamane bimbâdhare la- |
jjâvati Padmala-Dêvi ka- |
ḷâvati lâvaṇya-puṇyavati sogayisidaḷ ||
Ratigam *Arundhatiga Sara- |
svatigaṁ Rêvatigam eseva Pârvvatigaṁ Šrî- |
satigaṁ saman enisi mahâ- |
sati Padmala-Dêvi toḷagi beḷagidaḷ eḷeyaṁ ||
Kulišaṅgaṁ Šachigaṁ Jayantan enipaṁ Sarvvêšagam Pârvvatî- |
lalanâ-garbbhadi Kârttikêyan ogedant Indraṅgam Îšaṅgam ag- |
gaḷam aišvaryya-nijâjñey eṁb esakad î-Ballâḷa-bhûpaṅge Pa- |
dmala-mâdêvige puṭṭidaṁ bhuvana-vikhyâtaṁ Nṛisiṁhôrvvipaṁ ||
Yâdavar âdavaroḷu munn |
âdavar inn appar ivana sariy illene sau- |
ryyôdayadiṁ pasarisidaṁ |
mêdiniyaṁ vîra-Nârasiṁha-mahîšaṁ ||
Kamaṭhaṅg inn êke sarvvôrvviya poṟe Phaṇi-râjaṅg ad inn êk iḷâ-bhâ- |
ram ad inn êk â-dišâ-dantige digu-bharamam tâḷuv âyâsav inn ê- |
ke mahîbhṛin-mûḷamaṁ pordduva gasaṇi nelakk âne pô sâlven end a- |
šramadim bhû-chakramaṁ vikramadoḷe taḷedaṁ šrî-Nṛisiṁhôrvvipâḷaṁ ||

* So in the original.

kaḍupindaṁ Nârasiṁhôrvvipan avayavadind etti bandappan inn â- |
v eḍeyam pokkirppav inu âv-eḍeyoḷ aḍaguvaṁ namma-kâvannan âvaṁ |
kuḍuvaṁ hasty-ašva-ratnâvaḷiyan avaniyaṁ prâṇadiṁ barddoḍ entuṁ |
paḍevaṁ hasty-ašva-ratnâvaḷiyan eḷeyan end ittu kâṇbar nṛiparkkaḷ ||
kari-ghaṭe kûḍe nûṅkidavu vâji-daḷaṁ naḍetandav oḍḍ aṇaṁ |
tara-taradinda voḍḍi naḍe-gôṇṭevol etti baruttav irddav â- |
surav ene barppa billaṇigey âmpavar âr enut añji bhûbhujar |
kkaruṇisi kâvud emman enutirpparu vîra-Nṛisiṁha-Râyanaṁ ||
odavirdd î-Yadu-vaṁšajam malaparoḷ gaṇḍaṁ bharaṁ geydu tân |
idir ânt irdd ari-maṇḍaḷakke naḍeyal benn ittu pôdar kkelar |
kadanakk oḍḍ idir ânta vairi-nṛiparaṁ pêsêḷe kondaṁ palar |
kkadanakk añjidoḍ ittan old abhayamaṁ šrî-Nârasiṁhôrvvipaṁ ||
Surarâjêbhaṁ madândham madhupa-kuḷa-yutaṁ puṇḍrîkaṁ sadâ-nî- |
cha-rataṁ Gaṅgâ-hradaṁ chandrana ruchi sale dôshâviḷam tân enal pêḷ |
doreyal šrî-Nârasiṁhôrvvipana nija-yašô-lakshmiyoḷ varṇṇa-sâmyaṁ |
piriduṁ tân âdoḍaṁ nirmmaḷa-guṇadin avaṁ pôlisal ballan âvaṁ ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaram Dvârâvatî-pura-varâdhîšvaraṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ rûpa-Manôjaṁ Yadu-kuḷa-kuvaḷaya-sudhâkaraṁ satya-ratnâkaraṁ malerâja-râjaṁ sauryya-mṛiga-râjaṁ vijaya-lakshmî-bhavana-maṅgaḷa-maṇi-tôraṇaṁ ripu-mada-nivâraṇaṁ Chakrakûṭa-kôṭâṭavî-davânaḷaṁ ripu-baḷa-jaḷadhi-baḍavânaḷaṁ ari-nṛipa-kapâḷa-šaiḷôpaḷa-vajra-daṇḍa malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan êkâṅga-vîra châru-vichâra giri-durgga-malla kîrttige nalla Magara-maṇḍaḷika-bhûri-bhûruha-kaṭhôra-kuṭhâran a-sahâya-šûran Adiyama-prabaḷa-baḷa-pannaga-Vainatêyaṁ bhuja-baḷa-Rauhiṇêyaṁ Kâḍava-Râya-mada-marâḷa-mêghârava purushârttha-Purûravam uddaṇḍa-prabaḷa-baḷa-Pâṇḍya-gaṇḍa-garbba-parvvata-Pâkašâsanaṁ vivêka-Kamaḷâsanaṁ Šašakapurada Vâsantikâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôdaṁ hiraṇyagarbbha-tulâpurusha-pramukha-makha-Šatamakhaṁ râja-vidyâ-viḷâsinî-sakhaṁ Chôḷa-râjya-pratishṭhâchâryya nissaṅka-pratâpa Hoysaṇa-bhuja-baḷa-chakravartti šrî-Nârasiṁha-Dêvaṁ Gaṅgavâḍi-tombhattâṛu-sâyiram Noṇaṁbavâḍi-mûvattir-chchhâsiramumaṁ dushṭa-nigraha-šishṭa-pratipâḷanam mâḍi rakshisuttaṁ vijaya-râjyam uttarôttarâbhi-vṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ sukha-saṅkathâ-vinôda-diṁ šrîmatu-râjadhâni-Dôrasamudrada nelevîḍinoḷu pṛithvî-râjyaṁ geyvut-tam ire ||

yôjana-yôjanaṅgaḷoḷag ûr ppalav ûrggaḷa sutti nandanaṁ |
yôjana-yôjanaṅgaḷoḷ anêkav anêka-sarôja-šaṇḍav â- |
yôjana-yôjanakk upavanaṁ pathikar nnilisal Manôja-vi- |
bhrâjita-râgad âlayam enippudu Hoysaḷa-nâḍu nâḍeyuṁ ||
â-nâḍoḷag aty-adhikaṁ |
tân ene piriy-agrahâra sukha-sampadadiṁ |

šrî-nâriy irppa niḷayaṁ ।
bhû-nâriyoḷ esedud enipa Sarvvajñapuraṁ ॥
.sat eseva palavu bîdiyo- ।
ḷ esed ôduva vêda-šâstra-shaṭ-tarkkaṁ palar ।
esed opputirppa maṇṭheya ।
posa-vîkshaṇa-sâle palavu Vishṇu-gṛihaṅgaḷ ॥
vêdaman ôdut irpp adhika-šâstraman ommeyu kêḷut irppa saṁ- ।
vâdipa tarkkamam biḍade tarkkisut irppa purâṇamaṁ manô- ।
hlâdade vêḷut irppa sakaḷa-smṛiti-nâṭaka-kâbyad arthamaṁ ।
sâdhisut irppa vipra-tatiyim negaḷd orpputal irkku santataṁ ॥
adhyayanâdhyâpana-sad- ।
vidhy-ukta-šruti-matâgamâchâra-guṇâṁ- ।
budhyâvagâhanâjñâ- ।
siddhar sSarvvajñapuradoḷ irppâ-viprar ॥
bêṟalt î-lôkadoḷ tann akhiḷa-kaḷegaḷaṁ Dhâtan ânandadindaṁ ।
tôṟal pratyaksha-rûpaṁ palavan eseye tâḷdirddan eṁb andadindaṁ ।
bêṟen Sarvvajñam emb î-puradoḷu palaruṁ sôbhisutt irddar ant î- ।
nûṟ-ippattirvvar-aty-unnata-mahimeyan êṁ baṇṇisal ballan âvaṁ ॥
šrî-Raṅganâtha nelasida- ।
kâraṇa jagad-aghava kaḷava sâmartthyada Kâ- ।
vêriya dakshiṇa-dišeyoḷu ।
Kêraḷa-janapadam enirppud adu sogayisuguṁ ॥
jagadoḷu Kêraḷôrbbiyoḷag orppugum â-Koḷamûka-paṭṭaṇaṁ ।
bagegam aḷumba vipra-tatiyiṁ Kuḍukundiya Bhadrakâli-dê- ।
vige mige bhaktaruṁ guru-padârchchita-*Vaišva-nikêtanaṅgaḷiṁ ।
sogayipa nandanâvaḷi koḷaṁ Koḷamûkada paschimâseyoḷ ॥
bêṟ omme nenadar-agha-tati ।
pâṟugum end enisi negaḷda Jâhnavi mudadiṁ ।
bêṟ olidu bandu maleyoḷu ।
Pêṟâṟ end enisikoṇḍaḷ â-Kêraḷadoḷ ॥
paṭṭaṇa-Koḷamûkadoḷ â- ।
paṭṭaṇak adhipatiy enirppa Gôvindaṅgaṁ ।
puṭṭidan ati-dharmmaṇyaṁ ।
niṭṭise Naṁbyakkan enipa Maṇavâḷâkhyaṁ ॥
Harige Siri kântey âd ant- ।
ire Šaṅkarag âdaḷ Agajey ene Chaturâsyaṅg ।
urutara-Bhâratiy âd ant- ।
iral â-Naṁbyakkag âdaḷ Auchaṟu-Naṅge ॥
avarg udayisidaṁ jagak ut- ।
savam udayise vibudha-janake mudam udayise bân- ।
dhava-janake râgam udayise ।
bhuvana-prakhyâta-kîrtti Dâmam nâmaṁ ॥

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* So in the original.

Śiriy-oḍagûḍi pâl-gaḍaloḷ Achyutanuṁ muni-mukhyar irdda-vol |
piriyar enirppa Gautaman Agastya-Vaśishṭa-Pulastyan Atriy Âṅ- |
gira-Jamadagni-Gargga-Kapiḷaṁ Bhṛigu-Kâsyaparôpama-dvijar |
vverasu manô-mudaṁ berasu * Vaiśva-kuḷôttama Dâman irddapaṁ ||
chittadoḷ ommeyuṁ Hari-padâmbujamaṁ neṟe tâḷdu bhaktiyind |
uttamar appa vipra-tatig arttiyoḷ anna-suvarṇṇa-ratna-gôv- |
uttama-vastra-bhûmi-dvija-kanneyaraṁ palarg îvan oldu Vai- |
śyôttama-Dâma-nâman iḷeyoḷ sale mâvana-gandha-vâraṇaṁ ||
mêdini kûḍe baṇṇisutav irppina tannaya mâḷpa dharmmamaṁ |
sâdhu-jana-priyam budha-jana-priya Poysaḷa-râjya-pûjya Dâ- |
môdara-Seṭṭi nirmmisidan uttama-Vishṇu-gṛiha-pratishṭhe matt |
Âdiya-Chenna-Kêśavanam â-Narasiṁhana Gôpinâthanaṁ ||

svasti samasta-vastu-vâhana-parîkshâ-viśêshônnatay aha vaḍḍa-byavahâriy ubhaya-nânâ-dêsi-Maleyâḷa-mukhya-vipra-prasâdaṁ Dâmôdara-Seṭṭiyaru śrîmati Sarvvajñapurav âd Arakeṟey-aśêsha-mahâjanaṅgaḷ-anumatiyaṁ paḍedu śrîmach-Chenna-Kêśava-dêvara Lakshmî-Narasiṁha-dêvara Gôpâḷa-dêvara aṅga-bhôga-raṅga-bhôga-nandâdîvige-naivêdya-Chaitra-pavitra-pûjâri-parichâraka-bâṇasiga-mâlagâṟan-aṅgarakkara jîvita-sahita-samasta-śrî-kâryyakke munna sarvvâ-bâdhâ-parihârav âgi mânyav âgirdda uṁbaḷiya bhûmigaḷaṁ ukta-kraya-drabyamaṁ hâga-chinna uḷiyade koṭṭu yâ-bhûmiy-oḍeyara strî-putra-jñâti-sâmanta-dâyâdânumatiyiṁ hiraṇyôdaka-dânav âgi dhâreyaṁ koṇḍu yâ-bhûmi-yellavaṁ Saka-nṛipa-varshada 1156 neya Vijeya(ga)-saṁvatsarada Pusya-su-ddha 12 Sômavâra-Sravaṇa-nakshatra-byatîpâta-uttarâyaṇa-Makara-saṅkra-maṇad andu yâ-dêvara śrî-pâdaṅgaḷa mêle dhârâ-pûrvvakaṁ mâḍi koṭṭa bhû-miya sthaḷaṅgaḷu (here follow details of gift)

83

On the left side of the same stone.

śrî-Gôpînâtha śaraṇu Jeya-saṁvatsarada Bhâdrapada-su 3 Ma śrîmanu mahâ-vaḍḍa-byavahâri Dâmôdara-Seṭṭaru Koṇḍambâgila Yîśvara-heggaḍegaḷa Bâchaṇ-ṇana kayyalu â-Koṇḍambâgilalli Siṅganakaṭṭada keḷage sênabôvana haḷubinali tôṭa-sthaḷa kamba nûṟa-nâlvattu 140 alliṁ baḍaga gadde kamba 20 Haḷiyata-nahaḷḷiya voḷu-vṛittiya prâptiya gadyâṇa â-sthaḷadaluṁ kamba 24 â-beddalu kamba 250 nuṁ tatu-kâlôchita-kraya-dravya ga 150 nuṁ â-Bâchaṇṇaṅge koṭṭu krayav âgi koṇḍu â-Dâmôdara-Seṭṭiyaru Arakeṟeya Dâmôdara-Chenna-Kêśava-dêvarige dhârey âgi koṭṭaru â-bhûmige siddhâya kaṭṭa-guttege tôṭa-sthaḷa-sahita kamba 160 kaṁ ga 4 â-haḷḷiya gadde beddali. . | antu. . . Paridhâvi-saṁvatsa-rada Mâgha-ba. . 2 | śrîmanu mahâ-voḍḍa-byavahâri Hiriya-Chaṇḍi-nambi-Seṭṭi-yar-aḷiya Kaṇḍa-nambi-Seṭṭiyaru â-Koṇḍambâgila aśêsha-mahâjanaṅgaḷige pâda-pûjeya ga 20 va koṭṭu â-bhûmiya siddhâyav ellaṁ sarvvamânya mâḍi

* So in the original.

Haḷiyatanahaḷḷiya gadde kamba 44 beddalu kaṁ 15 kkaṁ parivarttaney âgi â-Koṇḍaṁbâgila Siṅganakaṭṭada keṟeyoḷage turuvaḷaṇa gaddeyoḷa-gey adu-sahitaṁ kamba 30 hiriya-keṟeya teṅkaṇa-kôḍiya Śiva-dêvana hantada beddalu kamba 190 ka. . mêlu honnu ga 13 nuṁ â-mahâjanaṅgaḷige koṭṭu â-bhûmiyallava â-dêvarige kalla naḍisi koṭṭaru Kêta-jîyana maneyiṁ teṅka hanneraḍu-kai-mane int inituvanuṁ Arakeṟey-aśêsha-mahâjanaṅgaḷa samakshadalu sarbba-namasya mâḍi â-Koṇḍaṁbâgila mahâjanaṅgaḷu śâsanadallu baresi koṭṭaru ‖

84

In Arasikere, on a pillar in the Halavukallu-Śiva temple.

svasti śrî Hoysaḷa-vîra-Nârasiṁha-Dêvaru râjyaṁ geyutt ire Saka-varsha *1141 sanda Vishu-saṁvatsarada Pushya-su 10 Va | Makara-saṅkramaṇad andu Ballêśvara-dêvargge baḍḍiyiṁ dêva-kâryya naḍavantu bhaktaru dhârâ-pûrvvaka koṭṭa kuḷa (here follow details of gift with names of donors)

85

In Arasikere, on the sluice of the tank.

svasti anavarata-parama-kalyâṇâbhyudaya sahasra . . . . . bhâginî dvitîya . . . . samâneyaru . . . . . yaru prajanana . . . . . . Sarasvatî . . . nava-Pârvvatî dhâtrî-lalâṭa-lôchane . . . . . . śrî-santarppaṇeyaṁ saṁ. . . . . neyaruṁ śrîmatu Hoysaṇa-Vîra-Ballâḷa-Dêvan-arddhâṅga-lakshmiyum appa piriy-arasiy-Ammâ-Dêviyaru sukha-saṅkathâ-vinôdadim Dôrasamudradallu pṛithvi-râjyaṁ geyyuttam ire Sâdhâraṇa-saṁvatsarada Vaiśâkha-śuddha-pañchamî-byatîpâta-saṅkramaṇad andu Arasiyakeṟeya namma . . . . keṟeya . . . . Tippa suṅkaman âle . . . . . . ṇe haggari haṇa . . . . arasina â-râya heru . . ya maḷave yeleya hê. Nâyaṇṇaḷâda Gavinâya . . . . hiriya-keṟeya kôḍiya naḍasuva dharmmake biṭṭa datti . . . . . tina. . . keḷage . . . . . . y âladallive kamba nûṟ-aivattu 150 . . . . (usual final phrases)

86

In the same place.

svasti śrîmat-pratâpa-chakravartti-Hoysala-vîra-bhuja-bala-Nârasiṁha-Dêvaru Saka-varsha 1142 neya Pramâdi-saṁvatsarada Pushya-śuddha 5 Bṛi | Kâru . . hiriya-keṟey âda jîvi . koṭṭa . . . . â-yettina kaḷuki koḷa 4 â-Hiriyaṇṇage ga 1 mattaṁ Saka-varsha 1146 neya Subhânu-saṁvatsarada Chaitra-ba 1 Bri variśam-pratiy âgi phaḷa 100 antu ga 120 naṁ â-chandrârkka-târam-baraṁ naḍisuvad âgi biṭṭa datti

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* So in the original.

87

In the same place.

svasti [samasta-bhuvanâ]šraya...... mahârâjâdhirâja paramêšvara Châḷukyâ-[bhara]ṇaṁ šrîmat-Tribhuvanamalla-Dêva-vijaya-[râjya]...... rddhamâna... ..... saluttam ire tat-pâ[da-padmôpajî]vi svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvara Dvârâvatî-pura-varâdhîšvara Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi maleparoḷu-gaṇḍâdy-akhiḷa-nâmâvaḷî-samâlaṅkṛitaṁ šrîman-mahâ-maṇḍalêšvaraṁ Tribhuvanamalla-Hoysala-Dêvaru maleyuṁ maṇḍa[la]man êka-chchhatradind âḷuttam ire ‖ .... Dvârâvatî....y âda dêvaraṁ mudadiṁ samudra-vijaya bappavaray odavaṁ takkare gâriṇigaḷa kachchhav andadi......... tarade kaṭṭi dêva-paṭṭam enisi râjya keyyan enisippa.............. (west side) pratipâlisida ‖ Sarasvatyai namaḥ ‖ Sarasvati gaṇa-dêši piriya.............. Sarasvati gaṇa-dêši piriya........ da puliy ennoḍa....... Puligeṟeya..... Pullarasiyakeṟe mâḍi neṭṭidaḷ î-dharmma šrî šrî

88

At the same place, on a stone in front of the Brahmadêva temple.

katturi(ya)-kampu kai-surige honn-oṟe haṭṭige saṇṇa-gaggaraṁ ।
muttina daṇḍe tôḷa-maṇi bayitale neydale tûla jannuraṁ ।
bettada seṇḍu kôl moreva dantada pâvuge bhṛiṅgad ôle mey- ।
vettire râtriyoḷ suḷiva Brahmeyan îg emag ishṭa-siddhiyaṁ ‖
ettada munnav etti naḍegoḷḷada munnav aḍurttu kôpadiṁ ।
muttada munnav artthamane tettiri vittiriy âtma-durggamuṁ ।
matt enavêḍa nirggamam id endu virôdhige vîra-lakshmi sâ- ।
ṟuttire Vishṇu-vikramad upakramav âkramisittu lôkamaṁ ‖
koṇḍaṁ Taḷakâḍaṁ kai- ।
koṇḍaṁ mêl etti Koṅgan avayavadindaṁ ।
koṇḍaṁ Vishṇuve Chôḷana ।
ma.... maṇḍegoṇḍ.. tanu-maṇḍaḷamaṁ ‖
Lakshmî-dêvi Khagâdhipa- ।
lakshmaṅg esedirddu Vishṇug ent ante valaṁ ।
Lakshmâ-Dêvi lasan-mṛiga- ।
lakshmânane Vishṇug agra-satiy ene negaḷdaḷ ‖
â-dampatige tanûbhava- ।
n âdaṁ su-charitra-mitra-gôtra-pavitraṁ ।
Yâdava-nṛipa-kuḷa-tiḷakaṁ ।
mêdiniyoḷu koluva geluva kali-Narasiṁhaṁ ‖
paṭṭada sati Êchalegaṁ ।
neṭṭane Narasiṁha-nṛipatigaṁ mudadindaṁ ।

puṭṭidan adhika-viḷâsaṁ ।
voṭṭaji gali vîra-vikramaṁ Ballâḷaṁ ॥
Kali-kâla-kshatra-pu. . prabaḷatara-durâchâra-sandôhadindaṁ ।
hole hoddal hêsi bêsatt aḷavaḷida mahî-kânteyaṁ rakshisalk â- ।
Jalajâkshaṁ tâne band int avatarisidavol Vîra-Ballâḷa-bhûpaṁ ।
kula-jâty-âkâra-bhâraṁ nṛipa-varan udayaṁ geydan âścharyya-śauryyaṁ ॥
tanagaṁ kaḷpa-drumakkaṁ vitaraṇa-guṇadoḷ machcharaṁ Śûdrakaṅgaṁ ।
tanagaṁ. . krânta. . . . bhuja-baladoḷ machcharaṁ Mêruviṅgaṁ ।
tanagaṁ pemp-uḷḷa biḷpaṁ taḷeda mahimeyoḷ machcharaṁ tân enal dha- ।
nyan iḷâdhîśarkkaḷoḷ viśruta-viśada-yaśaṁ Vîra-Ballâḷa-bhûpaṁ ॥

svasti samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍaḷêsvaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ dâyâda-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍaṁ maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakaḷa-vandi-bṛinda-santarppaṇa-samarttha-vitaraṇa-vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mṛiga-madâmôda-nâmâdi-praśasti-sahitaṁ śrîman-mahâ-maṇḍaḷêsvaraṁ । Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Uchchaṅgi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅgan a-sahâya-sûra Sanivâra-siddhi giri-durgga-malla niśśaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-nigraha-visishṭa-pratipâḷanaṁ geydu rakshisuttaṁ Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tadîya-pâda-padmôpajîvigaḷ appa râjâdhyakshada heggaḍe-Rêvaṇṇa heggaḍe-Kêtamallana Arasiyakeṟeya samasta-prajegaḷa mahimônnatiy ent endaḍe ।

dhare baṇṇisal ara. . . . yoḷu ।
vara-guṇiy ivan endu santataṁ me. . suvaṁ ।
nerada budha-sabheyoḷ adhikaṁ ।
parama-guṇâmbudhi su-satya-nidhi Rêvaṇṇaṁ ॥
nuḍidude Râma-bâṇav eraḍaṁ nuḍiyaṁ koḍuvalli Karṇṇanoḷ ।
paḍi naḍevalli dharmmadoḷe tâṁ naḍevaṁ su-charitra-varggavaṁ ।
baḍivayan alla mânyarane ballan enuttav emma. . . bṛindav î- ।
poḍaviyoḷ inte baṇṇipudu santata heggaḍe-Kêtamallanaṁ ॥
tîvida chennan appa keṟe vunnatav appa Śivâlayaṅgaḷiṁ ।
bhâvakar appa sad-viṭara saṅkuḷadiṁ gaṇikâ-janaṅgaḷiṁ ।
dêvara pûjey utsavada gîta-ravaṅgaḷin oḷpu-vettu nâ- ।
nâ-vidhadinda tân Arasiy-oḷ-geṟe sôbhisut irkku santataṁ ॥

mattaṁ śrîmanu mahâ-pradhânaṁ hiriya-bhaṇḍâri Kêshava-Dêvana satu-kîrttiy entendaḍe ।

hinde parôkshadoḷ osed â- ।
nandade vibhu-Kêśi-Râjan ûrjjita-têjaṁ ।
kundade dêva-su-pûjega- ।
ḷ enduṁ naḍevantu mâḍi rûḍhige nôntaṁ ॥

mattaṁ Brahmeyana pâdârâdhakanum appa .... Kêtamma Brahma-dêvara maṇṭapada kalu-vesan iṭṭige-vesa soteyaṁ geysi pratumeyaṁ mâḍisi su-pratishṭheyaṁ mâḍida dharmma-nirmmaḷana vaṁsâvatâram ent endaḍe ।

hiriy-ayya Biṭṭa-Gauṇḍaṁ ।
dhareg oppuva tande Barmma-Gavuḍaṁ mudadiṁ ।
vara-guṇi Dârave tây ene ।
karam esedaṁ Kêtamallan ûrjjita-têjaṁ ॥

svasti śrîmatu Hoysaḷa-Vîrâ-Ballâḷa-Dêvana besadiṁ râjâdhyakshada heggaḍe-Rêvaṇṇa Kêtamalla hiriya-bhaṇḍâri-Kêshava-Dêvanuṁ Arasiyakeṟeya mahâjanaṅgaḷuṁ samasta-praje-gâvuṇḍugaḷuṁ nakhara-nânâ-dêśi-mummuri-daṇḍamuṁ Ugura-mûnûrvvaruṁ ekkôṭi-vîra-gaṇaṅgaḷuṁ samasta-ja ...ḷuṁ gojjarum irddu Saka-varusha 1105 Śôbhakṛitu-saṁvatsarada Phâlguṇa-suddha-trayôdaśiy-Âdivâra-uttarâyaṇa-śaṅkramaṇa-byatîpâtad andu hiriya-keṟeya Brahmeyana naivêdya-nandâdîvigegaṁ khaṇḍa-ṛphuṭita-jîrṇṇôddhârakkav âgi Bûva-Gauḍana tamma konekâṟa Kêtamallana kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift and usual final phrases)

89

In Arasikere, on a stone in Târimara fields.

namas tuṅga etc. ॥
Yadu-vaṁsa-kalpa-vṛikshado- ।
ḷ odavida nija-sâkhe tân enalk udayisidaṁ ।
sad-amaḷa-kîrtti-viḷâsaṁ ।
mudadiṁ bhuvanaika-vîra-Vinayâdityaṁ ॥
â-Vinayâdityana sati ।
Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- ।
bhâveye Keḷayabarasi... ।
..vasudheyoḷ ârum............. ॥
Yâdava-vaṁśakk amare ma- ।
hôdayam Eṟeyaṅga-nṛipati Vinayâdityaṅg ।
âdaṁ tanayaṁ vinayaṁ ।
sôdaram ene tanage negaḷda dhîrôdâttaṁ ॥
Mâḷava-râjya-..ḷav enip aggada.......... ..... ।
.....chakravarttige jayaṁ mige tanna bhuja-pratâpamaṁ ।
pâḷisi dig-jaya-prakaṭa-kîrtti-patâkeyan uttarâśeyo. ।
..........n agid îkshisuvant Eṟeyaṅga-bhûbhujaṁ ॥
Mêruge mêkhaḷe.... ।
.... ।
dhîraṅg Êchala-Dêvi ga- ।
bhîraṅg Eṟeyaṅga-nṛipatig oppaṁ baḍeguṁ ॥

ubhaya-kuḷa-šuddhey enip â- |
subha-lakshaṇe......charitan enipp â- |
prabhugaṁ mûvar ttanaeyar |
ssubhagar bBallâḷa-Vishṇu-Udayâdityar ||

........pašchima-payônidhi pûrvva-payô..........gaḷda dharitriyam neṟe tâm tôḷ-valadiṁ......duṭṭaraṁ marddisi........šishṭa-jana-prakaraṁ Râman ant irdd apâra-paurushan ivaṁ ....Vishṇuvarddhana || (44 lines effaced) svasti šrîmatu Hoysaḷa-Ballâḷa-Dêvana besadinda râjâdhyakshada heggaḍe-Rêvaṇa-heggaḍe-Kêtamallaṅgaḷu Arasiyakeṟeya mahâjanaṅgaḷuṁ samasta-praje-gâvuṇḍar ssahita..........nakharaṅgaḷum â-vûra mûnûrvvarum hiriya.........samasta-jagatiya kottaḷigaḷum irddu Saka-varusha 11..Šôbhakṛitu-saṁvatsarada Jêshṭa-suddha.... uttarâyaṇa-saṅkramaṇa-vyatîpâtad andu šrî-Jagatêsvara-dêvara aṅga-bhôga....naivêdya-nandâdîvige-khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ maṭha-pati-tapôdhanara âhâra-dânakkav âgi Lâkuḷâgama-samaya-samuddharaṇa.............mukha.........Hagarada.....nanê-švara-dêvara âchâ...riyar appa......Amitasiva-paṇḍita....Padumasiva.................paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa (here follow details of gift and usual final phrases)

âgamadoḷu Šiva-tatvado- |
ḷ iga...mahâ-brata-charitra-châturyyadoḷaṁ |
Nâgašiva-munipan ûrjjita- |
bhôgi guṇâgraṇi dharitriyoḷu karam esedaṁ ||

90

In Arasikere, on a stone in Sattinakoḍige field.

namas tuṅga etc. ||

svasti šrîy irpp uttama- |
vâstu jaya-šrîya vilasitâvâsaṁ lô- |
ka-stutya-yašô-vaniteya |
vistâra-sthânav eseva Hoysaḷa-vaṁšaṁ ||

â-Hoysaḷa-vaṁšadoḷ udayisida Vinayâditya-putran appa Eṟeyaṅga-nripaṅgav Êchala-Dêvigaṁ puṭṭida Ballâḷa-Vishṇu-Vudayâdityar emba mûvaroḷage Vishṇu-nṛipana vikramav entene |

munisind aruṇate kaḍe gaṇg |
inis odave virôdhi-narapa-saptâṅgaṁ Vi- |
shṇu-nṛipâḷaṅg appudu nôḍ |
anupamam avan-aḷaviy itarar-aḷaviye jagadoḷ ||

budha-lôkâšrayan emba târkshya-rathan emb abjâyatâkshaṁ dal em- |
ba dharâ-dhârakan emba bhôga-yutan emb udyad-balânvîtan em- |
ba dharitrî-varan emba lôka-nutan emb î-permmeyim nôḍe Vi- |
shṇu-dharêšaṁ sale Vishṇu-vol sogayipaṁ Lakshmî-manô-vallabhaṁ ||

â-Vishṇu-bhûpanoḷ mâ- |
dêvitvaṁ bettu pettaḷ uttame Lakmâ- |
Dêvi Narasiṁha-Dêvô- |
rvvî-varanan anûna-puṇyavati vasumatiyoḷ ||
kadanadoḷ ânt arâtigaḷa dantiya dantaman otti kiḷtu tad- |
biduvane poyye pôḷdu poṟapoṇme sa-raktaka-mauktikaṅgaḷ â- |
padadoḷ avaṁ jayâṅganege hâraman oppire mâḷpan endoḍ âr |
kkadanadoḷ amp idirchchuv adaṭar jjagadoḷ Narasiṁha-bhûpanaṁ ||
kadanadoḷ idirchid adaṭara |
mada-radaniya biduvinalli naṭṭa.....bâ- |
....modaloḷ uchchalisuv ond- |
adaṭavan i.... Narasiṁha-Dêvaṅge nijaṁ ||
â-Narasiṁha-nṛipaṅgaṁ |
mânini mâdêvi sâdhviy Êchalegaṁ la- |
kshmî-nilayan âgi Ballâ- |
ḷa-nṛipâḷaṁ puṭṭidaṁ dharâdhara-dhairyyaṁ ||
munisiṁ Ballâḷa-bhûpaṁ kiḷe poḷev asiyaṁ kîḷvud anyâvanî-pâ- |
ḷa-nikâyaṁ sthânadindaṁ jaḍiye naḍuguguṁ bhîtiyim nôḷpaḍ î-pâ- |
ṅgu nitântaṁ chôdyam int î-teṟanan aṟide nân îgaḷ ent endoḍ int î- |
tana khaḍgam......pariṇatiyan adaṁ Kâlanoḷ kaltud altê ||
Kamaṭhaṁ kandam Ahîšvaraṁ negerdan â...dikku...... |
..manô-bhûdharam udgha-karṇṇike dišâ-matta-dvipaughaṁ nata- |
bhramaraṁ tâm ene....šôbhip î-.....šašvad-vikâsakke tâ.. |
....m enikkum malerâja-râja bhavad-udyat-kîrtti-šîtâṁšumaṁ ||
anupama-raṇa-nistâraka- |
n anûna-šakty-anvitaṁ vichâra-kshaman em- |
ba negaḷteyinde Ballâ- |
ḷa-nṛipâḷaṁ Kârttikêyanant oppirppaṁ ||
âtana satiya permmey ent ene ||
lalanâ-nirmmita-kaušalaṁ palavu-kâlakk Abjajaṅg indu sat- |
phalav âyt uttama-rûpeyaṁ vimaḷeyaṁ Ballâḷa-višvambharê- |
ša-lasat-kâminiyaṁ budhâḷig anišaṁ kûrtt îv-Umâ-Dêviyaṁ |
lalanâ-ratnaman udgha-kîrtti-yuteyaṁ pett uttama-prauḍhiyiṁ ||
kamanîya-chakôrêkshaṇe |
kumudânaney enisi negaḷd Umâ-Dêvige vi- |
krami Sôma-vaṁša-Ballâ- |
ḷa-mahîšaṁ kûrppan embud adu takkude dal ||

Šivâya namaḥ | svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ | dâyâda-dâvânaḷa | Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa | gaṇḍa-bhêruṇḍa | maṇḍaḷika-bêṇṭekâṟa | para-maṇḍaḷa-sûṟêkâṟa | saṅgrâma-Bhîma | Kali-kâla-Kâma | sakaḷa-

vandi-bṛinda-santarppaṇa-samarttha-vitaraṇa-vinôda | Vâsantikâ-dêvî-labdha-vara-prasâda Yâdava-kuḷâmbara-dyumaṇi | maṇḍaḷika-makuṭa-chûḍâmaṇi | kadana-prachaṇḍa | maleparoḷ-gaṇḍa-nâmâdi-prašasti-sahitaṁ šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgal-goṇḍa bhuja-baḷa-Vîra-Gaṅgan a-sahâya-sûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa Hoysaḷa-Vîra-Ballâḷa-Dêvar sakala-dharitriyaṁ dushṭa-nigraha-šishṭa-pratipâlanadiṁ rakshisuttuṁ Dôrasamudrada nelevîḍinal sukha-saṅkathâ-vinôdadiṁ râjyam geyyuttam ire || tadîya-pâda-padmôpajîvigaḷ appa râjâdhyakshada heggaḍe Kêšava-Dêvayyaṅgaḷa Arasiya-keṟeya permmey ent endaḍe ||

prajeyaṁ pâḷipa pâṅgu dharmma-chayamaṁ pechchirppa sâtvîkam ol- |
du jagaṁ jîyene varttip ôje budha-sandôhakkam îv ârppu bhû- |
bhuja-chittakk ati-harsham âge naḍev î-tann oḷpu sandattu ban- |
dhu-janâdhâra-guṇaṅge Kêšava-yašô-nâtham..bhû-chakradoḷ ||
vinutey Umâ-Dêvige jana- |
kan enal dhairyyâḷuv enduv aty-unnatan end |
anišaṁ nîm Kêšava-Dê- |
vanan abhivarṇṇisuve tad-guṇam nijame valaṁ ||
Paramêshṭi-prakhya-vipra-pratatigaḷin iḷâ-prakhya-šûdrâḷiyiṁ Kin- |
nara-kânta-prakhyar a.....nin Aja-prakhya-Koylâḷgaḷiṁ sâ- |
garamaṁ pôlv î-taṭâkaṅgaḷin amara-purôdyânamaṁ pôltu šôbhâ- |
karam app udyânadind îy-Arasiyakeṟe šôbhâvahaṁ bhûmig enduṁ ||
nava-ratna-visarad-aṁšuga- |
ḷe vihâ[ya]sadalli Madana-châpadavol tôr- |
ppuvu bêḷpargg udgha-suva- |
rṇṇa-vṛishṭiyaṁ kaṟeyut oppuv Arasiyakeṟeyoḷ ||
muḷid âgaḍe kûrpp avaroḷ |
tiḷivudu tiḷivudu gaḍ endu sâṟuva teṟadiṁ |
gaḷapuva giḷi-vinḍina kaḷa- |
kaḷav Arasiyakeṟeya banadoḷ opputt irkkuṁ ||
nelaneledu beḷeye dharmmaṁ |
nelase dharâdhipati mechche viprar priyadiṁ |
sale rakshise naḍevar ati-nir- |
mmalar Arasiyakeṟeya Mêḷi-sâsirvvarkkaḷ ||
agaṇita-guṇa-niḷayar ddâ- |
na-guṇânvitar amala-kîrtti-yutar negaḷdi- |
rdd Ugurâ-mûnûrvvar mige |
sogayisuvar jjagake sogayip Arasiyakeṟeyoḷ ||
Šrî-ramaṇî-varônnata-gṛihônnatiy âšrita-kalpa-bhûruhô- |
dâra susêvya-sêvyate Ramâ-ramaṇî-ramaṇîya udgha-vi- |
stâra budhaugha-vistaram enippa guṇaṁ saman âge šôbhikuṁ |
dhâriṇiyalli nôḍal Amarâvatiy-ant Amarâvatî-puraṁ ||

barapada balme lekkipa beḍaṅgu manôharam âge râjip uch- ǀ
charaṇav aśêsha-sâtvika-janakk ati-harshame puṭṭe varttip aty- ǀ
urutara-sâtvikatvav erad-artthiya bêḷpudan îva bhôgam î- ǀ
dhareyoḷag ommeyuṁ gaṇaka-vallabha Dâvarasaṅge śôbhikuṁ ǁ
palara besadinde śôbhege ǀ
neley ene Huruvaḷiya Kâḷa-Gâvuṇḍaṁ nir- ǀ
mmalan î-Mêḷêśvaramaṁ ǀ
lalitam enalk ettisidan udâraṁ dhîraṁ ǁ
Kaiḷâsakk idu mêl ene ǀ
Kaiḷâsâvâsi harshadindaṁ nelasal ǀ
Mêḷêśvaramaṁ śôbhise ǀ
Kâḷama-Gâvuṇḍan arttbiyind ettisidaṁ ǁ
â-Kâḷa-Gavuṇḍaṅgaṁ ǀ
lôka-stute Nâḍa-Gauṇḍigaṁ puṭṭidar int ǀ
î-Kali-yugadoḷ dharmmakk ǀ
âkaram ene Bêḷa-Gauṇḍa-Chaṭṭa-Gavuṇḍar ǁ
ormmeyuv Îśârchchaneyoḷ ǀ
nûrmmaḍi Kailâsadindav âśrayav enduṁ ǀ
dharmmakk Arasiyakeṟey ene ǀ
permmege modal enipud embud ên achchariyê ǁ

svasti śrî Saka-varshada 1111 neya Kîlaka-saṁvatsarada Paushyad amâvâsye-Sômavâra-vyatîpâta-saṅkramaṇad andu śrîmatu Mêḷêśvara-dêvara nitya-nivêdyakkaṁ nandâ-dîvigegaṁ Chaitra-pavitrakkaṁ pûjâri-parichârakar-âhâra-dânakkaṁ jîrṇṇôddharaṇakkam endu śrî-Hoysaḷa-Vîra-Ballâḷa-Dêvaru Mêḷi-sâsirvvaruṁ nânâ-dêśi-mukhyav appa nakaramum Ugura-mûnûrvvaruṁ samasta-prajegaḷuṁ svasti yama-niyama-svâdhyâna-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîla-guṇa-sampannar appa śrîmat-Tribhuvanaśakti-Paṇḍitara śi ....Trailôkyaśakti-Paṇḍitarggeyuṁ Śivaśakti-Paṇḍitarggeyum ǀ kâlaṁ karchchi dhârâ-pûrvvakav âgi biṭṭa datti (here follow details of gift)

varam enipa Śivâgamadoḷ ǀ
niratar Trailokyaśakti-Śivaśaktigaḷ Î- ǀ
śvara-pada-payôja-bhṛiṅgar ǀ
nnirupama-châritrar amaḷa-guṇa(..)muni-mukhyar ǁ

(usual final verses and phrases) î-sthânada Taṇḍêśvara-tanavan Antarana Gaṅga-Bôvaṅge koṭṭa......śâsana Trivikrama-Paṇḍitara padya tal-likhita ǁ Siṅgôjana maga Mahêśvara-Siṅgôjana kaṇḍarage.....................

91

On the back of the same stone.

Sâdhâraṇa-saṁvatsarada Vaiśâkha-ba....Sômavâradandu śrîmanu mahâ-pradhânaṁ ...yya... nâyaka tamma ....mayyanu Mêḷêśvara-dêvara nandâdîvi-

gege â-chandrârkka-târaṁ-baraṁ naḍevantâgi koṭṭa ga 2 âtana ba.......
mânesa Mallayya koṭṭa................

92

At the same place.

svasti śrîmatu Saka-varshshada sâsirada-nûṟa-nâlvatta-âṟaneya Svabhânu-saṁvatsarada Chaitra-su 14 Maṅgaḷavâradandu râjadhâniy-Arasiyakeṟeya â-Maḍabana Kallayya Lâḷiya Kâḷayya Kêta-Gauḍara Mâkayya int ivaru mukhyavâda samasta-bhakta-janaṅgaḷu Mêḷêśvara-dêvarigey akshaya-bhaṇḍâravâda honnabaḍḍiyinda nandâdîvige naḍavantâgi (here follows a list of donors and their gifts)

93

In Arasikeṟe, on a stone in front of the Basavaṇṇa temple.

śrî namas tuṅga etc. ||

Yadu-vaṁśa-kalpavṛikshadoḷ |
vodavida nija-śâkhe tân enal udayisidaṁ |
sad-amaḷa-kîrtti-viḷâsaṁ |
mudadiṁ bhuvanaika-vîra Vinayâdityaṁ ||
â-Vinayâdityana sati |
Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâvey ene Keḷeyab-arasiyan |
î-vasudheyoḷ âvudu baṇṇikuṁ budha-nikaraṁ ||
Yâdava-vaṁśakk amare ma- |
hôdayav Eṟeyaṅga-nṛipati Vinayâdityaṅg |
âdaṁ tanayaṁ vinayaṁ |
sôdaram ene tanage negaḷda dhîrôdâttaṁ ||
Mâḷava-râjya-mâḷam enip aggada dhâḷiyin âtma-sêneyiṁ |
châḷisi chakravarttige jayaṁ mige tanna bhuja-pratâpamaṁ |
pâḷisi dig-jaya-prakaṭa-kîrtti-patâkeyan uttarâśeyoḷ |
kîḷisidaṁ dinêśan agid îkshisuvant Eṟeyaṅga-bhûbhujaṁ ||
Mêruge mêkhaḷe bahu-khaḷe |
Vâriruhabhava...pûrṇṇa-khaḷe chandra.. |
...aṅg Êchala-Dêvi ga- |
bhîraṅg Eṟeyaṅga-nṛipatig oppaṁ baḍeguṁ ||
ubhaya-kuḷa-śuddhey enip â- |
śubha-lakshaṇegaṁ śubha-charita-bharitan enip â- |
prabhugaṁ mûvar dêvar |
subhagar bBallâḷa-Vishṇu-Udayâdityar ||

avaroḷage Vishṇu-nṛipana vikramav ent ene ||

munisind aruṇate kaḍe-gaṅg |
inis odave virôdhi-narapa-saptâṅgaṁ Vi- |

shṇu-nṛipâlaṅg appuvu nôḍ |
an-upamam avan aḷaviy itarar aḷaviye jagadoḷ ||
. . . . .doḷ ânt arâtigaḷa dantiya dan (6 lines gone)
â-Ballâḷa-mahîšana satiya permmey ent ene ||
lalanâ-nirmmiti-kaušalaṁ palavu-kâlakk Abjajaṅg indu sat- |
phaḷav âyt uttama-rûpeyaṁ vimaḷeyaṁ Ballâḷa-višvambharê- |
ša-lasat-kâminiyaṁ budhâḷig anišaṁ kûrtt îv Umâ-Dêviyaṁ |
lalanâ-ratnaman udgha-kîrtti-yuteyaṁ pett uttama-prauḍhiyiṁ ||
ball-âḷ Ballâḷa-nṛipa |
Ballâ-vesaraṁ nivâsamaṁ kîrtti-šrî- |
vallabhan ettisidaṁ sal- |
lalitam enalke šôbhisid Arasiyakeṟeyoḷ ||
svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ ripu-baḷa-jaḷadhi-baḍavânaḷaṁ dâyâda-dâvâgni Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍabhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûre-kâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-bṛinda-santarppaṇa-samarttha-vitaraṇa-vinôda Vâsantikâ-dêvî-labdha-vara-prasâda Yâdava-kulâmbara-dyumaṇi maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa maleparoḷ-gaṇḍa-nâmâdi-prašasti-sahitaṁ šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅgan a-sahâya-šûra Šanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vîra-pratâpa-chakravartti Hoysaṇa-vîra-Ballâḷa-Dêvaru sakala-dharitriyaṁ dushṭa-nigraha-šishṭa-pratipâlanadiṁ rakshisuttaṁ Dôrasamudrada nelevîḍinoḷu sukha-saṅka-thâ-vinôdadiṁ râjyaṁ geyyuttam irddu šrîmd-râjadhâniy-Arasiyakeṟeyalli šrîma. . . . . .Ballâḷêšvara su-pratishṭheya mâḍisidar â-Arasiyakeṟeya (4 lines gone) svasti šrî Šaka-varushada 1111neya Kîlaka-saṁvatsarada Paushyad amâvâsi-Bhânuvâra-byatîpâta-saṅkramaṇada . . . . jaya Ballâḷêšvara-dêvara nitya-nai-vêdyakkuṁ nandâdîvigegaṁ Chaitra-pavitrakkuṁ pûjâri-pari-chârakar-âhâra-dânakkaṁ jîrṇṇôddhârakkam endu šrî-Hoysaṇa-vîra-Ballâḷa-Dêvaru sâyi . . . . llaḷiṁ samasta-prajegaḷiṁ šrîmatu yArasikeṟeya . . . . . paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakavâgi biṭṭa dattiya Gutiyabayalalli gadde salage 10 koḷagada. . . .ṟeya paḍu. . . .gôḍiyalli beddalu kamba 200

94

At Tirupati, Arasikeṟe hobli, on a copper plate in the Veṅkaṭaramaṇa temple.

šrî-Amaragiri-Tirupati-Veṅkaṭâchala-svâmiyavara paḍitara-dîpârâdhane-sêvege ||

namas tuṅga etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1666nê varttamânake saluva Raktâkshi-saṁvatsarada Pushya-šuddha 7yu Bhânuvâra-Makara-saṅkramaṇa-

puṇya-kâladalu šrîmatu saj-jana-šudha-Šivâchâra-sampannarâda guru-liṅga-Jaṅgama-prêmigaḷâda Hara-guru-bhakti-parâyaṇarâda sakala-dharma-prati-pâlakarâda bandhu-jana-chintâmaṇigaḷâda a-khaṇḍita-lakshmî-aišvarya-sampannarâda tyâgadalli Karṇṇage samânarâda bhôgadalli Dêvêndrage samânarâda šântadalli Dharma-Râyage samânarâda rûpinalli Manmathage samânarâda parâkramadalli Arjunage samânarâda satyadalli Harišchandrage samânarâda vajra-vaiḍûrya-gômêdhika-pushyarâga-marakata-mâṇikya-nîla-mauktika-pravâḷâdi-navaratna-parîkshâ-dhurandhararâda suṅkadalli vîsavaṁ biṭṭu guṇavaṁ koṭṭare dêšavaṁ baḷasi-barutippa bhâshâ-bhûšaṇarâda baṇṇake sâvira basavana sriṅgarisi mahâghanav-emba gaṇṭeyannu kaṭṭi nakshatrav-emba hurigejeyannu hâki nava-grahav-emba bhâsigavannu sûḍi tribhuvanav-emba kandaḷikeyannu hâki mahâ-Šêshan-emba paṭhaṇeyannu bigidu chappanna-aivattâru-dêšadallu sañcharisuvantha mahâ-nâḍina birud-uḷḷa uddaṇḍa-kôlâhalarâda aḍaviya aṅgaḍiyaṁ mâḍi giḍuva paṭṭaṇavaṁ mâḍi sallada nâṇyavannu salisuvarâda hâdi-jagaḷava haṇav-aḍḍake kombavarâda bîdi-jagaḷava bêḻe-baḍḍige koḍuvavarâda šrîmad-Gaṇêšvara-Gaurîšvara-dêvara pâda-paṅkajarâda abhinava-Jambû-dvîpa-pâpa-nirôharaṇa-ghaṭôpêta suvarṇṇa-Yindirâ-mandirarâda dharmâdharmakke varagallarâda šrî-Channa-Basavešvara-dêvara sâmpradâyakarâda mahâ-Mêruvige sarisamânarâdantha Šrîšailakke dakshiṇa-dig-bhâgadalu vapputt-ihanthâ Bâṇâvârada šrî-Kaṇṭhîrâyapêṭe Santhe-šâsana Sûryyavîdhi Sômavîdhi chavu-madhyadallu vaput-ihantha šrî-Basavêšvara-dêvara mukha-maṇṭapadallu vajra-siṁhâsanârûḍharâgi kûḍi kuḷit-irppantha sva-dêša-para-dêša-ubhaya-nânâ-dêša-pṛithuvî-seṭṭi râyara mantri Bhâskaraṇṇaṅgaḷu Aiyyâvaḷi-mukhyarâda Sâlumûle chatur-dikku aivattâru-dêšada mahâ-nâḍinavaru ‖ svâmiyavara paḍitara-dîpârâdhane-sêvege Sivârppaṇavâgi vappi koṭṭanthâ dâna-šâsanada kramav ent endare ǀ adâgi ǀ Bâṇâvârada-sîmê mêle bahantha mûḍaṇa-mârga paḍuvaṇa-mârga baḍagaṇa-marga teṅkaṇa-mârga santhege bahanthâ yêḷuvêṟu bîḷavêṟu pêṭege bahantha hêrugaḷu muntâgi ninta-naḍevandake $\frac{1}{16}$ vîsada mêreyallu koḍabêku ǀ sthaḷada mahâ-nâḍinavaru koḍu[va] vivara (here follow details) yî-mêreyallu Šivârppaṇavâgi sûryya-chandrâdigaḷ iha-paryantara svâmi-sêveyu sârôdhâravâgi naḍadu tamagu dharma-kîrtti barabêkendu barasi koṭṭa dâna-šâsana (usual final verses) yî-âchandrârkavâgi-naḍavanthâ-dharmakke sûrya-chandrâdigaḷa sâkshi ǀ tamma bhâgada jagad-îšvarana sâkshi ǀ yî-vartane naḍasade hôdava dêva-lôka-martya-lôkakke kâraṇav illa ǀ sthaḷa-para-sthaḷada mahâ-nâḍinavaru baradiruva sâkshi (here follow names of witnesses, and signatures)

95

On a 2nd copper plate in the same temple.

svasti šrî vijayâbhyudaya-Sâlivâhana-šaka-varusha sâvirada âru-nûr-aruvatt-êḷanê varttamânake saluva Krôdhana-saṁvatsarada Bhâdrapada-su 7 lu ǀ

šrîmatu | Tirupati-Veṅkaṭâchala-svâmiyavara sêvârtthada bagye Bâṇâvâra Jâvagalla kandâchâradalli vâlaisikoṇḍ-iruva sêrrugârru vaṇṭrigârru vâlêkârru saha barisi vapista sêvârthada binnaha-šâsanada kramav ent endare | âdâgi | Tirupati-dêvasthânadalli naḍava paḍitara-dîpârâdhane-sêve-bagye sêrrugârru vaṇṭrigârru vâlêkârru muntâgi jana vandakke kaṇṭhîrâya ಹ 1 vandu-haṇa-prakârake prati-varushavû namma namma sambaḷadalli putra-pautra-pâramparyyavâgiyu vappisuttâ yiddêv endu sva-ruchyâ vappi vaḍambaṭṭu barasi vappista šâsana | aṭhavaṇe hôbaḷige râṇve-mandiyind â-prakârake tettu baruva hêruva-yettu magga kâraka kurru lekkha saha koṭṭu baraluḷḷavaru | vâlaisi-koṇḍ iruva mandi nûtanavâgi âru magga aṅgaḍi hêruva-ettu muntâgi mâḍi-dâgyu modal idda aṅgaḍi ârru hêruva-yettu magga saha biṭṭâgyu svâmi-sêvege namma sambaḷadalli biṭṭukoṭṭ iruva vondu haṇavê horatâgi hechchâgi svâmi-sêvege koḍa kâraṇav illa | Bâṇâvâra-Jâvagalla kandâchârada sêrugârru vaṇṭri-gârru vâlêkârru saha vappita | kandâchârada šânabhâgaru Timmapaiyanavara sâkshi | Veṅkaṭaramaṇainavara sâkshi | Liṅgapaiyanavara sâkshi | sthaḷada nâḍiga Chikka-Tammaṇṇanavaru Nârasi-dêvaravara sâkshi |

96

On a 3nd copper plate in the same temple.

Vêṅkaṭêšvara-svâmiyavaru | Krôdhana-nâma-saṁvatsarada Bhâdrapada-ba 3 lu šrîmatu Tirupati-Veṅkaṭâchala-svâmiyavara paḍitara-dîpârâdhane-sêvege | Bâṇâvârada aṭṭavaṇe sêrugârru maṇihyad-âḷugaḷu saha vappista sêve-vivara | jana vandakke kaṁ ಹ 1 vandu-haṇa-prakârake varusham-prati-varushakku namma namma sambaḷadalli putra-pautra-pâramparyavâgiyu naḍasikoṇḍu baraluḷḷavar endu sva-ruchyâ vappi vaḍambaṭṭu barasi vappista šâsana | aṭhavaṇe-sêrugârra vappita maṇihyad-âḷugaḷa vappita aṭhavaṇe-šânabhâga Veṅkaṭa-Nâraṇaiyanavara sâkshi | sthaḷada nâḍiga Nârasi-dêvaravaru Chikka-Tammaṇṇanavara sâkshi |

97

On a 4th copper plate in the same temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1667 nê varttamânake saluva Krôdhana-nâma-saṁvatsarada Bhâdrapada-ba 3 lu | šrîmatu Tirupati-Vêṅkaṭâchala-svâmiyavara sêvârthada bagye Garuḍagiri-Hirikalladurga-Kaṇi-kaṭṭe-Belugûru-Kabbaḷa-muntâda kandâchâradalli vâlaisikoṇḍ-iruva sêrugârru vaṇṭrigârru vâlêkârru saha barasi vappista binnaha-šâsanada kramav ent endare | âdâgi | Tirupati-dêvasthânadalli naḍava svâmiyavara paḍitara-dîpâ-râdhane-sêvê-bagye sêrugârru vaṇṭrigârru vâlêkârru-muntâgi jana vandakke kaṇṭhîrâya-ha 1 vandu-haṇa-prakârake prati-varushavu namma namma sam-

baḷadalli putra-pautra-pâramparyyavâgiyu vappisuttâ yiddêv endu vappi vaḍambaṭṭu barasi vappista šâsana | aṭhavaṇe hôbaḷige râṇve-mandiyinda prâk-ârabhya tettu baruva hêruva-yettu magga kâraka kuru lekkha saha koṭṭu baraluḷḷavaru vâlaisikoṇḍ-iruva mandi nûtanavâgi âru hêru-yettu magga aṅgaḍi muntâgi mâḍidâgyu modal idda aṅgaḍi âru hêruva-ettu magga saha biṭṭâgyu svâmi-sêvege namma sambaḷadalli biṭṭukoṭṭ iruva yî-vandu-haṇavê horatâgi hechchâgi koḍa kâraṇav illa | Garuḍagiri-Hirikalludurgga-Kaṇikaṭṭe-Belugûru-Kabaḷa-muntâda kandâchârada sêrugârru vaṇṭrigârru vâlêkârru saha vappita | kandâchârada šânabhâgaru Timmapaiyanavaru Mallaṇṇa Kṛishṇaiyana sâkshi nâḍiga Chika-Tammaṇṇanavara sâkshi

98

On a 5th copper plate in the same temple.

Vêṅkaṭêšvara-svâmiyavaru | Krôdhana-nâma-saṁvatsara-Bhâdrapada-ba 3 llu || šrîmatu Tirupati-Vêṅkaṭâchala-svâmiyavara paḍitara-dîpârâdhane-sêvê-bagye | Garuḍagiri-aṭhavaṇe-sêrugâra maṇihyad-âḷugaḷu saha vappista-sêvê-vivara | jana vandake kaṁ ha 1 vandu-haṇa-prakârake varushaṁ-prati-varushakku namma namma sambaḷadalli putra-pautra-pâramparyyavâgiyu naḍasikoṇḍu baraluḷḷavaru yendu vappi vaḍambaṭṭu barasi vappista šâsana aṭhavaṇe sêrugârana vappita Garuḍagiri-aṭhavaṇe-maṇihyad-âḷugaḷa vappita | aṭhavaṇe-šyânabhâga Timmpaiyanavara sâkshi | sthaḷada nâḍiga Nârasi-dêvaravaru Chikka-Tammaṇṇanavara sâkshi |

99

At Challâpura (same hobli), on a vîrakall near Sômêšvara temple.

svasti Satyavâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâja Kôḷâla-puravarêšvara Nandagiri-nâtha šrîmat-Permmaḍigaḷu prituvî-râjyaṁ geye Sindhamma-nâḍa bavaradoḷu Kellaṅgeṟeya tuṟuṅgaḷoḷe....satta... .kara........ ....Permmaḍi-Gâvuṇḍu tolanûṟo....ṇḍana maga (rest illegible)

101

At Honnaseṭṭihaḷḷi (same hobli), on a stone to the south of the Îšvara temple.

(3 lines gone) šrî-Hariharapuravâda Kellaṅgeṟeya šrîmad-ašêsha-mahâjanaṅga ..... sarvvaikamatyadiṁ .... .. geṟeya..... gaḷige..... ṇaṅgaḷa makaḷu Saṅka.......dhikada Honniseṭṭiyahaḷḷiya chatus-sîme....mûḍa gavu..ge.. ṟeyiṁ paḍuvalu Mâyigoṇḍanahaḷḷi Maileyanahaḷḷi ga.......Hirivurada hola-vêreyiṁ mûḍalu Sûḷeyakeṟeya hola-vêreyiṁ.....yint î-chatus-sîmeyal-uḷḷa haḷige tatu-kâlôchita-kraya-drabya-gadyâṇaṁ nû...sâkalyêna niravašêshavâgi â-mahâjanaṅgaḷu â-Dêvapa..ga..â-Saṅkaṇṇaṁ ga....kaiyalu nirṇṇayisikoṇḍu emmoḷu sarvvaikamatyavâgi â-haḷiya ashṭa-bhôga-têjas-sâmya-nidhi-nikshêpa-

jala-pâshâṇa-sidha-sâdhya-voḷagâda samasta-baḷi-sahita â-haḷḷiya baḍagi-Dêva ...da bhûmi hoṟagâgi â-siddhâyavanu Dêki-Seṭṭiya teṅkalu......â-bhûmi..... lavanu â-Dêvappaṅgaḷu Saṅkaṇṇaṅga..koṇḍu â-haḷige prati-varushaṁ Pushya-mâsadalu siddhâya-gadyâṇaṁ......dânavâgi yikuta baharu id-allade khâna ka..........voḷagâda pûrvvâya..... ênu bandaḍevû mahâjanaṅgaḷi...... ..varu apûrvvâyavanu......daḍevu naṁ......mariyâdeyanu â-Dêvappaṅgaḷu â-Saṅ........varu koḍagi-dêva-dânada bhûmiya siddhâyavu â-Dêvappaṅgaḷu-Saṅkaṇṇaṅgaḷige sa...du yî-mariyâdeyalu adhi-kraya-dânakke saluvantâgi â-Dêvappaṅgaḷu â......ḷiya mahâjanaṅgaḷu dhârâ-pûrvvakam âgi koṭṭa šâsana yint appudakke.....mahâjanaṅgaḷa šrî-hastad oppa šrî-Chenna-Kêšava ॥ Plavaṅga-saṁvatsarada Âshâḍha-su-dašamî-Âdivâradandu šrîmad-anâdi-agrahâ .....Hariharapura....... ya šrîmad-ašêsha-mahâjanaṅgaḷi.....šrî-mahâ- ......koṭṭa dê.....gaḷige emmû....Dêvapa-Saṅkaṇṇa.....Honniseṭṭiya-haḷiyalê avaru â-be.....ppayaaṅgaḷa.....avarige....koṭṭa sarvva-pra...... â-Dêvappa-Saṅkaṇṇaṅgaḷu krayavâgi koṭṭarâgi nâvu âva.......mariyâdeyali ....nâvu salisi............â-mahâjanaṅgaḷa šrî-hastad oppa šrî-Channa-Kêšava ॥ maṅgaḷa mahâ ॥ šrî šrî ॥ Plavaṅga-saṁvatsarada Âshâḍha-su 12 Maṅgaḷavâradandu šrîmad-anâdi........Hariharapuravâda....... ya šrîmad-ašêsha-mahâjanaṅgaḷu emma........rachâriyya-gaṇaṅgaḷa makkaḷu Dêvappaṅgaḷu......yavâgi koṭṭa Honniseṭṭiyahaḷḷiyali tamag uḷa vṛittigaḷa..........guḍiya Mâchaṇṇaṅgaḷa maga sahitavâgi â-mahâjanaṅgaḷu............â-vṛittiy âvud endoḍe........sahitav aha chaturtthâṁšavanu... ....salisi.......janaṅgaḷa šrî-hastad oppa šrî-Channa-Kêšava (usual final verses) nyûnâksharam adhikâksharaṁ vâ tat sarvvaṁ pramâṇam iti maṅgaḷa mahâ šrî šrî

102 *a*

At Kâṭikeṟe (same hobli), on a stone on the way to Saṅkônahaḷḷi.

svasti šrîmatu Châḷukya-Vikramâditya-kâla ippatt-aydaneya Vikrama-saṁvatsarada î-sâsanaṁ....daṁ Biṭṭimayya maṅgaḷa ॥

namas tuṅga etc. ॥

vṛitta ॥ svasti samasta-maṇḍaḷika-maṇḍanan ânata-bhûpa-mauḷi-vi- ।
nyasta-padaṁ sarat-tuhina-dîdhiti-bimba-viḍamba-kîrtti-kâ- ।
nti-stabakâvaḷambita-yašaṁ Manu-mârggan anûna-dâni lô- ।
ka-stutan embinaṁ negarddan î-dhareyoḷ Vinayâyta-Poysaḷa ॥
kay-sêrada ripu-nṛiparaṁ ।
poy-senḍaṁ poydu meṟeye vidviṭ-nṛiparaṁ ।
Poysaḷa-dharâdhipaṁ besa- ।
keysidan â-Kuntaḷâdhipatigaṁ tanagaṁ ॥
â-Vinayâditya-ma- ।
hîvaran aparâšeyinde Taḷakâḍu-varaṁ ।

Dêvêndranant ir âḷdaṁ ।
bhû-vaḷeyaṁ mechchi jîya jîy embinegaṁ ॥
tat-taneyaṁ sakaḷa-mahî- ।
pôttaman anavarata-dâni vairi-nṛipâḷô- ।
nmatta-gaja-siṁhan abaḷâ- ।
jattakan Eṟeyaṅga-Poysaḷaṁ bhû-vinuta ॥
aṇṇa moṟegoḷisi Chôḷikar ।
aṇṇaleyaṁ taḷiran uḍisi Nannugeyaṁ mû- ।
vaṇṇaṁ barisidan urvvare ।
baṇṇisal Eṟeyaṅga-nṛipati chakriya besadi ॥
âḷâpam êno Hima-kuṭ- ।
kîḷada Sêtuvina naḍuvaṇ-avanipa-chayamaṁ ।
kîḷ iṭṭ êṟidan Eṟega-nṛi- ।
pâḷaṁ Châḷukya-chakravarttiya besadiṁ ॥
bhôrene Nannuge-yeṟdeyoḷa- ।
g ôr-ant uriv-agni-sâkshiyoḷ kaikoṇḍaṁ ।
Dhârâ-pûrbbakav âgire ।
vîra-šrîyaṁ pratâpi Poysaḷa-bhûpa ॥
Kâṇḍavaman uṇḍaḍ aḷurddudu ।
maṇḍavamaṁ Vindhya-saiḷadoḷ negedudu kai- ।
koṇḍud ? Udhapuraman a- ।
khaṇḍita-têjô'gni Poysaḷôrvvîsvarana ॥
tat-prakara-prayatna-nidhi mâdhipan udgha-budhâpad-urvvarâ- ।
bhṛit-pravimata-šâta-kulišâyudhan abdhi-gabhîran anya-bhû- ।
bhṛit-praṇatâṅghri-pîṭha-taṭan udbhaṭa-bâhu-baḷaṁ varâṅganâ- ।
Hṛitprabhavaṁ sphurad-vibhavan alte podaḷd Eṟeyaṅga-Poysaḷa ॥
âtana vadhu pati-hita-guṇa- ।
Sîte budha-vrâta-kalpa-vallari bhuvana- ।
khyâte jana-vinuta-vinayâ- ।
nvîte Mahâdêvi Lakshmi-Dêviye jagadoḷ ॥

vachana ॥ â-puṇyâṅganâ-tiḷakeya vaṁša-mahimâ-vyâpâram ent endaḍe Sûryya-vaṁšad Ikvâku-chakravarttiyindam a-vyavachchhinnam âge banda Chôḷa-chakravarttigaḷa kaṭaka-vajrav enisid anvayadoḷ êḷuṁ siṁhâsanamumaṁ tanna bâhu-baḷadoḷe pratipâḷisida Têja-Râyana pratâpâvashṭambham ent endaḍe ॥

vṛitta ॥ dharaṇî-rakshaṇa-daksha-dakshiṇa-bhujaṁ vairîbha-kaṇṭhîravaṁ ।
saraṇâyâta-nṛipâḷa-vajra-sadanaṁ vîrâṅganâ-vallabhaṁ ।
Hara-pâdâmburuha-pramatta-viluṭhad-bhṛiṅga[ṁ] samastâri-saṁ- ।
haraṇaṁ tân ene Têja-Râyan esedaṁ têjô'dhikaṁ dhâtriyoḷ ॥
ôḍadavar illa bhûparu ।
bêḍada janav illa pôgadavar illa teraḷd aṭṭ ।
âḍada para-dhare yill enal ।
âḍambarav âytu Têja-Râyana têjaṁ ॥

tat-putran akhiḷa-guṇa-sam- ।
pat-padan ari-râja-vijaya-haraṇaṁ nija-vaṁ- ।
šôtpaḷa-chandraṁ ripu-kuḷa- ।
hṛit-puṭa-vighaṭana-paṭu-prachaṇḍa Pâṇḍyâ ॥
madavad-ari-râja-samitiyan ।
adaṭaled êkâṅga-vîran enisida pempaṁ ।
paduḷam ene tâḷda sale chel- ।
v odave parichchhêda-gaṇḍan enikuṁ Pâṇḍyâ ॥
Bhuvanaikamallanaṁ bhû- ।
bhavanav asuṅgoḷe maraḷchi râjyaman adhikô- ।
tsavadiṁ Tribhuvanamallaṅg ।
avayavadiṁ koṇḍu koṭṭa gaṇḍaṁ Pâṇḍyâ ॥
neṇada baḷambe kôḷ-miduḷa tintiṇi mûḷeya tôra-veṭṭu bal- ।
veṇagaḷ-agunti nettara-kaḍal parivaṭṭe karôṭigaḷa san- ।
daṇisuva bhûta-kôṭigaḷin oppire pechchida . . . êndra-saṅgarâṅ- ।
gaṇam adu tâne pêḷade virâjipa Pâṇḍyana gaṇḍa-garbbamaṁ ॥
ene negaṟda Pâṇḍya-bhûbhuja- ।
n-anujaṁ saṅgrâma-Bhîman abhimâna-dhanaṁ ।
Kanakagiri-dhairyyan akhiḷâ- ।
vanipâḷan Irukkavêḷan anupama-sîḷaṁ ॥
vîra-mahipâḷa-matanaṁ ।
vîra-mahîpâḷa-kâḷakûṭaṁ vilasad- ।
vîra-mahipâḷa-gôra-ku- ।
ṭhâraṁ negaḷdirdd Irukkavêḷa-nṛipâḷa ॥
tan-nandane mun negaṟda Ku- ।
bhṛin-nandane Dugdhâmburâsi-nandaney ene bhû- ।
vanditey âdaḷu jagadoḷ a- ।
nindite Mahadêvi visva-visvambhareyoḷu ॥

vachana ॥ mattam agaṇya-puṇyâṅganâ-lâvaṇyâvaḷôkana-maṇi-darppaṇa-šrîya mâtâmahana mahimeyaṁ pêḷvaḍe ॥

sokkida-madândha-bhûpara- ।
n akkâḍisi tanna kîrttiyaṁ dig-vadhugaḷ ।
tarkkaisuvinegav esedaṁ ।
Karkkaḍa-mârâyan udita-vijeyâdêyaṁ ॥
pariyiṭṭu vairi-maṇḍaḷad ।
arasugaḷaṁ piḍidu tandu seṟeyiṭṭ ippaṁ ।
Tereyûral eseva Laṅkâ- ।
puradoḷu Dašakaṇṭhan ippa teradind ippa ॥
toṇḍinoḷe Male-mahîpara ।
maṇḍaḷamaṁ sûregoṇḍu mârkkoṇḍavaraṁ ।
khaṇḍisidan amama duṭṭara ।
gaṇḍana gaṇḍaṅge maleva-maṇḍaḷav oḷavê ॥

â-mahipana magaḷam avaḷ |
tâmarasa-daḷâkshi vikacha-vichakiḷa-mâḷâ- |
sôma-hima-mahima-kîrttiye |
râmânvite paṭṭad arasi Poysaḷa-nṛipana ||
anavarata-parama-kalyâ- |
ṇa-nidhi šrî-Poysaḷêša-vakshaš-šrî sad- |
vaniteyara mukha-šrî- |
y enipa mahâ-pu. .-dêvi. .yî-jagadoḷ ||
matta-gaja-gamane sad-vani- |
tôttame Poysaḷana paṭṭad arasi nitântaṁ |
matt enisade kaṭṭisidaḷ |
Muttana-Posavûra keṟeyan adhikôtsavadiṁ ||
šatapatra-nêtre lôka- |
stuti-yute Poysaḷana paṭṭad arasi dayâ- |
nvite keṟeyaṁ kaṭṭisidaḷ |
pati-hita-charite kai-kaṭṭe gaṭṭuva teṟadi ||
parivâra-jana. . . .ja-nute |
purusa-vrata-yuktey endu paramôtsavadiṁ |
Haran-arddhâṅgane. . . . |
niravadyaṁ Poysaḷêsan-arddâṅganeya ||

tat-pâda-padmôpajîvi Kâḍuviṭṭiyuṁ Soṟedeyabbeyu Râmânumatadiṁ Naḷaṁ sêtuvaṁ kaṭṭuvante kaṭṭisidaru keṟeyaṁ maṅgaḷam aha šrî šrî (left side). . . .keṟeya huṭṭidant aha. . . . . . . .keṟeya mêla. . .vaṁ beḷa. . . .(usual final phrases) || dêvarige aiguḷa gaddeya Kâḍuviṭṭi biṭṭa || kaḍeya gadde koḷagaṁ

102 *b*

svasti šrîmatu Hoysaṇa-Vîra-Ballâḷa-Dêvaru sukha-saṅkathâ-vinôdadindav irddu Saka-varusha *sâsirada Šôbhakṛitu-saṁvatsarada Jêshṭa-suda-trayôdasi-Vaḍa-vâra-uttarâyaṇa-saṅkramâṇadandu Kâḍuviṭṭiyakeṟeya Ballaḷêšvara-dêvara aṅga-bhôga-nivêdya-nandâdîvige-pûjâri-âhârakkaṁ Dammarâsiya kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift, and usual final phrases.)

103

At Beḷagumba (same hobli), on a stone in front of the Mallêšvara temple.

. . . . Hoysaḷânvayadoḷ . . vidita . . . . samantu . . . . .geysi pratâ . . . . ye viḷasitam âda . . . . .tanagaṁ || avaṁ . . . . mûrtti huṭṭidan adaṭaṁ . . . . . sad-guṇa-nidhi. . . . .dhâḷiyan ôvade . . . . .Chôḷana . . . . adaṭiṅg eṟagada .ndad adaṭatanada . . . . voṭṭaji-gali ga. . . . . .nubhâva mâ-dêvi. . . . . .Udeyâdityaru. . . . .

* So in the original.

modaloḷ Hoysaḷa-râjya-lakshmi-vodavaṁ..ḷpinim tâḷdi tann |
udayaṁ rañjise tanna balp odave tann ârpp êṟe tann âjñe mî- |
ṟe diśâ-chakraman otti koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ |
modal âdaṁ Yadu-vaṁśa-varddhana-karaṁ śrî-Vishṇu-bhûpâḷakaṁ ||
avaroḷ madhyaman âgiyuṁ............. |
bhuvana-khyâtan anûna-dâna-niḷayaṁ lôkôttamaṁ tân enal |
..viḷâsa.......palavuṁ dêśaṅgaḷaṁ koṇḍa Yâ- |
dava-chûḍâmaṇi-bhûpag endaḍe yu..śrî-Vishṇu-bhûpâḷanoḷ ||
kâḷegay embude raṇa |
.......nṛipâḷa.......... |
.... |
....suṭṭ uridu ḍaṅgurav embudu bhêri ||
sura-bhûruhad esev-aṅkura |
dhareg ogedud enalke Nârasiṁha-nṛipâḷaṁ |
vara-vadhu Lakshmâmbikegaṁ |
parama-guṇâmbudhigav agra-sutan ene negardaṁ ||
visasanadoḷu kiḷtaḍe ni.. |
..late vairigaḷa hṛidayadoḷu....... |
..sarise............... |
posat ond a....Nṛisiṁha bhâvise jagadoḷ ||
paṭṭada-sati Êchalegaṁ |
neṭṭane Narasiṁha-nṛipatigaṁ mudadindaṁ |
puṭṭidan adhika-viḷâsaṁ |
voṭṭaji gali vîra-vikramaṁ Ballâḷaṁ ||
Chôḷa-Kaḷiṅgaraṁ tuḷidu Mâḷava.........ikki Nê- |
pâḷana daṇḍan aṇḍaledu dhâḷiyan iṭṭ aṟeyaṭṭi Pâṇḍyanaṁ |
kâḷega.....kali Ballu-nṛipâḷan ârppiniṁ |
pâḷisi tanna kîrtti-lateyaṁ nere pâḷisdaṁ dharitriyoḷ ||
kuḍan ârggaṁ kaḍu-lôbhiy endu nuḍivar pPâṇḍyâvanîpâḷanaṁ |
kuḍanê dêśaman voṭṭeyaṁ turagamaṁ bhaṇḍâramaṁ heṇḍiran |
paḍamât-êṁ pusiy alla nâv ariyal î-Ballâḷa-bhûpaṅge .. |
................eḍeyoḷ bhûpâḷakaṁ... ... ||
tanagaṁ kaḷpa-drumakkaṁ vitaraṇa-guṇadoḷ machcharaṁ Śûdrakaṅgaṁ |
tanagaṁ vikrânta-vijjṛimbhita-bhuja-baḷadoḷ machcharaṁ Mêruviṅgaṁ |
tanagaṁ pempuḷḷa biṇpiṁ taḷeda mahimeyoḷ machcharaṁ tân enal dhan- |
yan iḷâdhîśarkkaḷoḷ viśruta-visada-yasaṁ vîra-Ballâḷa-Dêvaṁ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṁ Yâdava-kulâmbara-dyumaṇi râya-chûḍâmaṇi Vâsantikâ-dêvî-labdha-vara-prasâdaṁ a-viśrânta-vidyâ-vinôdaṁ râja-sarvvajñaṁ ... rûpa-Kandarppaṁ râya-ghaṭa-sarppaṁ samara-mukha-Mandaraṁ râya-Purandaraṁ a-sahâya-sûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa Vîra-Gaṅga bhuja-baḷa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêvar ssaka-

ḷa-vasundharâ-taḷaman(n) êka-chchhatradiṁ pratipâḷisuttaṁ Huligeṟeya nele-vîḍinoḷu pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvigaḷ appa Beḷigumbada mahâ-prabhu Nâga-Gâvuṇḍana su-putra Bamma-Gâvuṇḍanuṁ âtana maga Mâḷa-Gâvuṇḍanuṁ âtana su-putra Bamma-Gâvuṇḍana mahimônnatiy entene. . ||

keṟegaḷan eyde kaṭṭisuvar ettisuvar neṟe dêgulaṅgaḷaṁ |
maṟe-vuge kâvar âvarumaṁ saraṇâgata-vajra-pañjarar |
. . . . . pâda-padumôtkara-bhṛiṅgar enutte kîrttisal |
paṟavaḍi-vettu kîrtti-vaḍeda prabhu . . . . . sale Bêḷigumbadoḷ ||
Kaiḷâsakk idu mêl ene |
Kaiḷasâvâsi harshadindaṁ nelasal |
Mêḷêšvaramaṁ šôbhise |
Mêḷî-sâsirvvar artthiyind ettisidar ||
nelan oledu beḷava dharmmaṁ |
nelase dharâdhipati mechche naḍava charitraṁ |
sale parama-bhaktar ene nir- |
mmala-dharmmada kaṇiyu Mêḷi-sâsirvvarkkaḷ ||
ormmeyuv Išârchchaneyoḷu |
nûrmmaḍi Kailâsadindav âšrayav enduṁ |
dharmmakke Bêḷigumbada |
permmege modal enipud embud ên achchariyo ||

mattaṁ jagad-vikhyâtaruṁ nuḍidante gaṇḍaruṁ sameya-nistârakaruṁ Šiva-pûjâ-Purandararuṁ maṟey-okkara kâvaruṁ chalakke ballidaruṁ tappe tappuvaruṁ kâd aṭṭi ṟeppuvaruṁ bêḍidan îvaruṁ âšrita-jana-kaḷpa-vṛiksharuṁ râja-pûjyaruṁ dâna-dharmma-dayâ-pararum appa Holla-Gavuṇḍa (others named) samasta-praje-gâvuṇḍugaḷum irddu Šaka-varsha 1123 neya Siddhârtti-saṁvatsarada Šrâvaṇa . . . . trayôdaši-Vaḍḍavâra-uttarâyaṇa-saṅkramaṇa-vitîpâtad andu šrî-Mêḷêšvara-dêvara nivêdyakkaṁ nandâ-dîvigegav âgi Lakuḷâgama-samaya-samuddharaṇar appa Nâgarâsi-Paṇḍitarigaṁ Chôḷavvegaṁ puṭṭida su-putra Bamma-Dêvara . . . . datti Mattiyakeṟeya kôḍiya bayala gadde sa 1. . . . .

104

At the same village, on a stone near the Mahâliṅgêšvara temple.

namas tuṅga etc. ||
Talemale Koṅgu Naṅgali Virâṭapuraṁ Taḷakâḍu Kôyatûr |
bbaluhina-Kañchi Râyapura. . ḷumale Koṅkaṇa-Cheṅgi Mâḷavaṁ |
su-lalita-Chakragoṭṭa Tuḷu-dêšaman a-šramadinde Vishṇu-bhû- |
lalaneg adhîšan a-pratiman ôvade koṇḍa bhuja-pratâpadiṁ ||
. . . . . Lakshmiya kula-va- |
rddhishṇuv enalu negaḷdan Ikshu. . panavolu bhrâ- |

jishṇuve simhada teṟadim |
Vishṇuge pasarisida jasade (nâ) Narasimha-nṛipam ‖
idirâd ari-bhûpâḷara |
madad âneya komban uḍidu dantada baḷeyam |
biduvina muttina hârama- |
n odavisi jaya-sirige tuḍisuvam Narasimha-nṛipam ‖
mâniniy Êchala-Dêviga- |
v â-Narasimha-kshitîšvarangam negaḷdam |
bhû-nidhi vikrama-nidhiy ene |
Bhânusuta-pratiman ati-baḷam Ballâḷam ‖
mûḍal sañchaḷisittu Kañchi paḍuval ghôḷ iṭṭud ambhôdhiy erdd |
ôḍitt aggada Chêra-dêšav anitum Pâṇḍyâvanî-maṇḍalam |
kâḍoḷ kûḍe teraḷdu hokk aḍagidatt uddâma-sangrâmadoḷ |
kûḍiṭṭ antu barduṅkuv-annar oḷarê Ballâḷa-bhûpâḷanoḷ ‖

svasti samasta-bhuvanâšraya šrî-prithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Yâdava-kuḷâmbara-dyumaṇi râya-chûḍâ[ma]ṇi Vâsantikâ-dêvî-labdha-vara-prasâdam a-višrânta-vidyâ-vinôdam râja-sarvvajñam. . rûpa-Kandarppam râya-ghaṭa-sarppam samara-mukha-Mandaram a-sahâya-šûra Šanivâra-siddhi giri-durgga-malla niššanka-pratâpa bhuja-baḷa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêva Erambarageya nelevîḍinoḷu prithvî-râjyam geyyuttam ire ‖

vinaya-nidhânan endu sujanôttaman endu višishṭa-brinda-maṇ- |
ḍanan ivan enduv â......da yašôvidan endu... |
[............................ |]
anupama-dâniy endu dhare hogaḷutt irppudu *baṇḍari-Kêši-Râjanam ‖
kshiti-vinute Bomma-Gavuṇḍana |
sati sannute Bomma-Gavuṇḍey-aṇugina putram |
sadu-vinaya-sâhityam |
mu-dadindam Mâḷa-Gavuṇḍan î-vasumatiyoḷ ‖
Mâḷa-Gavuṇḍana putram |
rûḍhiya negaḷd irdda Dugga-Gavuḍiya putram |
bêḍida-vandige Karṇṇam |
nâḍeyum ene Bomma-Gauṇḍan îvam dhareyoḷ ‖

svasti samasta-vastu-guṇa-sampannarum saraṇâgata-jaḷa-nidhigaḷum nuḍidante gaṇḍarum âšrita-jana-kalpa-vrikshakarum tappe tappuvarum sakaḷa-jana-sêbyarum râja-pûjyarum Šiva-dharmma-nirmmaḷarum appa Beḷḷigumbada mahâ-prabhu-gâvuṇḍugaḷum Râma-Gâvuṇḍanum Bomma-Gâvuṇḍanum irddu Shaka-varusha 1117ḷaneya Râkshasa-samvatsarada Phâlguṇa-sudha-paurṇṇami-Vaḍa-vârad andu Mallikârjjuna-dêvara nivêdyakkam nandâ-dîvigege Kêšava-jîyana kâlam karchchi dhârâ-pûrvvakam mâḍi biṭṭa datti (here follow details of gift)

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* So in the original.

int î-bhûmiyannu Mâcha-jîyanuṁ Mala-jîyanuṁ hañchikoṇḍu uṇutam iralu â-Malla-jîyanu tanna bâgeyanu Nâga-Gauḍa-Nâki-Gauḍan-oḷagâda samasta-praje-gauḍina munde..ka-jîyaṅge dhârâ-pûrvvakaṁ mâḍi koṭṭanu (usual final verses) Sarvvajitu-saṁvatsarada Šrâvaṇa-šu..-Âdivâra..bhaṇḍâri Ma..yya mâḍi-sida dharmma Bhaṇḍâri-Kêsiyaṇṇa dharmmava pratipâḷisuva ॥

105

At the same village, on a stone near the Brahmêšvara temple.

šrî-Mahâdêvâya namaḥ ॥
namas tuṅga etc. ॥
....
.... Nandikêšvaraṁ ॥

svasti samasta-bhuvanâsrayaṁ šrî-prithvî-vallabha mahârâjâdhirâja paramê-svaraṁ parama-bhaṭṭârakaṁ Satyâsraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrî-matu Tribhuvanamalla-Dêvaru vijaya-râjyam uttarôttarâbhivṛiddhi-pravar-ddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire ॥ gaṇa-traya.......... .... kuḷa-kuvaḷaya-sudhâkaraṁ ša...... Yâdava-Nârâ-yaṇaṁ chatura-yuvatî-Chârâyaṇaṁ Chakrakûṭa-kôṭâṭavî-dâvânaḷaṁ ripu-baḷa-jaḷadhi-baḍavânaḷaṁ šauryya-mṛiga-râjaṁ malerâja-râjaṁ Kaḷapâḷa-kapâḷa-šaiḷôpaḷa-vajra-daṇḍaṁ maleparoḷ gaṇḍaṁ nṛipa-kuḷa-kari-kaḷabha-yûtha-nâthaṁ Gaṇḍagiri-nâthaṁ gaṇḍa-prachaṇḍa Pâṇḍya-gaṇḍa-garvva-parvvata-Pâkašâsanaṁ vivêka-Kamaḷâ... Jagaddêva-pra..ḷa-baḷa-pannaga-Vainatêyaṁ bhuja-baḷa-Rauhiṇêyaṁ Narasiṅgha-brahma-(bhû)-bhûruha-kaṭhôra-kuṭhâraṁ châru-vichâraṁ Iruṅgoḷa-mada-marâḷa-mêghâravaṁ purushârtha-Purûravaṁ vijaya-lakshmî-bhavana-maṅgaḷa-maṇi-tôraṇaṁ Adiyama-mada-nivâraṇaṁ maṇḍaḷika-ghaṭa-sarppaṁ rûpa-Kandarppaṁ Kaustubhâbharaṇa-smaraṇa-pariṇatântaḥkaraṇa vikramâbharaṇa Talakâḍu-goṇḍa-ganda kadana-prachaṇḍa Cheṅgiri-mataṅga-sarabha Âdirâja-sannibha Vâsantikâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôda-nâmâdi-samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍaḷêsvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavâse-Hânuṅgallu-goṇḍa bhuja-baḷa-Vîra-Gaṅgaṁ Kadamba-Vishṇuvarddhana-Dêvaru Gaṅgavâḍi-tombhattaṛu-sâsiramumaṁ dushṭa-nigraha-šishṭa-pratipâḷanadin âḷuttaṁ suka-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire ॥ svasti šrîman-mahâ-pradhânaṁ sarvâdhikâri sênâdhipati hiriya-heggaḍe-Balvayyaṅgaḷu sukha-saṅkathâ-vinôdadindaṁ pṛithvî-râjyaṁ geyyuttam ire ॥ Saka-nṛipa-kâlâtîta.... Siddhârtti-saṁvatsarad andu Nîrugunda-nâḍ-oḷagaṇa Beḷḷigumbada naḷ-prabhu Nâka-Gâvuṇḍana su-putra gôtra-pavitra para-nârî-putra praje-mechche-gaṇḍa nuḍidante gaṇḍa satya-ratnâkara sarvva-jîva-dayâ-para parama-Mahêsvara Mahadêvara pâdârâdhakaṁ Bamma-Gâvuṇḍa Beḷḷigumbamaṁ sukhadi âḷuttam ire ॥ svasti guṇa-sampannar appa Chandi-Seṭṭi-Gami-Seṭṭiyaruṁ vîra-bratamaṁ

kaikoṇḍu šrî-Brahmêsvara-dêvara pratishṭheyaṁ mâḍi parama-bhaktiyiṁ Šivâlayamaṁ mâḍi । svasti yama-niyama-svâdhyâ[ya]-dhyâna-dhâraṇa-maunânushṭhâna-sîla-guṇa-sampannar appa Sôma. .Paṇḍitara šishyar appa Dharmma-râši-Paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi šrî-Brahmêsvara-dêvara khaṇḍa- . . . . -jîrṇṇôddhâra-nivêdyakaṁ Bamma-Gâvuṇḍa biṭṭa bhûmi hiriya-keṟeya keḷage kha 2 Bamma-seṭṭiya-keṟeya keḷage kha 2 Mûlasthânada keṟeya tudi-bayalalu kha 1 Machi-Seṭṭi-keṟeyali ko 5 haḷa-keṟeyali ko 5 antu khaṇḍuga 5 Kalakeṟe-oḷage bedale ma 2 guḷiya kai mata 1 Bamma-seṭṭi-keṟe matta 1 antu ma 4 mane 6 gâṇa 1 Brahmêsvara-stâna hiriya-magaḷu Harmmi-kabbege । šrî-Mûlastânada Kalidurgga *kaṇṭha-shpudaka-ajîrṇṇôddhâra-nivêdyakke biṭṭa bhûmi Mûlastânada keṟeya modalêriyali kha 2 tudiya-bayalali kha 2 antu kha 4 kâlake. . . . . ḷage beddale ma 2 Beḷḷigumbada Kelaṅgeṟe hola-sîmeya sahi. . .2 antu beddal ma 4 mane 3 gâṇa 1 šrî-Mûlastânada Kali-dêvaru kiṟiya-magaḷu Mâchavege Sômavâra-paurṇṇami-saṅkrânti-bitîpâtadandu biṭṭa dharmma । (usual final phrases)

106

At Hiriyur (same hobli), on a stone in the Šaṅkarêšvara temple.

šrî-Mahâdêvâya namaḥ ॥

namas tuṅga etc. ॥
svasti šrîy irpp uttama- ।
vâstu jaya-šrîya vilasitâvâsaṁ lô- ।
ka-stutye yašô-vaniteya ।
vistâra-stânam eseva Hoysaḷa-vaṁšaṁ ॥

â-Hoysaḷa-vaṁšadoḷ udayisida Vinayâditya-putran app Eṟeyaṅga-nṛipaṅgam Êchala-Dêvigaṁ puṭṭida Ballâḷa-Vishṇu-Udayâdityar emba mûvaroḷage Vishṇu-nṛipana vikramav entene ।

munisind aruṇate kaḍe-kaṅg ।
inis odave virôdhi-narapa-saptâṅgaṁ Vi- ।
shṇu-nṛipâḷaṅg appuvu nôḍ ।
anupamam avan-aḷaviy itarar-aḷaviye jagadoḷ ॥
budha-lôkâšrayan emba târksha-rathan emb abjâyatâkshan dal em- ।
ba dharâ-dhârakan emba bhôga-yutan emb udyad-balânvîtan em- ।
ba dharitrî-varan emba lôka-nutan emb â-permmeyiṁ nôḍe Vi- ।
shṇu-dharêšaṁ sale Vishṇuvoḷ sogayipaṁ Lakshmî-manô-vallabhaṁ ॥
[â-Vishṇu-bhûpanoḷ mâ-] ।
dêvitvaṁ bettu pettaḷ uttame Lakshmâ- ।
Dêvi Narasiṁha-Dêvô- ।
rvvîvaran-anûna-puṇyavati vasumatiyoḷ ॥

* So in the original.

kadanadoḷ ânt arâtigaḷa dantiya dantaman otti kiḷtu tad- |
biduvane poyye poḍdu poṟaponme sa-raktaka-mauktikaṅgaḷ â- |
padadoḷ avaṁ jayâṅganege (hârama) hâraman oppire nôḷpen endoḍ âr |
kkadanadoḷ âmp idirchchuv adaṭar *jjaraḷ â-Narasiṁha-bhûpanaṁ ||
kadanadoḷ idirchchid adaṭara |
mada-radaniya biduvinalli naṭṭa saral bâ- |
lada modaloḷ uchchalisuv ond |
adaṭava nṛipa-Nârasiṁha-Dêvaṅge nijaṁ ||
yidirâd ari-bhûpâḷara |
madad âneya komban uḍidu dantada baḷeyaṁ |
biduvina muttina hâraman |
odavisi jaya-sirige tuḍisidaṁ Narasiṁhaṁ ||
â-Narasiṁha-nṛipaṅgaṁ |
mânini mâdêvi viśva-dêv-Êchalegaṁ la- |
kshmî-niḷayan âgi Ballâ- |
ḷa-nṛipâḷaṁ puṭṭidaṁ dharâdhara-dhairyya ||

svasti samsta-bhuvanâśrayaṁ śrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêsvaraṁ parama-bhaṭṭârakaṁ Yâdava-kuḷâmbara-dyumaṇi malerâja-râja malaparoḷu gaṇḍa kadana-prachaṇḍa Sanivâra-siddihi giri-durgga-malla Koṅgu-Naṅgali-Banavase-Hânuṅgallu-goṇḍa bhuja-baḷa vîra-Nârasiṁha-Dêvaru Dôrasamudrada nelevîḍinoḷu dushṭa-nigraha-sishṭa-pratipâlanaṁ mâḍi sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi || ad ent endaḍe Pâṇḍya-nâḍa Kêsûra Medakeriyiṁ samasta-prajegaḷuṁ gâvuṇḍugaḷu bahuta Mâra-jîya muntâgi bandu Muttana-Hosavûralu sukhadindam ire â-Mâra-jîyaṁ dharmmôpârjjaneyaṁ nenadu Śivâleyamaṁ mâḍisi Aṟeya-Saṅkara-dêvaraṁ pratishṭheyaṁ mâḍi keṟeyaṁ kaṭṭisidaḍ â-dharmmakke Aṟeya-Saṅkara-dêvargge khaṇḍa-sphuṭita-jîrṇṇôddhâra-nandâdîvige-vupahâra dêvara aṅga-bhôgakke Saka-varsha 1130neya Prabhava-saṁvatsarada Vaiśâkha-su 11 Sômavâra-vyatîpâta-uttarâyaṇa-saṅkramaṇad andu â-Mâra-jîyana kâlaṁ toḷadu dhârâ-pûrvvakaṁ mâḍi biṭṭa bhûmi hiriya-keṟeya paḍuva-gôḍiya chikka-tumbina modala gadde ko 10 hiriya-tumbina modala gadde ko 7 hiriya-kaṭṭada keṟey oḷagaṇa Maṇaliya bayalalli gadde sa 1 Kaḍabagaṭṭada hinde guṇḍina modala gadde sa 1 Sulihalanakâniya teṅkaṇa kaḍiya haḷugina gadde sa 1 mattaṁ Kaḍabagaṭṭada keṟeyoḷagaṇa mâvina gadde sa 1 ko 7 Billêśvara-dêvarige Chaṭṭinakeṟeya hindaṇa bayalu dêvâlyada mundaṇa vôṇi pariyanta â-dêvâlyada teṅkaṇa beddale keyya ka 60 Śaṅkâra-dêvara mundaṇa keyya beddaleya kamba 200 Jênakalla aṟeya modala keyya kamba 100 hiriya-hâḷa mûḍa-gaḍeya kâṇiya keyya kamba 180 teṅkaṇa holada Kariyabammachana-keṟeya hindaṇa hiriya-haḷḷada teṅkaṇa daḍada ereya..yya kamba 130 antu kamba 670 (usual final phrases and verses)

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* So in the original.

107

At the bottom of the same stone.

Ravudri-saṁvatsarada Bhâdrapada-su 10 Ma Aṟeya-Śaṅkhara-dêvara dêvadâna gadde Sulihallana kâniyiṁ teṅkaṇa haḷḷa gade ka 36 $\frac{3}{10}$ â-kâniya kaṭṭuvallige nîrottâdaḍe parivarttaney âgi â-sthânika-Râja-jîya-Mâra-jîyaṅgaḷu mahâjanaṅgaḷige koṭṭu Maṇaliya mûḍaṇa kaḍahinalli parivarttaney âgi ka 36 $\frac{3}{10}$ koṇḍaru

108

At the same village, on a stone in the Kuñjêśvara temple.

śrî-Mahâdêvâya namaḥ ||
namas tuṅga etc. ||
śrî-Gaurî-nayanâṁśu-sampadame tâṁ beḷdiṅgaḷ âgalke bhû- |
bhâga-bhrâjita-nitya-chandran enisirdd î-châru-Kuñjêśavaraṁ |
bhôgâkâran apâra-śaitya-sukhamaṁ Mâhêśvara-śrêṇig old |
îg âbaddha-jaṭâvaḷî-parikaraṁ trailôkya-rakshâkaraṁ ||
idiroḷ idirchchi mêle puli pâydoḍe divya-Vasantikâ-nivâ- |
sada Jina-yôgi-râjan olavind abhimantrisi nîḍe koṇḍu kuñ- |
chada seḷeyind adaṁ poḍedu Poysaḷan emb abhidhânamaṁ nijâñ- |
gadoḷ eḍe mâḍidaṁ Yadu-kuḷâgraṇi tuṅga-bhujâ-baḷaṁ Saḷaṁ ||
â-daḷita-mṛigârâtige |
Yâdava-chakrêśvaraṅge jaṇiyisidaṁ tê- |
jô-dâva-pâvakaṁ Vine- |
yâdityaṁ nija-kuḷâmbujâtâdityaṁ ||
â-vasudhâ-nâthana suta- |
n ôvade ripu-siraman eraḍan eraḍuṁ karadiṁ |
sâvagisad oḍedu kiḷtaṁ |
bhâvise neṟey-aṅgan âjig enip Eṟeyaṅgaṁ ||
â-nija-gali-Eṟeyaṅgana |
sûnu mahâ-Vishṇu-bhaktiyiṁ vara-Vishṇu- |
śrî-nâmaman ântaṁ vasu- |
dhâ-nâthaṁ Biṭṭan asama-vairi-gharaṭṭaṁ ||
â-nṛipana tanûjâtan a- |
nûna-parâkrama-nidhânan âśâ-parisan- |
dhâna-yaśaṁ ripu-nṛipa-san- |
tâna-vishaṁ Nârasiṅgan abaḷânaṅgaṁ ||
â-Nârasiṅgan-udarado- |
ḷ ên endapen ogedan atuḷa-guṇa-santânaṁ |
dînânâtha-braja-Kâ- |
nînaṁ Ballâḷan ahita-nṛipa-kuḷa-Kâḷaṁ ||

tat-taneyaṁ Chôḷanan ott ।
ettidan ari-biruda Magara-Kâḍavaraṁ taḷg ।
ottidan âkaḷita-jayâ- ।
yattaṁ Narasiṁha-Râyan akhiḷôpâyaṁ ॥
â-mahipatig ogedaṁ saṅ- ।
grâmôpârjjita-gajêndra-vâji-vrâtô- ।
ddâmaṁ ripu-nṛipa-Kuru-kuḷa- ।
Bhîmaṁ Yadu-vaṁša-vârddhi-sômaṁ Sômaṁ ॥
Magara-kshôṇipanaṁ poraḷchi kaḍupind â-Kâḍavôrbbîšanaṁ ।
mogamaṁ poyd iḍiyikki Pâṇḍya-nṛipanaṁ bêrinde kiḷt etti cha- ।
krige Chôḷaṅge punaḥ pratishṭeyan adaṁ kaisârchchi kôpa-prasâ- ।
da-guṇaṅgaḷ nijav embinaṁ negaḷdapaṁ šrî-vîra-Sômêšvaraṁ ॥
dhareyind anya-nṛipâḷakar vvahaḷa-bhâra-grastar end int iḷâ- ।
bharamaṁ tâne bhujâgradoḷ taḷedu tad-bhûpâḷa-bhû-bhâramaṁ ।
bharadind iṅgisuvaṁ nṛipâḷaroḷ id êṁ vikrânta-kâruṇya-tat ।
paranô Poysaḷa-chakravarttiy adaṭaṁ šrî-vîra-Sômêšvaraṁ ॥
Yedu-chakrêšana Sôyi-Dêvana bhujâ-daṇḍakke durgga-trayaṁ ।
paduḷaṁ nilladudarkke chintisi ripu-kshôṇîšar ant âtan ey- ।
dada durggaṅgaḷ iv endu per-maḍuvinoḷ bal-gâḍinoḷ beṭṭinoḷ ।
madisirdd âvagam intu bâḷvar ene tad-vikrântam aty-adbhutaṁ ॥
keraḷdaḍe nillan Ašvapati yettida vârttege nillan â-Gajô- ।
tkara-patiy âtma-sainya-charaṇôttha-rajaḥ-paṭaḷakke nillan â- ।
Narapati yendaḍ inn eṇikeg uṇṭe kaṟutt idir âmpa râyar ud- ।
dhura-dhuradalli Sôma-dharaṇîpatiyoḷ chalad-aṅka-Râmanoḷ ॥
ari-râyara širamaṁ nija- ।
karapatraṁ koḷvud aride Sôma-nṛipâḷaṁ ।
karuṇisad aṭṭida patraṁ ।
širamaṁ koḷvudu virôdhi-bhûpâḷakarâ ॥

svasti samasta-pṛithvî-taḷa-prâjya-râjya-lakshmî-viḷâsa-viḷasita-vakshas-sthaḷam prasiddha-Yâdava-kuḷaṁ šastra-šâstra-vidyâ-vidagdha-Paramêšvaraṁ Dvârâvatî-pura-varêšvaraṁ Šašakapurada Vâsantikâ-dêvî-labdha-vara-prasâdaṁ vijaya-gaja-vinôdaṁ hiraṇyagarbbha-tulâpurushâdy-anêka-dâna-santarppita-bhûdêvaṁ vipuḷa-puṇya-prabhâvaṁ malaparoḷu gaṇḍaṁ kadana-prachaṇḍaṁ šaraṇâgata-rakshâmaṇi sarvvajña-chûḍâmaṇi malerâja-râjaṁ nirupamâna-têjaṁ giri-durgga-mallaṁ virôdhi-hṛidaya-sellaṁ chalad-aṅka-Râmaṁ rûpâbhirâmaṁ Šanivâra-siddhi vijitânya-buddhi Magara-Kâḍava-râjya-saṁhârakaṁ Chôḷa-Pâṇḍya-râjya-nistârakaṁ râya-bhêruṇḍaṁ guṇa-maṇi-karaṇḍanum emba guṇa-nâmaṅgaḷaṁ taḷedu sârbbabhauma-padaviyiṁ Kaṇṇanûra nelevîḍinoḷu bhuja-baḷa-šrî-vîra-Sômêšvara-chakravartti sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tadîya-râjyadoḷ ubhaya-Nânâ-dêši-Maḷeyâḷa-mukhyaruṁ Kêraḷa-dêša-lakshmî-mukha-mukuram enipa Kuḷamûka-nagarâdhishṭitaruṁ

vaišya-kuḷâbharaṇarum sad-guṇa-karaṇḍarum Bhadrakâḷî-dêvî-labdha-vara-prasâdarum vastu-vâhana-lakshaṇa-višâradarum appa šrîman-mahâ-vaḍḍa-vyavahârigaḷoḷage ||

ka || vîrada kaṇi vîrada nidhi |
vîrada nele vîrad âgaraṁ matt ant â- |
vîra[da] nidhânan enipaṁ |
vîrâgraṇi Kuñje-Seṭṭi vîra-vinôdaṁ ||
naḍed Uchchaṅgige banda râya-daḷamaṁ kayikoḷḷad ond-aṅgadiṁ |
biḍad echchâḍi saraṅgaḷin temaṟiy ant â-sêne piṅgalke tâṁ |
paḍedaṁ vîrada-permmeyaṁ jasada-sompaṁ vairi-kôḷâhaḷaṁ |
Paḍiyûr-aggada Kuñje-Seṭṭige mahâ-saṅgrâma-raṅgâgradoḷ ||
kali-Ballâḷa-nṛipâḷakaṁ barisi bâhâ-sâhasakk âvagaṁ |
taleyaṁ tûgi sa-râgadiṁ su-bhaṭa-paṭṭaṅ-gaṭṭi meyverchchit î- |
neladoḷ munnina seṭṭi-vaṭṭav ene kaṇg imbâdan uttuṅga-vî- |
ra-lalâmaṁ kali Kuñje-Seṭṭi raṇa-dhîraṁ vairi-kôḷâhaḷaṁ ||
â-seṭṭi-Kuñjan-aḷiyaṁ |
Vâsava-nibha-vibhavan ubhaya-nânâ-dêši- |
vyâsaṅga-pratipâḷa-vi- |
ḷâsaṁ šrî-Koṇḍanambi dhareg esad-irddaṁ ||
Hariharadoḷ prasiddhatara-Sêtuvinoḷ vara-Paṇḍaraṅgeyoḷ |
nir-upama-Vâraṇâsiyoḷ a-chumbita-bhâgyan a-vâri-satramaṁ |
karaṁ osed ikkip ondu mahimônnatiyaṁ dhareg opputirddan old |
Arasiri Koṇḍa-Nambi dayad âṇman a-nâthara kalpa-bhûruhaṁ ||
atišaya-tîrtthav elli voḷav alliye tannaya dânad êḷge matt |
atišaya-tîrtthav elliy oḷav alliye tanna negaḷte nôrppaḍ aty- |
atišaya-tîrtthav elliy oḷav alliye tannaya satya-buddhi-saṅ- |
gati siri-Koṇḍanambi negaḷdaṁ sukṛitârtthada mûrttiy embinaṁ ||

ka || âtan-anujâtan avani- |
khyâtaṁ puṇyâtman adhika-dânânûnaṁ |
mât êṁ Dâmôdaran upa- |
mâtîtaṁ negaḷdan akhiḷa-bhuvana-stutyaṁ ||
Hariya kathe Hariya kathanaṁ |
Hariy-archchane Hariya bhakti Hariy-ânandaṁ |
nered ire Dâmôdaran â- |
Harimayav ene negaḷda nambi nava-Praharâjaṁ ||

mattaṁ Rukumâṅga-Šukan adhîša-Vibhîshaṇârjjuna-Hiraṇyaka-suta-Hanumanta-Garuḍa-Dhruva-Byâsa-Nâradar emb anêka-Vishṇu-bhaktara bhaktiyiṁ migilâda bhakti-nidhânanuṁ bhû-dâna-saṁvidhânanuṁ gô-dâna-sampannanuṁ kanyâ-dâna-guṇôtpannanuṁ tila-padma-pâtra-dânâdhâranuṁ suvarṇṇa-dâna-šûranuṁ sadyôbhaya-mukhi-dânôchita-karaṇanuṁ jaḷa-dâna-samuddharaṇanuṁ Vishṇu-Šiva-pratishṭhâpakanuṁ viprârâdhakanum enisida Dâmôdara-Seṭṭiyara nijânujâtaṁ ||

nânâ-ratna-parîkshey-embud adu tann ond-aṅgav ant irkke dhâ- |
trî-nâtharkkaḷa chitta-vṛittigaḷan ichchhâmâtradiṁ ballan emb |
î-nistârada Kuñjanambi negaḷdaṁ mantrâṅga-sâmartthya-vi- |
dyâ-naipuṇyan udâra-Mêru Maleyâḷa-śrî-kuḷôddhârakaṁ ||
teṅkal Hoysaḷa-chakravartti baḍagal tâṁ Ballahaṁ mechchi tan- |
naṁ koṇḍâḍuvinaṁ samant ubhaya-râyargg eyde sandhânamaṁ |
muṁ-kayivattisi sandhi-vigrahada meyyiṁ satya-vâkyaṁ dayâ- |
ḷaṅkâraṁ sale Kuñjanambi meṟed irppaṁ mantra-Vidyâdharaṁ ||
Chêrana Mâḷavêndrana Kaḷiṅgana Chôḷana Pâṇḍya-bhûtaḷâ- |
dhârana muṭṭid ond avasaraṅgaḷan âgaḷe pûṇdu mâḷpa vi- |
stârada puṇya-sampadadin oppuva seṭṭige Kuñjanambig inn |
âr eṇe yembinaṁ negaḷdan aggada Hoysaḷa-Râya-râjyadoḷ ||
naya-vida-chakravarttiyan udañchita-Hoysaḷa-râjya-pûjyanaṁ |
priyatara-vâkyanaṁ sahaja-buddhiyan âśrita-kaḷpa-vṛikshanaṁ |
niyata-viḷâsanaṁ biḍade baṇṇipud oppuva Kuñjanambi-Se- |
ṭṭiyan akhiḷâvanîtaḷam aśêsha-guṇaṅgaḷ-ad-ondu puṭṭiyaṁ ||
â negaḷda Kuñjanambige |
bhû-nutan enip aḷiyan-âgi bhaṇḍiya ponniṁ |
dâna-nidhi sahajavâg-ire |
tân ântaṁ Bhaṇḍinambi yemb î-pesaraṁ ||
siriyoḷ perchchida-bhôgadoḷ vinayadoḷ dâkshiṇya-sampattiyoḷ |
purushârtthaṅgaḷoḷ uttamâbharaṇadoḷ dêva-dvijârâdhanâ- |
daradoḷ Bhaṇḍiyanambi-Seṭṭi tanag âvaṁ pâṭiy-ill-embinaṁ |
dhareyoḷ rañjisutirddan a-pratima-bhâgyaṁ puṇy(ṅj)a-puṇyôdayaṁ ||
Kâkara-Maṇavâḷarggaṁ |
lôkôttame yenipa Sôviyakkaṅgaṁ pu- |
ṇyâkâraṁ sakaḷa-kaḷâ- |
nîkada kaṇi Kaṇḍanambiy-udayaṁ geydaṁ ||
negaḷd â-rûḍhiya Bhaṇḍinambiy-aḷiyaṁ tân emba vikhyâti dhâ- |
trige meyvettire Kaṇḍanambi piriduṁ viśvâsadiṁ svâmi-kâ- |
ryya-guṇôdyôgadin uttama-prakṛitiyiṁ sad-dharmma-sampattiyiṁ |
sogayippaṁ kali-Hoysaḷa-kshitipati-śrî-râjya-vistâradoḷ ||
tannaya vaṁśadoḷu negaḷda dhârmmikaraṁ bahu-dâna-yuktaraṁ |
sannutar-apparaṁ vinayavantaran abhyudayâbhirâma-sam- |
pannaran eyde tân osedu mâḍuva dharmmada permmeg eydapaṁ |
mannaṇiyindam intuṭu nijâbharaṇaṁ sale Kaṇḍanambiyâ ||
â-pemp-êṟida Kaṇḍanambige kula-strîy âdaḷ uttuṅga-śô- |
bhâ-pîna-stani vârijâkshi himakṛid-bimbôpamânâsye nâ- |
nâ-pramadâ-kadamba-tiḷakaṁ śrî-Chandiyakkaṁ pati- |
śrî-pâda-priye dâna-dharmma-rate lôkaṁ kûḍe baṇṇippinaṁ ||

ka || â-Kaṇḍanambi-Seṭṭigav |
â-kulavati Chandrikâ-mahâ-dêvigam an- |
t â-kula-dîpakan ogedaṁ |
sâkalya-guṇa-prayukta-kañjaṁ Kuñjaṁ ||
Hara-pada-pûjeyoḷu Hara-kathôchita-tattva-sukhânusêveyoḷu |
Hara-samaya-prabhâva-parivarttanadoḷu Hara-bhaktiyol Hara- |
smaraṇadoḷ âvagaṁ tanu dhanaṁ manav emb ivan eyde kûḍi su- |
sthiram enisirppan êṁ sukṛita-puñjano Kuñjan iḷâ-taḷâgradoḷu ||
tanuvaṁ jaṅgamad eḍeyoḷu |
manamaṁ śrî-Sômanâtha-pada-paṅkajadoḷ |
viniyôgisi Kuñjaṁ ne- |
ṭṭane paḍedaṁ puṇya-padaman â-Śiva-padamaṁ ||
ant âtaṁ dêva-lôkâvaḷôkana-sthitan appudum ittalu ||
anudinav oḷpuvett eseva Hoysaḷa-dêśa-viḷâsa-lakshmig â- |
nana-vanajâtav â-vishaya-kântege bhôgada janma-bhûmiy â- |
janapada-lakshmig iṭṭa hosa-boṭṭ enisirppudu rûḍhi-vetta Mu- |
ttana Hosavûr an-ûna-sukha-sâgarav unnata-bhôgad âgaraṁ ||
ka || hasav illa janake beḷeyiṁ |
hasav ill aḷig alargaḷinde hakkige banadiṁ |
hasav ill endane Muttana |
Hosavûr esevudu samasta-saukhyâvâsaṁ ||
agaḷ âḷadin ahi-râjana |
nagaravan aḍimeṭṭe kanaka-kôṭônnatiyiṁ |
mugilaṁ Muttana Hosavûr |
mmige muṭṭuvad adara pempan inn ê vêḷveṁ ||
dore tân Indra-purakke pâṭi Dhanada-śrî-paṭṭaṇakk urvviyoḷ |
sari-tûkaṁ bagevandu Vishṇu-nagarakk emb anta kaikoṇḍa mey- |
siriyiṁ Muttana meyme-vetta Hosavûr oppippud uttuṅga-man- |
dira-mâḷâ-paripûritaṁ vividha-dêvâgâra-vistâritaṁ ||
alli nija-suta-parôkshadoḷ |
all-allige kelsav eseye Kuñjana hesariṁ |
kalla Śivâlayamaṁ paḍi |
yill end ene Kaṇḍanambi tân ettisidaṁ ||
yidu Kaiḷâsamo mêṇ id ettisidar-udyat-puṇya-saṁśuddha-bî- |
jada hêr-oṭṭilo mêṇ id ant avara bhâsvat-kîrtti-tanvaṅgi kû- |
ḍe diśâḷôka-nimittav êṟuv-eḍeg end ikkirdda vêdî-viḷâ- |
sada vistâramo pêḷ enalke meṟaguṁ śrî-Kuñjanâthâśrayaṁ ||
nuta-naivêdyakke raṅgôddharaṇa-karaṇa-pûjâ-vidhânakke rârâ- |
jita-Chaitra-śrî-pavitra-dvitayad eḍege nityânna-dânakke mattaṁ |
gata-jîrṇṇôddhâra-khaṇḍa-sphuṭita-Śiva-nivâsakke salvantu biṭṭaṁ |
kshiti-chandrârkkaṁ-baraṁ dattiyan aḷavaḍe Kaṇḍaṁ yaśaś-śrî-prakâṇḍaṁ ||

svasti śrîman-mahâ-vaḍḍa-vyavahâri hiriya-Bhaṇḍinambi-Seṭṭiyar-aḷiya Kaṇḍanambi-Seṭṭiyara kayyalu paḍuvaṇa Muttana Hosavûra Gubbiya Kallayyana maga Pôta-Gauḍanuṁ â-Kallayyana maga Siṅgayana madavaḷige Chavuḍâ-Dêviyuṁ â-maga Ballayyanuṁ koṇḍa patra-sâla gadyâṇaṁ nânûṟu-hoṅgaṁ â-Kaṇḍanambi-Seṭṭiyaran oḍambaḍisi tamma ṟiṇa-nirnnayavâgi munna tavage sarvvâbâdhe-parihârav-âgirdda umbaḷiya bhûmi (here follow details) gavuḍikeyal uḷḷa ashṭa-bhôga-têja-sâmye mân-eṇṇe tippe-suṅka haḍiya-de[ṟe] mûlevatta handara-haṇa yint iv-ella-sahita tamma strî-putra-jñâti-sâmanta-dâyâdy-anumatiyiṁ sva-ruchiyiṁ â-Kaṇḍanambi-Seṭṭiyarige â Gubbiya Kallayyana maga Pôta-Gauḍanuṁ â-Kallayyana maga Siṅgayyana madavaḷige Chavuṇḍâ-Dêviyuṁ â-maga Ballayyanuṁ dhârâ-pûrbbakaṁ mâḍi koṭṭaru ‖ śrîmanu mahâ-vaḍḍa-byavahâri hiriya-Bhaṇḍinambi-Seṭṭiyar-aḷiya Kaṇḍanambi-Seṭṭiyara kayyalu Chikka-Muttana-Hosavûra Gôpa-Gauḍanuṁ Bôgayyanuṁ koṇḍa patra-sâlamaṁ Gôpa-Gauḍana madavaḷige Nâchiyakkanuṁ â-magaṁ Gôpayyanuṁ koṇḍa patra-sâlamaṁ kûḍi sâsirada munnûṟ-ayvatt-eraḍu-gadyâṇada yippaṇaviṅgaṁ â-Kaṇḍanambi-Seṭṭiyaran oḍambaḍisi tamma ṟiṇa-nirnnayavâgi munna sarvva-bâdhe-parihâravâgirdda tamma gavuḍikeya vumbaḷivoḷage tamma tôṭada sthaḷa (here follow details) yint î-gadde-beddalanuṁ tamma strî-putra-jñâti-sâmanta-dâyâdy-anumatiyiṁ sva-ruchiyiṁ â-Kaṇḍanambi-Seṭṭiyarige â-Gôpa-Gauḍana madavaḷige Nâchiyakkanu â-maga Gôpayyanuṁ dhârâ-pûrvvakaṁ mâḍi koṭṭaru ‖ śrîmanu mahâ-vaḍḍa-vyavahâri hiriya-Bhaṇḍinambiy-Seṭṭiyar-aḷiya Kaṇḍanambi-Seṭṭiyara kayyalu Hiriya-Muttana-Hôsavûra Narapa-Gavuḍana Mâchayanu tânu koṇḍa patra-sâla gadyâṇaṁ aṟuvattakke Kaṇḍanambi-Seṭṭiyaran oḍambaḍisi tanna ṟiṇa-nirṇṇayav ahantâgi munna tanage sarvva-bâdhe-parihâravâgidda vumbaḷiya gadde (here follow details) yint î-samasta-bhûmiyanu tamma strî-putra-jñâti-sâmanta-dâyâdy-anumatiyiṁ sva-ruchiyiṁ â-Kaṇḍanambi-Seṭṭiyarige â-Narapa-Gauḍana Mâchayanu dhârâ-pûrvvakaṁ mâḍi koṭṭanu ‖ yint î-samasta-bhûmiyanuṁ eraḍu Muttana Hosavûra samasta-praje-gâvuṇḍugaḷa sthânikara sâkshiyalu chavu-gâve Eḷavareya Bûva-Gauḍana maga Mâdi-Gavuḍa (others named) yint î-chavu-gâveya munde dhârâ-pûrvvakaṁ mâḍi koṭṭaru ‖ śrîman-mahâ-vaḍḍa-vyavahâri hiriya-Bhaṇḍinambi-Seṭṭiyaru śrî-Kuñjêśvara-dêvara amṛita-paḍige Hiriya-Muttana-Hosavûra hiriya-keṟeya keḷage biṭṭa gadde (here follow details) yint î-samasta-bhûmiyanu śrî-Kuñjêśvara-dêvarige â-chandrârkkaṁ-baraṁ sarvvamânyavâgi dhâreyan eṟadu biṭṭa datti yint î-samasta-bhûmigaṁ gaḍiba aydu-mâruṁ vottôḷa ghaḷe srîmad-anâdiy-agrahâraṁ Dâmôdarapuravâda Nâgarahaḷḷiya asêsha-mahâjanaṅgaḷu śrî-Kuñjêśvara-dêvara amṛitapaḍige biṭṭa bhûmi (here follow details) yint î-bhûmiyanu â-Kuñjêśvara-dêvarige â-mahâjanaṅgaḷu â-chandrârkkaṁ-baraṁ dêva-koḷagava koṭṭaru yînt î-samasta-bhûmiy ellavanuṁ Saka-nṛipa-varusha 1177 Ânanda-saṁvatsarada Pushya-su 11 Sô-Ârdrâ-nakshatra-vyatîpâta-uttarâyaṇa-saṅkramâṇadandu â-Kaṇḍanambi-Seṭṭiyaru

šrî-Kuñjêšvara-dêvara šrî-pâdaṅgaḷamêle dhârâ-pûrvvakaṁ mâḍi â-Kuñjêšvara-dêvara sthânavanu â-Kaṇḍanambi-Seṭṭiyaru tamma magaḷu Gaṇa-kumâri Chandavvege â-Kuñjêšvara-dêvara šrî-kâryava naḍasi â-sthânakke tân oḍeyaḷ-âgi âkege hembaḷiya-bhûmiyâgi salvuvantâgi šrî-Kuñjêšvara-dêvara sanni-dhânadaluṁ šrîmat-Tribhuvana(d)-râjadhâni Dôrasamudrada râja-guru Rudrašakti-Dêvara nûṟ-ippattu-sthânikara Kampaṇâchâryyaru mukhyavâda a-saṅkhyâta-mahâ-gaṇaṅgaḷa sannidhânadalu yeraḍu-Muttana-Hosavûra samasta-praje-gâvuṇḍugaḷa sthânikara sannidhânadalu dhâreyan eṟadu koṭṭaru â-râja-guru-Rudrašakti-Dêvaruṁ nûṟ-ippattu-sthânikaruṁ Kampaṇâchâri râjadhâniy Arasiyakeṟeya Mâda-jîya Bhûta-jîya Machcheṟa-Ananta-jîyan oḷagâda a-saṅ-khyâta-mahâ-gaṇaṅgaḷu neraḍu â-Chandavege vibhûti-paṭṭavanu kaṭṭi Gaṇa-kumâritanavanuṁ koṭṭu yî-Kuñjêšvara-dêvara sthânakke maṭha-deṟe-mukhyav-âgi samasta-teṟeyanuṁ â-chandrârkkaṁ-baraṁ sarvvamânyavâgi dhâreyan eṟadu koṭṭaru ॥

bared î-šâsana-sîmeyaṁ salisi yâvaṁ barppan âtaṅge bhâ- ।
sura-bhâgyaṁ samanippud embude gaḍaṁ bêḍ-emba pâpishṭhanaṁ ।
dhare bayguṁ siri biṭṭu pôkuv aḷaluṁ dâyâdyaruṁ nôvum ott- ।
arikuṁ mattam avaṅge ghôra-narakaṁ kaygûḍuguṁ kâḍuguṁ ॥

109

On a stone, in the same temple.

namas tuṅga etc. ॥
sura-giri vuḷḷinaṁ dig-ibhav uḷḷinav arkka-šašâṅkar uḷḷinaṁ ।
jaḷanidhiy uḷḷinaṁ šruti-samuchchayav uḷḷinam urvviy uḷḷinaṁ ।
para-Hara-mûrttiyaṁ su-jana-vatsaḷanaṁ kadana-prachaṇḍanaṁ ।
Harihara-mûrtti kûrttu parirakshisug î-vibhu-Kaṇḍanambiyaṁ ॥
Siriyâḷvaṁ Basavayyan oḷp-eseva.....maṁ Bâṇan ud- ।
dhara-bôgaṁ sale Chôḷan Udbhaṭan atarkyaṁ Sinda-Ballâḷan iṁ ।
dhare koṇḍâḍuva Dâsimayyan enisirdd î-bhakta-sandôhav â- ।
daradiṁ Kâkara-Kaṇḍanambi ninag îg udbôdha-sampattiyaṁ ॥
ettisi dêvatâlayaman oppire mâḍisi dîpa-mâleyaṁ ।
matte dharâmarargge taṇivant ire bhûmiyan ittu saypu mey- ।
vettire kôṭe-per-ggeṟegaḷaṁ sale kaṭṭisi dharmma-buddhi pûṇd ।
ottarip antu baṇṇipudu Kâkara-Kaṇḍanan î-dharitriyoḷu ॥

šrîmat-pratâpa-chakravartti Hoysaṇa-šrî-vîra-Nârasiṁha-Dêv-arasaru Dôra-samudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam irdda Šaka-nṛipa-varshada 1181 neya Kâḷayukta-saṁvatsarada Bhâdrapada-ba 14 Ma šrîman-mahâ-vaḍḍa-vyavahâri hiriya-Bhaṇḍinambi-Seṭṭiyar-aḷiya Kaṇḍa-nambi-Seṭṭiyaru Muttana Hosavûran agrahâraṁ mâḍaluṁ šrî-Kuñjêšvara-dêvara amṛitapaḍigôsugaṁ dêvaṅge bodakeya tettu kuḷava kaḍisi šrî-Kuñ-

jêśvara-dêvara amṛitapadigam̐ śrîkâryyakam̐ sarvvamânyavâgi Kalleyanâykana-haḷḷiyanum̐ biṭṭu eraḍu-Muttana-Hosavûralum̐ sarvvamânyavâgi biṭṭa gade bedalu mane kaḷa (here follow details of gift) Kaṇḍanambi-Seṭṭiyaru agra-hâram̐ mâḍuvalli dêvarige vivarisi kaḷada vokkalu Kañcha-Gauḍa (11 others named) yint î-hanneraḍ-okkalum̐ śrî-Kuñjêśvara-dêvarige eraḍu-Muttana-Hosa-vûral uḷḷa dêva-dânada gade bedale mâḍi biṭṭi sollage teṟugaḍe ên uḷḷudam̐ â-Kuñjêśvara-dêvarige â-chandrârkkam-barav-antu dêvarige besakeyd ihantâgi â-Kaṇḍanambi-Seṭṭiyaru biṭṭaru î-bhûmiyoḷage â-Kaṇḍanambi-Seṭṭiyaru tamma hiriya-magaḷu Sôvakkaṅge sarvvamânyavâgi koṭṭa gade (here follow details) int î-bhûmige śrîkaryya-modalâgi sarvvav ên âdaḍam̐ Chandavveyê naḍasuvaḷu Sôvakkanu mânyavâgi anubhavisuvantâgi â-Kaṇḍanambi-Seṭṭiyaru koṭṭaru

110

At Kallaṅgere (same hobli), on a stone near the Kallêśvara temple near the waste-wear of the tank.

śrî-Mahâdêvâya namaḥ ‖ namas tuṅga etc. ‖
svasti samasta-bhuvanâśrayam̐ śrî-pṛithvî-vallabham̐ mahârâjâdhirâjam̐ para-mêśvaram̐ parama-bhaṭṭârakam̐ Satyâśraya-kuḷa-tiḷakam̐ Châḷukyâbharaṇam̐ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pra-varddhamânam â-chandrârkka-târam-baram̐ saluttam ire ‖ svasti śrîman-mahâ-maṇḍaḷêśvaram̐ Tribhuvanamalla Taḷakâḍu Koṅgu Naṅgali Noḷambavâḍi Bana-vâse Hânuṅgallu goṇḍa bhuja-baḷa-Vîra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dêvaru Dôrasamudradalu nelevîḍâgi sukha-saṅkathâ-vinôdadim̐ râjyam̐ geyyu-ttam ire ‖ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampannarum̐ yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karmma-niyatarum̐ Ṛig-Yajus-Sâmâtharvvaṇa-shaḍ-aṅga vandi-vṛinda-dâridrândhakâra-sam̐haraṇa-pariṇata-mârttaṇḍarum̐ muñjî-yajñô-pavîta-baddharum̐ hêma-karṇṇa-kuṇḍalarum̐ kshatriya-vaiśya-śûdra-traya-lalâṭa-pâda-ghaṭitarum̐ âdi-samartttharum̐ Bali-vam̐śa-kêtugaḷum̐ śaraṇâgata-jaḷanidhigaḷum̐ teṅkaṇ-Ayyâvaḷey enisi negaḷda śrîmad-agrahâram̐ Harihara-puravâda Kellaṅgeṟeya mahâjanaṅgaḷa mahimônnatiy ad ent endaḍe ‖

paḍedudu su-prasiddha Janamêdeya-datti Koḍaṅganûre nôr- ।
ppaḍe kaḍu-rayyam appud idakam̐ migil appudan ûran iven end- ।
oḍan oḍagoṇḍu bandu vineyaṅgaḷin aggada Vishṇu-bhûbhujam̐ ।
kuḍe paḍed illi Kellageṟe sôbhisatirpparu viprar ellarum̐ ‖
ballidaru toḍarddaḍ ârggam̐ ।
mellidar ishṭatvad eḍege śâstrôkutiyind ।
allade nuḍiyaru nuḍivaḍe ।
Kellaṅgeṟey-eseva-viprar êm̐ kêvaḷavê ‖

tann aṇuga-daṁman Ajjama ।
tanna manaṁ tîḍal eydi sura-lôkadoḷ ire ।
sannuta-mati Jakkave sukṛi- ।
tônnati vaḍed ire Śivâlayaman ettisidaḷ ॥
Telligara mukhake kannaḍi ।
Telligara kulake kaḷaśa puṇyada beṭṭ end ।
ellaṁ baṇṇisi nôrppinav ।
illiya Grâmêśvaraṁ karaṁ rañjisuguṁ ॥

svasti samasta-Âdiyaṇṇaṅgaḷa Haḷḷakabbe maṅgaḷa mahâ śrî śrî Grâmêśvara-dêvara liṅga-pratishṭheyaṁ mâḍi dêvâlayaman ettisidaḷu Telliga-Jakkave ॥ illiya jîrṇṇôddhârakke nandâ-dîvigegaṁ nivêdyakkaṁ âśêsha-mahâjanaṅgaḷu biṭṭa dharmma 45 neya Dundubhi-saṁvatsarada Chaitra-suddha-pañchamî-. . . . vârad andu Îsânyaśakti-Paṇḍitara śiśya Dêvarâśi-Paṇḍitara kâlaṁ-karchchi dhârâ-pûrvvaka mâḍi koṭṭa stânakke biṭṭa bhûmi Teṇḍeyakaṭṭada haḍuva-gôḍiyali gadde kamma 500 ûrinda baḍagalu beddale kamma 700 (usual final phrases and verse) Honnôjara Mâḷôjara Cheṅgôjara int-inib(b)ara kelasa Ikkuḍôjana barapa maṅgaḷa mahâ śrî śrî śrî

111

On the left side of the same stone.

suṅkada heggaḍegaḷu tamm âgantuka-gâṇa-ḍeṟeyoḷage Kêśava-dêvara nandâ-dîvigge biṭṭa gâṇa vondu ॥ Dharmmêśvara-dêvarige biṭṭa gâṇa vondu ॥ ant eraḍu gâṇa ॥ Yama-Trivikrama-dêva

112

At the same village, on a stone north of the Lakshmi-Nârâyana temple.

śrî namas tuṅga etc. ॥
Vêdha-prasû. . . .tar amalâv Amarâpagâyâḥ ।
nâbhiḥ kilâdi-Kamalâsana-janma-bhûmiḥ ।
vakshas-sthaḷaṁ prathama-mandiram Indirâyâḥ ।
kiṁ varṇyatê'sya mahimâ mahimâna-mûrttêḥ ॥
svasti Hoysaḷa-vaṁśâya Yadu-mûlâya yad-bhava-(ḥ) ।
kshatra-mauktika-santânaṁ pṛithvî-nâyaka-maṇḍanaṁ ॥
âdityar sâsirvvaruv ।
âdôḍam ên maṇḍaḷâgra. . . .iruḷuṁ sam- ।
pâdita-têjane tâṁ Vina- ।
yâdityaṁ dinapan enisid âtaṁ jana-paṁ ॥
kâmini Keḷeyabbarasi ma- ।
hâ-mahimaṅg â-nṛipaṅge nirmmaḷa-dharmma- ।

śrî-mahimaṅge hitaṅg î- ǀ
bhûmige guṇa-ratna-bhûmi ramaṇî-ratnaṁ ǁ
Yâdava-vaṁśakk amare ma- ǀ
hôdayav Eṟeyaṅga-nṛipati Vinayâdityaṅg ǀ
âdaṁ tanayaṁ vinayaṁ ǀ
sôdaram ene tanage negaḷda dhîrôdâttaṁ ǁ
Mâḷava-râjya-mûḷav enip aggada Dhâreyan âtma-sêneyiṁ ǀ
châḷisi chakravarttige jayaṁ mige tanna bhuja-pratâpamaṁ ǀ
. . . prakaṭa-kîrtti-patâkeyan uttarâseyoḷu ǀ
kîlisidaṁ dinêśan agid îkshisuvant Eṟeyaṅga-bhûbhujaṁ ǁ
Mêruge mêkhaḷe bahu-khaḷe ǀ
. . . . .bhavaṅge pûrṇṇa. . . . ǀ
. . . . ǀ
. . . . .ṅga-nṛipan oppaṁ baḍeguṁ ǁ
mûvar ddêvara śaktiye ǀ
mûvaroḷaṁ tâṁ tappad enisi negaḷd â-ind- ǀ
îvara-lôchaneg Êchala- ǀ
Dêvige Ballâḷa-Vishṇuv-Udayâdityaru ǁ
Chêrama bîramaṁ bisuḍu Pâṇḍya kaḍaṅgad ir Andra randramaṁ ǀ
pâradir Oḍḍa goḍḍaman adaṁ biḍu Mâḷava kâḷegakke mai- ǀ
dôrade sâr elê Tiguḷa nîṁ jaguḷ embud apâra-vîra-dôr- ǀ
vvâra-gabhîra-dhîrate vinisruta-ghôshane Ballu-bhûpana ǁ

(25 lines following illegible)

janakan an-ûna-dâna-pati vipra-śikhâmaṇi. . . . . . . ǀ
. . . . .satiya. . . . . .deyavoḷ- ǀ
pina pati Nârasiṁha-nṛipa tann anujam guṇa. . . . . ǀ
. . . . .Kalidêvan id êṁ kṛitârtthanô ǁ
. .dhîśa-praśiddhaṁ. . . . . .Sêtu-sarvvâdhikârôdaya. . . . . .mâṇikya. . . .
. . .Sôma-nṛipati. .Manu-marggav ârppu sura-kuja. . . .
. .naṅg eḍegoṇḍa. . . . . . . .yenipan aḷiya Nâraṇa-Dêvaṁ ǁ
baḷasida-nandanâvaḷigaḷiṁ neṟedirdda taṭâkadiṁ manaṅ- ǀ
goḷisuva dêva. . . . .kuḷadiṁ dvija-nirbbhara-vêda-ghôshadiṁ ǀ
baḷeda-samasta-vastu-paripûrṇṇadin. . . . . .vidde. . ǀ
. . . . .nôrppaḍ ûrggaḷoḷ ǁ

svasti śrîmad-anâdiy-agrahâraṁ Harihararapuravâda Kellaṅgeṟeya Channa-Kêśava-dêvara nivêdyakkaṁ dêvara grâsakkaṁ brâhmaṇar-âhâra-dânakkaṁ śrîmanu mahâ-pradhânaṁ sarvvâdhikâri śrîkaraṇada heggaḍe Kêtayyaṇṇaṁ śrîman-mahâ-maṇḍaḷêśvaraṁ pratâpa-Hoysaṇa-Narasiṁha-Dêvana kaiyalu mâṟakoṇḍu Hoysaḷa-vîra-Ballâḷana sannidhânadalu Saka-varuśa 1096 neya Vijaya-saṁvatsarada Paushya-bahuḷa-pañchamî-uttarâyaṇa-saṅkramaṇadandu dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (details of gift and usual final pharases) Chabbarâjana putra Śâradînâtha-Paṇḍitaru hêḷda śâsana ǁ (usual final verse)

113

On a pillar near the north wall of the same temple.

šrîmad-Vishṇu-Viriñchi-Dhûrjjaṭi-Valârâti-Prachêtâdayô ।
dêvâḥ pântu Nṛisiṁha-bhûpa-tanayaṁ Ballâḷa-pṛithvîpatiṁ ।
tê dêvâ munayô'tri-Kašyapa-mukhâ rakshantu Kâmâhvayaṁ ।
Ballâḷa-kshitipâla-mantri-tilakaṁ šrî-Ponna-Râjâtmajaṁ ॥

svasti šrî jayâbhyudayaš cha Šaka-varusha 1240 neya Kâḷayukta-saṁ । Vayišâkha-šu 10 Â-dandu šrîmad-anâdiy-agrahâraṁ šrî-Hariharapuravâda Kellaṅgeṟeya šrîmad-ašêsha-mahâjanaṅgaḷu । šrîmanu-mahâ-pasâyitarum appa bhaṇḍâri-Kâvaṇṇanavara makkaḷu Râmaṇṇanavarige koṭṭa šilâ-šâsanada kramav entendaḍe । emma ûru maddikada kûṭa-gaṭṭadali Mahêsvara-Hariyaṇṇaṅgaḷu Kariya-Mâdaṇṇaṅgaḷa makaḷu Narasiṁha-Dêvaṅgaḷu Murutaṇṇaṅgaḷa makkaḷu Saṅkaṇṇa-Gôpaṇṇaṅgaḷu । tâv âḷalâṟade â-kshêtrada modala siddhâya-â-apûrvvâyaṅgaḷa teṟalâṟade emma kaṭṭege dhâreyan eṟadu vôleya koṭṭu-biṭṭarâgi â-kshêtraṅgaḷanu nâvu â-Râmaṇṇaṅgaḷa kayyalu gadyâṇaṁ eṇṭanu kaṭṭege kâṇikeyâgi koṇḍu â-kshêtrakke prati-varušavû gadyâṇaṁ vondanû â-mahâjanaṅgaḷige â-Râmaṇṇaṅgaḷu Pushya-mâsadalu yikuta baharu munna biṭṭa Kañchayana Honna Siṅgana Mañcha Keñchayana Chikana bhâgeya voḷage ardda yivaṟa baḷiya â-kaṭṭeya hindaṇa ellâ ṭhâvina gadde gûḍi â-Râmaṇṇaṅgaḷu âḷuvaru yî-siddhâyada ga 1 allade aramaneyiṁ banda pûrvvâya apûrvvâya ênu bandadanû â-mahâjanaṅgaḷê pariharsi koḍuvevu nâvu emma ûru sêri âdiya pûrvvâya-apûrvvâyavanû emma haḷigaḷu mariyâdeyanû tôṟuvadilla i-kshêtravû â-Râmaṇṇaṅgaḷige âdhi-kraya-dânakke saluüdu yî-kshêtrakke sîmâ-vivâdav âdaḍe mahâjanaṅgaḷu tiddi-koḍuvaru î-kshêtrakke baḍagaṇa holada kâraṇav illa adanu mahâjanaṅgaḷe anubhavisi kombaru yî-bhûmi â-Râmaṇṇaṅgaḷige santâna-gâmi âgi saluvantâgi â-mahâjanaṅgaḷu dhârâ-pûrvvakaṁ mâḍi koṭṭa šilâ-šâsana yint appudakke â-mahâjanaṅgaḷa šrî-hastad oppa । grâma-niyôgadiṁ barada Hariaṇṇaṅgaḷa maga sênabôva Siripaṇṇana baraha uḷiyali barada Ha. .lliyôjana maga Bayirôja । (usual final verse) šrî-Chenna-Kêšava ॥

114

On the inner wall of the raṅga-maṇṭapa of the same temple.

namaš šrî-kâma........................... ।
kânta-šrî-Kêšavâkhyâya yôgîndra-dhyêya-mûrttayê ॥

svasti samasta-bhuvanâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja Yâdava-kuḷâmbara-dyumaṇi râya-chûḍâmaṇi Vîra-Gaṅga bhuja-baḷa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêvaru pṛithvî-râjyaṁ geyyuttam ire tadîya-chhatra-chhâyôpajîviy appa Kellaṅgeṟeya mahimey entene ॥

saradhi-vyâvarṇṇanakk avvaḷipa keṟegaḷiṁ Šakran-udyâna-mâ.... ।
.....rip udyânaṅgaḷiṁ mâṇavakar oḍane me...vyâpta-kîrô- ।

tkaradiṁ lôkakke Kellaṅgeṟey ati-ramaṇîyaṁ dal end aḷkaṟiṁ Šrî- |
vara-Gaurî-nâthar irppar Hariharapurav end âytu tat-kâraṇâkhyaṁ ||
Kellaṅgeṟeya dharâmara- |
...kavi-gamaki-vâdi-vâgmigaḷe yašô- |
vallabhare Chenna-Kêšava- |
sal-lalita-padâbja-bhaktar esavar dhareyoḷ ||
â-mahâjanaṅgaḷa priya-putraṁ ||
bhuvana-jana-stavakke guri tanna guṇônnati tad-višâla... |
....g âšraya nele Sarasvatig âsyav udârav âtta Vai- |
shṇava-nivahakke harshav ene višva-jana...... |
....tra Mañchyaṇana Kêšavan unnati-vettan urvviyoḷ ||
âtaṁ Saka......rada Âshâḍa-su 12 Âdivâradan.....janakke..........na baḍḍiya....mânakki soḷasige tuppa so............paḍiyâgi â-chandrârkka-târaṁ-barav........ ....dhârâ-pûrvvakaṁ mâḍi koṭṭaru......

115

On a stone south of the same temple.

namas tuṅga etc. ||
nija-bhuja..simu...ta-ripu-nṛipa-susthita-râjya-lakshmîkaṁ |
samavatu Bukka-mahîšaṁ Girijâ-patir aviratam... ||
svasti jayâbhyudaya-Šaka-varusha 1288 neya varttamâna-Parâbhava-saṁvatsarada Phâlguṇa-su 1 Âdivâradandu šrîmad-anâdi-agrahâraṁ šrî-Hariharapuravâda Kellaṅgeṟeya šrîmad-ašêsha-mahâjanaṅgaḷu sarvvaikamatyavâgi keṟeya bhaṇḍiya kôṇa âḷa jîvita hereya eṇṇe hâre guddali..ṇṇe muntâdudakke koṭṭa âdâya mûledâra prati teṟu 1 kkaṁ târa 2 lekkadalu aḍake-hêru eleya hêṟu kittuḷeyahaṇṇu-hêriṅge târa eraḍaṟa mariyâdeyalu koṭṭu yî-dharmmava naḍasi-bahevu yidakke anukûlarâdavarige ||
dharmmaḥ kṛitô vâ dṛishṭô vâ kîrttitô vânumôditaḥ |
šrutô vâ pâlitô vâpi dadâti su-mahat phalaṁ ||
yî-dharmmakke pratikûlarâdavarige ||
pâlanîyam imaṁ dharmmaṁ yô nihanti narâdhamaḥ |
sa Kâšyâṁ gô-dvija-ghnasya pâpaṁ šata-guṇaṁ vrajêt ||
(usual final verse)
sva-dharmmaṁ para-dharmmaṁ vâ yô hanti purushâdhamaḥ |
shashṭi-varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ ||

116

On the west wall of the raṅga-maṇṭapa.

svasti samasta-prašasti-sahitaṁ Saka-varusa sâ *1222 neya Jaya-saṁvatsarada Chaitra-ba 6 Sômavâradandu šrîmad-anâdi-agrahâraṁ šrî-Harihara-

* So in the original: but Šaka 1222=Vikâri; Jaya=1217.

puravâda Kellaṅgeṟeya šrîmad-ašêsha-mahâjanaṅgaḷige â-Kellaṅgeṟeya Dêvappaṅgaḷa makkaḷu nôṭada Chandappaṅgaḷu keṟeya dharmmakke..... nû..bhaṇḍiyanû naḍasuvadakke dhâreyan eṟadu koṭṭaru â-bhaṇḍi naḍava-...ge mahâjanaṅgaḷu ma.....ḷa jîvitakke mâḍida kaḍe-kaṭṭu purâṇada gadde maṭhada gadde biṭṭa .... gadde gûḍi kha 1 ko 10 beddalu Râmeya-daṇṇâyakara yareya keyi ....ḍeya-kôḍiya yareya keyi Mâḷabe Kallaya kiṟuvoḷa..reya-yishṭanû âḷa jîvitakke â-chandrârkka-sthâyiyâgi saluvudu Hirivûrali haḷigaḷalu ettu-kôṇaṅgaḷa gugurige....du âya saluvudu (usual final pharses) šrî-Chenna-Kêšava ||

117

At the same village, on a stone in the tank near sandhyâ-maṇṭapa.

namas tuṅga etc. ||
*Shaṇmukhasya pitur yyasya Šârṅga-dhanvâya yaḥ priyaḥ |
pîyûshakara-jûṭâya namas tubhyaṁ Šivâya cha ||

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ parama-bhaṭṭârakaṁ Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrîmat-Tribhuvanamalla-Dêva-vijeya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire ||

šrîmâd-Yadu-vaṁšôdbhava |
bhûmîšânata-kirîṭa-taṭa-ghaṭita-padaṁ |
Hêmâdriyin aty-unnata- |
sa....dharaṇîpâḷa Vineyâdityaṁ ||
Mâḷava-Râjana durggaṁ |
Châḷukyargg adhika-ballit enal a-šramadiṁ |
dhâḷiṭṭ eydiye......ṇḍure |
Châḷukyar unôḍe nôḍal Eṟeyaṅga-nṛipa ||
*Šîtamayûkha-šêkhara-pada-sarassija-savatirishyan â- |
bhûtaḷa-nâthar-ânata-sad-aṅghri-yugaṁ Sumanêndra-sannibhaṁ |
khyâta-payaḥ-payôdhi-šadṛišaṅ Eṟeyaṅga-tanûbhavaṅg ad ê-m- |
âto sadṛishyam illa naranâthara Ballu-nṛipaṅge dhâtriyoḷ ||
Chôḷâdy-âdi-narêndra...nan â-Chêramman â-Pâṇḍya-bhû- |
pâlânêkara vîra-kîrtti-lateyaṁ nirmmûlanaṁ mâḍi bhû- |
pâlâdy-uttama Vishṇu-bhûpan atula-šrîkaṁ...gu..gajô- |
ddâḷânaṅgaḷan eyde parvvidudu dik-pâlar bhayaṅ-goḷvinaṁ ||
Male-râja-râjan enipaṁ |
Kali-kâla-Yudhishṭhiraṁ charitradin enipaṁ |
Bali-Sibi-Khacharêšvarariṁ |
saley adhikaṁ dânad eḍege Vishṇu-nṛipâla ||

*So in the original.

šrî-Dharmmêšvarâya namaḥ Mahâdêvâya namaḥ Šivâya namaḥ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ dâyâdya-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhima Kali-kâla-Kâma sakaḷa-vandi-vṛinda-santarppaṇa-samarttha-vitaraṇa-vinôda Vâsantikâ-dêvî-labdha-vara-prasâda Yâdava-kuḷâmbara-dyu-maṇi kadana-prachaṇḍa Malaparoḷu gaṇḍa nâmâdi-prašasti-sahitaṁ šrîmat-Tribhuvanamalla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysaḷa-Narasiṁha-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-nigraha-šishṭa-pratipâlanaṁ geydu rakshisuttaṁ Dôrasamudra-nelevîḍâgi sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire tadîya-pitṛi-Vishṇu-bhûpa-šrî-pâda-padmârâdhya ||

Vishṇu-nṛipâlakâgra-sutan î-Narasiṁha-nṛipâlakaṁ karaṁ |
Vishṇu-padâmbuja-dvaya-madhûvratan anya-kubhṛit-tamakke tân |
ushṇakaraṁ višuddha-kula-sambhavan udyad-bhôgad êḷgeyoḷu |
Jishṇuge tâne mêl enipan î-Yadu-vaṁša-narâdhipôttamaṁ ||
ari-narapâlakôgra-mada-kumbhi-vishâṇaman otti kittu mâṇ |
irade kaṟuttu poyye biduviṁ šrigu-mauktikam uṇmi pâye bhî- |
karataram appa taṇṇa nakha-šâkhegaḷindame šîḷvan âgaḷuṁ |
Narahariyantir anya-nṛipa-sindhuramaṁ Narasiṁha-bhûbhujaṁ ||
grâma-širômaṇiyan Amarêndrapurakk ati-ramyaṁ appudaṁ |
tâmasa râjas emb eraḍu buddhiyoḷ allade satva-buddhiyind |
â-mahipâlakaṁ mahipar-âbharaṇaṁ kuḍe Vishṇu-bhûbhujaṁ |
sôma-pa-bhûshaṇa-dvi-šatarinde Kellaṅgeṟe ramyam âgaḷuṁ ||
bhṛiṅga-ninâdadiṁ pika-ninâdadin oḷ-giḷi-viṇḍin-ôḷiyiṁ |
maṅgaḷa-Lakshmiy irppa vanad antire šôbhisuv â-banaṅgaḷiṁ |
tuṅga-taraṅgadiud esadu tôrppa taṭâkadin oḷpuvetta Ke- |
llaṅgeṟey-andav Indran-Amarâvatiy-ante basantav âgaḷuṁ ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-šîla-guṇa-sampannaruṁ yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-šaṭ-karmma-niyataruṁ Ṛig-Yajus-Sâmâtharvvaṇa-shaḍaṅga* vandi-vṛinda-dâridryândhakâra-saṁharaṇa-pariṇata-mârttaṇḍaruṁ muñjî-yajñôpavîta-baddharuṁ hêma-karṇṇa-kuṇḍaḷaruṁ kshatriya-vaišya-šûdra-traya. . . .ṭa-pâda-ghaṭṭitaruṁ âdi-samarttharuṁ Bali-vaṁša-kêtugaḷuṁ šaraṇâgata-jaḷanidhigaḷuṁ šâpânugraha-samarttharuṁ teṅkaṇ-Ayyâvoḷey enisi negaḷda šrîmad-anâdiy-agrahâraṁ Hariharapuravâda Kellaṅgeṟey-ašêsha-mahâjanaṅgaḷa mahimônnatiy ad ent endoḍe

šruti-šabudârttha-šâstrame bahu-smṛitigaḷu palavuṁ purâṇamuṁ |
satatame sad-dvija-dvi-šatar-ânana-padma-su-sadmadalli vâk- |
sati Sarasijagarbbha-mukha-padma-su-sadmavan ollad illi su- |
sthiti-veras ippaḷ endaḍe Kelaṅgeṟe-vipraran entu baṇṇipeṁ ||

* So in the original.

svasti šrîmatu Châḷukya-Vikrama-kâlada 85 neya Vikrama-saṁvatsarada Mâghad amâvâse-Sômavâra-uttarâyaṇa-saṅkramaṇa-vyatîpâtadandu šrîmatu Dharmmêšvara-dêvara nivêdyakkaṁ nandâdîvige-aṅga-bhôga-jîrṇṇôddhârakkaṁ alliya sthânika Šivašakti-paṇḍitariṅge šrîmatu Hariharapuravâda Kellaṅgeṟey-ašêsha-mahâjanaṅgaḷu nered êkastharâgi kâlaṁ karchchi dhârâpûrvvakavâgi koṭṭa bhûmi badaṇeya hasala tôṭa kamba nâlvattu gadde Teṇḍeyakaṭṭada mûḍa-gôḍiya sthaḷada khaṇḍuga mâvina-kuṟuvada sthaḷada khaṇḍuga Teṇḍeyakaṭṭada paḍuva-gôḍiyalu koṭṭârada Chauṇḍikavve biṭṭa gadde kamma nâlvattu Chiṇanahâḷinalu aḷiya Sôvimayyaṅgaḷu biṭṭa beddale nûṟ-ayvattu kamma vûriṁ mûḍaṇa maṟi-kallina haḍuvaṇa dešeyalu mahâjanaṅgaḷu biṭṭa beddale mattal ondu ॥ suṅkada heggaḍegaḷu dêvara nandâdîvigege tamma âgântukada suṅka-deṟeya biṭṭa gâṇa vonduṁ Dharmmêšvara-dêvariṅge Kêšava-dêvariṅge biṭṭa gâṇa vondu Dharmmêšvara-dêvara šrî-pâdârâdhakan appa Mâchayaṅge maggada suṅkavuṁ jeḍe-deṟeyuvaṁ biṭṭaru (usual final phrases)

šrîmach-chandra-kaḷâvataṁsan an-aghaṁ gô-kshîra-šubhra-prabhaṁ ।
*Sâmâ-Ṛig-Yaj-Atharvvaṇa-stutan ahîndrasyôpavîtaṁ Šivaṁ ।
sômârkkânaḷa-nêtran oppuv Amṛitêšaṁ dêva-devôttamaṁ ।
šrîman-mantri-nidhânan appa Kali-Dêvaṅg îge dîrgghâyuvaṁ ॥
mâḍipem endu dêgulama yishṭaka-ḍhârigaḷâgiyuṁ dhanaṁ ।
bêḍiye tad-dhanaṁ tavage jîvanamâgi barduṅkuvar ppalaru ।
nôḍire Mâchayaṁ tanage tad-dhanav appud a-bhôjyam endu tâṁ ।
mâḍisidaṁ palar ppogaḷe maṇṭapamaṁ prabhu-Dharmanâthana ॥
šrîmatu Vikramâbudadoḷaṁ neṟe suṅkada-Bâchimayyanuṁ ।
hêmakubhṛit-sadṛišyar enip Appaṇa Dâvaṇa mantri-Lakshaṇaṁ ।
Sômapa bhakta-Nâgeyyanuṁ Dharmma-mahâ-prabhu. . .l ondu gâṇamaṁ ।
tâṁ ati-bhakta Mâchayana maggada suṅka. . va biṭṭar arttiyiṁ ॥

ôṁ namaš Šivâya

118

At Bommênahaḷḷi (same hobli), on a stone near the ruined temple.

namas tuṅga etc. ॥
trailokyâdhîša-mâṇikya-mauḷi-mâṅgalya-šêkharaṁ ।
Mṛiḍânî-ramaṇam vandê Mahêšaṁ Mallikârjjunaṁ ॥
Lakshmî-lalita-lâvaṇya-puṇya-sindhu-sudhâmbudhiṁ ।
Sanakâdi-muni-dhyêyaṁ taṁ vandê Madhusûdanaṁ ॥
trayî-tri-vargga-tri-guṇa-tri-kâla-tri-jaganmayaṁ ।
tri-pûrushâtmakaṁ Haṁsaṁ vandê tridaša-pâvanaṁ ॥
Padmôdarôdarâmbhôjâd Vidhâtâ Dhâtur *Atri cha ।
Atrêš Šašî tatas Saumyas saumyas Saumyât Purûravâḥ ॥

* So in the original.

*tata Ayus tan-mahipâu Nahushô Nahushâd Yayâti tat-sûti-Yaduḥ ।
êtad-apatyaṁ paščhâd Yadv-âdir yYâdavâkhyayâ vrajati ॥
tatra ॥
Šaḷaš šûraš chakrê Šašapura-varê vyâghra-nihatiṁ ।
šaḷâkâ-vyâghâtair jJina-muni-vara-prêrita mataḥ ।
tad-âdis taj-jâtâ Yadu-kuḷa-nṛipâ Hoysaḷa iti ।
pravarttantê nâmnâ pṛithutara-chamûra-dhvaja-yutâḥ ॥
ant eseva Hoysaḷânvayadoḷ ॥
Yâdava-kuḷa-pûrvvâdriyoḷ ।
âdityan id orvvan enisi tannaya têjaṁ ।
mêdinige toḷage kali-Vina- ।
yâdityan ati-pratâpa-yutan udayisidaṁ ॥
Eṟeyaṅgaṁ gaṇḍa-guṇakk ।
eṟeyaṁ Gaṅgâ-sarit-sudhâ-dhavaḷa-yašakk ।
eṟeyaṁ dâna-guṇônnatig ।
eṟeyaṁ tat-taneyan amaḷa-guṇa-gaṇa-niḷayaṁ ॥
aya-naya-niyatar šakti- ।
trayaṅgaḷ. ant â-nṛipaṅge tanayar nnikhiḷa- ।
priyar âdar vvišada-yašô- ।
dayitar bBallâḷa-Vishṇu-Udayâdityar ॥
mûvar-ddêvaroḷaṁ munn ।
â-Vishṇuve pâlanôchita-prabhuv âdant ।
â-Vishṇuve nṛipa-tanayar ।
mmûvaroḷaṁ tâne bhuvana-pâlakan âdaṁ ॥
maleva-virôdhi-maṇḍaḷika-maṇḍaḷiyaṁ maraḷ ottikoḷva kûr- ।
alagina kôḷa kâḷa-viḷayâbiya kôḷene geldu nîḷda-tôḷ- ।
valade nimirchchi dhâtriyan apâkṛita-kaṇṭakam âge râjyad a- ।
ggalikeyan âḷdu pâlisidan a-pratimaṁ kali-Vishṇuvarddhanaṁ ॥
dêva-kulaṁ pûrṇṇa-taḍâ- ।
gâvaḷi-vana-râjiy-agrahârâdigaḷiṁ ।
tîve dhare Vishṇu nṛipa-kula- ।
pâvanan a-pratima-dharmma-nirmmaḷan esedaṁ ॥
madavad-arâti-gajaṅgaḷa ।
biduvaṁ nishṭhura-karâsi-nakharâhatiyiṁ ।
vidaḷipa vikrama-siṁhaṁ ।
tad-apatyaṁ Nârasiṁhan upašamitâṁhaṁ ॥
kadanadoḷ ânt arâtigaḷa dantiya dantaman otti kiḷtu tad- ।
biduvane poyye pôḷdu poṟapoṇme sa-raktaka-mauktikaṅgaḷ â- ।
padadoḷ avaṁ jayâṅganege hâraman oppire mâḷpan endoḍ âr ।
kkadanadoḷ âmp idirchchuv adaṭar jjagadoḷ Narasiṁha-bhûpanaṁ ॥
â-Narasiṁha-nṛipaṅgaṁ ।
mânini mâdêvi sâdhvi Yêchalegaṁ la- ।

* So in the original.

kshmî-niḷayanâgi Ballâ- |
ḷa-nṛipâḷaṁ puṭṭidaṁ dharâdhara-dhairyyaṁ ||
Budhan-ant iḷâ-varaṁ vâ- |
ridhiy-ante viśâla-vilasad-ashaḍakshîṇaṁ |
Madhu-sakhan-ant a-samâstraṁ |
Sudhâṁśu-dharan-ant Umâ-varaṁ Ballâḷaṁ ||
nosaloḷ sâṁrâjya-paṭṭaṁ padadoḷ akhiḷa-bhûbhṛit-śirô-ratna-śôṇâṁ- |
śu-samûhaṁ tôḷa-bâḷôḷ jaya-vadhu vuradoḷ lakshmi dik-chakradoḷ kî- |
rtti-samêtaṁ nachchin-âjñâ-rame ramiyipinaṁ sârvvabhaumatvadiṁ ra- |
ñjisidaṁ vikrânta-kântaṁ Yadu-kuḷa-tiḷakaṁ vîra-Ballâḷa-Dêvaṁ ||
kêḷa vasanta-bâḷa-sahakârada taṇ-ṇeḷal âśritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mey-neḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa vîra-Ba- |
llâḷana tôḷa bâḷa neḷal âdudu dhâtrige vajra-pañjaraṁ ||
paduḷaṁ maryyâde niḥ-kaṇṭakam avanitaḷaṁ kâryya-dhuryyar pradhânar |
vviditôtsâhaṁ chamû-maṇḍaḷi nir-avadhi bhaṇḍâram âścharyya-kalyâ- |
ṇa-dam aty-uttuṅga-bhôga sthiram ene taḷedaṁ lîleyiṁ chakravartti- |
tvadoḷ êka-chchhatra-râjyônnatiyan ati-baḷaṁ vîra-Ballâḷa-Dêvaṁ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṁ Yâdava-kuḷâmbara-dyumaṇi | râya-chûḍâmaṇi | Vâsantikâ-dêvî-labdha-vara-prasâdaṁ a-viśrânta-vidyâ-vinôdaṁ | râja-sarvvajñaṁ nir-upama-prâjñaṁ nṛipa-rûpa-Kandarppaṁ râya-ghaṭasarppaṁ | samara-mukha-Mandaraṁ | râya-Purandaraṁ | a-sahâya-śûra Śanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa Vîra-Gaṅga-bhuja-baḷa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêvar ssakala-vasundharâtaḷaman êka-chchhatradiṁ pratipâḷisuttuṁ Bâguḷiya nelevîḍinoḷ pṛithvî-râjyaṁ geyyuttum ire || tat-pâda-padmôpajîvi ||

sâhasa-Paraśu-dharaṁ rau- |
drâhava-Kumbha-prasûti dṛiḍha-mantra-guṇô- |
tsâha-Guru nîti-mârggaṁ |
drôha-gharaṭṭaṁ pratâpi Mâcha-chamûpaṁ ||
pati-mechchiṁ nachchi koṇḍâḍuva parijanam emm-emma bâḷg eyde kaṇṇuṁ |
gatiy end ârâdhip urvvîtaḷam anudinam emm-emma saṁrakshaṇakk âd |
atuḷa-prâkâram end âśrayipa vibhavadiṁ pempu-vettaṁ pradhânôn- |
nata-ratnaṁ vîra-Ballâḷana sabheyoḷ ivaṁ Mâcha-daṇḍâdhinâthaṁ ||
kara-chakraṁ Mura-vidvishaṅge Baḷa-vidvishṭaṅge vajraṁ bhayaṅ- |
kara-bhâḷa-prabaḷêkshaṇaṁ Pura-haraṅg aurvvaṅge kâyp ugra-kê- |
sarig uchchaṇḍa-nakhaṁ pradhânam aduvol Ballâḷa-bhûpaṅg ilâ- |
bharaṇaṁ drôha-gharaṭṭa-Mâchaṇane nachch enduṁ jaya-krîḍeyoḷ ||

â-daṇḍanâthana tammaṁ Madhusûdana-daṇḍanâthan-anvayav ent ene ||

śrîmad-Bhâradvâja-ku- |
ḷâmaḷa-vâridhige chandran ene sakaḷa-kaḷâ- |

dhâmam negaḷdaṁ Madhuhan i- |
ḷâmara-ratnaṅge Dâsirâjaṅge sutaṁ ||
Madhusûdana-vibhugaṁ guṇa- |
nidhi-Jakkala-Dêvigaṁ sutaṁ višada-yašô- |
nidhi sâra-satva-sampan- |
nidhi negaḷdaṁ Dâsirâjan ûrjjita-têjaṁ ||
anubandhaṁ Manu-sâmya-vṛitta-kuladoḷ vittâgamaṁ nyâya-va- |
rttanadoḷ mâḷpa biyaṁ prasiddha-šubha-kâryya-vyâptiyoḷ vâṇi sa- |
tya-niyôgôchitadoḷ svakîya-vanitâ-sambhôgadoḷ prîti sal- |
vinam int âr gguṇi Dâsirâjanavol anyar khyâtiyaṁ tâḷdidar ||
šîlâmaḷa-guṇavati sati- |
Nâlelegaṁ Dâsirâja-vibhugaṁ negaḷdaṁ |
pâlita-nayan ûrjjita-guṇa- |
lôla Madhusûdanaṁ chamûpati-tiḷakaṁ ||
dhanadiṁ bhaṇḍâra-gêhaṁ kari-turaga-vadhû-ratna-sandôhadiṁ pa- |
ttanam oppam-betta viprôttama-budha-tatiyind agrahâraṁ puraṁ gô- |
dhana-dhânyaugha-prajâ-saṅkuḷadin akhiḷa-dhâtrîtaḷaṁ tîve Ballâ- |
ḷana râjya-šrîya meyvechch ene Madhuha-chamûpaṁ karaṁ pempu-vettaṁ ||
Šiva-pâdâmbhôja-pûjâ-parate vibudha-santarppaṇa-krîḍe bhû-gô- |
bhavanânna-svarṇṇa-kanyâdy-ati-bahu-vidha-dâna-kriyâ-kêḷi sarvvâ- |
rtthi-vitânâbhîshṭa-tushṭi-prachuratara-vinôdaṅgaḷ î-dhâtrig aty-u- |
tsavam appant oppe mâḷpaṁ Madhuhan adhi-guṇaṁ prauḍha-daṇḍêša-ratnaṁ ||
sthira-vibhavan udita-maṅgaḷa- |
charitaṁ šubha-lakshaṇa-prapushṭâṅgaṁ Šaṅ- |
kara-nitya-labdha-dayan Î- |
švara-dêvaṁ daṇḍanâtha-Madhuhana tammaṁ ||
udayam ašêsha-bandhu-janad abhyudayaṁ budha-vandi-bṛinda-sam- |
padad udayaṁ dvija-prathita-puṇya-phaḷôdayam Îša-bhâvanâ- |
spada-dṛiḍha-mânasôdayam ašêsha-janôtsava-kâraṇôdayaṁ |
paḍaviyoḷ êḷge-vettudu guṇôdayam Îšvara-daṇḍanâthana ||
enit oḷavu niyôgam av-ant |
anitarkkaṁ tâne dhuryyan enipaṁ Ballâ- |
ḷana râja-gṛihadoḷ Îšvaran- |
anujâtaṁ Madhuhan adhikṛitâmaḷa-charitaṁ ||
Madhuhan-anujâtan âšrita- |
budhan archchita-Šiva-padâbjan ûrjjita-vinayâm- |
budhi nikhiḷa-nîti-nišchaya- |
nidhi Mâdhavan udita-vibhava maṅgaḷa-niḷayaṁ ||
adhipana râjyônnati saka- |
ḷa-dharmmad abhyudayav agrahâraṁ vaṁšakk |

adhikôtsavam ene Madhuham ı
Madhusûdanapuraman aḷkaṟiṁ nirmmisidaṁ ॥
Sarasijabhava-nibha-vidyâ- ı
pariṇatar adhika-prabhâva-shaṭ-karmma-ratar ı
nir-avadyar mMadhusûdana- ı
purada dharâmarar a-tarkya-guṇa-gaṇa-niḷayar ॥
tuṟugida nandanaṁ pariva kâlve kaḍalg ive tôḍ enippa per- ı
ggeṟe baḷasirdda pervveḷasu sanḍaṇi-vetta janaṁ viḷâsadiṁ ı
meṟev amarâlayaṁ bahu-gṛihaṅgaḷa somp ivaṟinde chelvu kaṇ- ı
ḍeṟedavol oppuguṁ pura-varaṁ Madhusûdana-daṇḍanâthana ॥
an-upama-puṇya-pûgaman abhîshṭa-phaḷa-pradamaṁ tri-kûṭamaṁ ı
Dhanada-nagôpamaṅgaḷ ene tat-puradoḷ pṛitanêša-Mâchirâ- ı
jana matadiṁ pradhâna-nidhi mâḍisidaṁ sthiram âge Mallikâ- ı
rjjuna-Madhusûdanârkka-gṛihamaṁ Madhusûdana-daṇḍanâyakaṁ ॥

svasti šrîman-mahâ-pradhânaṁ bâhattara-niyôgâdhipati daṇḍanâyaka-Mâchirâjayyaṅgaḷ tamma tammaṁ Madhusûdana-daṇḍanâyakaṁ tâṁ mâḍida mahâgrahâra-Madhusûdanapuradoḷ ettisida tri-kûṭada šrî-Mallikârjjuna-šrî-Madhusûdana-dêvara nitya-nivêdyakkam aṅga-bhôgakkaṁ nandâdîvigegaṁ pûjâri-parichârakâdigaḷa jîvitakkam âhâra-dânakkaṁ khaṇḍa-sphuṭita-jîrṇṇôddharaṇakkam endu Šaka-varsha 1116 neya Pramâdî[cha]-saṁvatsarada Paushyad amâvâsye-Sômavâra-vyatîpâta-saṅkramaṇadandu šrîmad-bhuja-baḷa-chakravartti-Hoysaḷa-vîra-Ballâḷa-Dêvargge Bâguḷiya-nelevîḍinoḷ sêseyaṁ tettu Madhusûdanapurada nâlvattu-honna modaloḷag irppattu-honna modalaṁ samasta-baḷi-sahitaṁ chandrârkka-târaṁ-baraṁ salvantu paḍedu šrî-Mallikârjjuna-dêvara šrî-Madhusûdana-dêvara šrî-pâdadoḷ dhârâ-pûrvvakam âge koṭṭ â-Madhusûdanapurad ašêsha-mahâjanaṅgaḷ-anumatiyind â-hoṅge biṭṭa bhûmi Ândegaṭṭada keḷagaṇa samasta-bayalu ı Araḷiyahâḷa-bayalu salage hadinâṟakkaṁ kambav eṇṭu-nûṟu sa 16 kkaṁ kaṁ 800 Malleyanakeṟeya keḷagaṇa samasta-bayalu 500 marada sthaḷada tôṇṭa 1 kkaṁ kambha 34 ॥ 600 nûṟu marada sthaḷada tôṇṭa 1 kkaṁ kamba 40 ı teṅkaṇa Holadahaḷḷi ı (usual final verses and phrases)

Harihara-sûri Sîguriya Kâmana tamman Umêša-datta-vâg ı
virachisidaṁ Trivikrama-kavîšvaran ûrjjita-vâṇi tiḷdi tâṁ ı
baradan upêta-lakshaṇa-gaṇaṁ Guṇidâsaman oppuvantu kaṇ- ı
ḍarisidav intu šâsanadoḷ âd udayaṁ dhareg uttarôttaraṁ ॥

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In Sûḷekere (same hobli), on a stone to the right of the Mâdêšvara temple.

ôṁ namaš Šivâya ı
namas tuṅga etc. ॥

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ parama-bhaṭṭârakaṁ Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ

šrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire ‖ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yadu-kuḷa-kuvaḷaya-sudhâkaraṁ satya-ratnâkaraṁ Yâdava-Nârâyaṇaṁ chatura-yuvatî-Chârâyaṇaṁ Chakrakûṭa-kôṭâṭavî-dâvânaḷaṁ ripu-baḷa-jaḷadhi-baḍavâ-naḷaṁ sauryya-mṛigarâjaṁ Male-râja-râjaṁ Kaḷapâḷa-kapâḷa-šaiḷôpaḷa-vajra-daṇḍaṁ malaparoḷ-gaṇḍaṁ nṛipa-kuḷa-kari-kaḷabha-yûtha-nâthaṁ Gaṇḍagiri-nâthaṁ uddaṇḍa-prachaṇḍa-Pâṇḍya-gaṇḍa-garvva-parvvata-Pâka[šâ]sanaṁ vivêka-Kamaḷâsanaṁ Jagaddêva-prabaḷa-baḷa-pannaga-Vainatêyaṁ bhuja-baḷa-Rauhiṇêyaṁ Narasiṁhabrahma-bhûruha-kaṭhôra-kuṭhâraṁ chàru-vichâraṁ Iruṅgoḷa-mada-marâḷa-mêghâravaṁ purushârttha-Purûravaṁ vijaya-lakshmî-bhavana-maṅgaḷa-maṇi-tôraṇaṁ Adiyama-mada.....ḷika-ghaṭasarppaṁ rûpa-Kandarppaṁ Kaustubhâbharaṇa-smaraṇa-pariṇatântaḥkaraṇaṁ vikramâbhar-aṇaṁ...... ṇḍa-gaṇḍaṁ kadana-prachaṇḍaṁ Cheṅgiri-mataṅga-sarabhaṁ Âdi-râja-sannibhaṁ Vâsantikâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôda-nâmâdi-samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍaḷêšvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Kaḍamba-Vishṇuvarddhana-Dêvaru Gaṅgavâḍi-tombhatt-âṟu-sâsiramumaṁ Noṇambavâḍi-mûvattirchchâsiramumaṁ Banavâse-pannir-chchâsiramumaṁ. .....nûṟumaṁ dushṭa-nigraha-šishṭa-pratipâḷanaṁ mâḍi ......vinôdadiṁ râjyaṁ......uttarôttarâbhivṛiddhi-pravarddhamâna šrîman-mahâ-maṇḍaḷêšvaraṁ Nârasiṅgha-Dêva......Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire ‖ šrî....Sûḷeyakeṟeya šrî-Mûlasthâna-dêvargge mûḍalu gadde salage 2 hiriya-keṟeya tûmbina mo..... salage 1 Ekavagaṭṭada modaleriya tôṭa....bhôga......nâl-nûṟu....â-keṟeya baḍagaṇa..gadde salage 1 Mûlasthâna-dêvargge nandâdîvigege dêvara..... yalu berddale mattar ondu..kereya hâḷalu...mattar ondu 1 yint î-mûṟu.... ...kûṭa-jîrṇṇôddhârakkaṁ maṭhada.....biṭṭa datti enis endaḍe....14 ‖ tôṭa kavuṅgu nâl-nûṟu...beddale mattal... ‖ šrî-Mûlasthâna-dêvara sthâna-pati Dêvêndra-paṇḍitaru..šrî-Gaṇapatyâya namaḥ šrî-Mahâ[dêvâya] namaḥ šrî

svasti šrîmatu adhyakshada Barmma-veggaḍeya su-putra.....Bhâva-veggaḍe šrî-Nârasiṁha-Dêvana.....haṇa chatus-samaya-samuddharaṇa gôtra-pavitra parâ.......Sûḷeyakeṟeyan âḷuttam ire Pramâdi-saṁvatsarada Vaišâkha-šuddha-aksha-tadige-Brahaspativâradandu Vṛišabha-saṅkrânti-vyatîpâtad-andu Sûḷeyakeṟeya Brahmêšvara-dêvara pratishṭheyaṁ mâḍi â-dêvargge pûje-punaskâra-aṅga-bhôga-soḍaru-nivêdyakkaṁ mâṭa-kûṭakaṁ jîrṇṇôddhârakaṁ maṭha-pa..g âhâra-dânakaṁ biṭṭa datti dêvariṁ mûḍa gadde salage..3 dêvariṁ haḍuva berddale are-vattalu kereya hâḷalu berddale are-vattalu Âcharasanu samasta-praje-muntâgi adhyakshada Bhâva-veggaḍeyaru ‖ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhî-sîla-

guṇa-sampannar appa Têjônidhi-paṇḍitara šishyar appa Dêvêndra-paṇḍitara kâlaṁ karchchi dhârâ-pûrbbakaṁ mâḍi šrî-Brahmêšvara-dêvargge biṭṭa gadde salage 3 | beddale mattar ondu 1 || (usual final phrases) Brahmêšvara-dêvara vîra-paṭṭamaṁ mâḍi haḍeda Hânôjage gadde hattu-koḷaga beddale are-vattaru maṅgaḷam ahâ šrî (usual final verses).

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On a stone to the left of the same temple.

......svasti samasta-bhuvanâšrayaṁ šrîmat...............vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ parama-bhaṭṭâra...... Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Male-râja-râja.....malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan a-sahâya-šûran êkâṅga-vîra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma šrîmat......rtti Hoysaḷa-šrî-vîra-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada........saṅkathâ-vinôdadiṁ prithvîrâjyaṁ geyyuttiddalli svasti šrî jayâbhyudaya-Šaka-va...1220 neya Hêmaḷambi-saṁvatsarada Âšvayuja-ba.. Bri......šrîmad-anâdiy-agrahâra šrî-Hariharapuravâda Kellaṅgeṟeya šrîmad-ašêsha-mahâ.....šrîmanu-mahâpasâyitarum appa heggaḍe-Jayitaṇṇanavara makkaḷu.....yaṇṇanavarige tamm ûra kâluvaḷi Sûḷeyakeṟeya chatus-sîme... ..ṟeya hola-vêriyiṁ paḍuvalu Honniseṭṭiyahaḷḷi â-haḷḷige teṅ........variyiṁ baḍagalu Kûṭagaṭṭa baḍagaṇa hola Bommeyanahaḷḷi........yiṁ mûḍalu Agundada hola-vêriyiṁ teṅkalu yint î-chatus-sîmeyoḷage uḷḷa bhûmiyoḷage pûrvvadalu uḷa koḍagi dêva-dânada bhûmi.....â-bhûmige tat-kâlôchita-kraya-dravya gadyâṇa 1 nûṟu .....ttanû â-mahâjanaṅgaḷu â-Ayyaṇṇanavara kayyalu sâkalyêna kaḷadu .....ḍu â-haḷḷiya ashṭa-bhôga-têjas-svâmya-akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-voḷagâda samasta-baḷi-sahita sarvva-prajegaḷanu....î-haḷḷige î-mariyâdeyali.........hoddake kâṇike ugrâṇa....sapaḍi voḷa...... pûrvvâya apûrvvâya hadike ênu bandaḍaṁ ubhaya-kâraṇam allade sa.... dhipati....pura-vargga koṭṭu guttage piṇḍâdâna....varushaṁ-prati..... siddhâya gadyâṇaṁ nâlvattanu â-Ayyaṇṇanavaru Pushya-mâsadalu yikuta baharu yî-haḷḷiya chatu-sîmey-oḷaguḷḷa bhûmi-sîmâ-vivâda bandaḍe â-mahâjanaṅgaḷu pariharisi-koḍuvaru yî-mariyâdeyalu â-haḷḷiya â-Ayyaṇṇanavarige âdhi-kraya-dânakke saluvantâgi â-chandrârkka-sthâyi-âgi â-mahâjanaṅgaḷu â-Ayyaṇṇanavarige sva-ruchyâ voḍambaṭṭu dhârâ-pûrvvakaṁ mâḍi koṭṭa šâsana || (usual final verses) int appudakke â-mahâjanaṅgaḷa sva-hastad oppa šrî-Chenna-Kêšava ||

121

On the same stone.

Viḷambi-saṁvatsarada Pushya-ba 8 Âdivâradandu šrîmad-anâdiy agrahâraṁ Hariharapuravâda Kellaṅgeṟeya šrîmad-ašêsha-mahâjanaṅgaḷu šrîmanu mahâ-

pasâyitarum appa heggaḍe-Jaitaṇṇanavara maga Ayyaṇṇanavarige nâvu krayavâgi koṭṭu patra-śâsana-silâ-śâsanaṅgaḷa barasikoṭṭa Bammibaḷḷi Sûḷeya-keṟeyanu â-Ayyaṇṇanavara tamma Siṅgaṇṇa-â makaḷu Pemmaṇṇa Dâ.... gaḷa kaiya śrîmad-ârâdhya śrî-Râmakṛishṇa-prabhugaḷa makkaḷu śrî-Viṭṭhala-prabhugaḷu krayavâgi koṇḍarâgi â-śrî-Viṭṭhala-prabhugaḷa kaiyal sa-hiraṇya-va koṇḍu â-śiḷâ-śâsana-mariyâdeya chatus-sîmeyanuḷḷa â-Sûḷeyakeṟeyanûṁ.... ..Yekkavegaṭṭada....ge â-Ayyaṇṇa...na nâvu keṟe-koḍagiyâgi dhâreyan eṟadu koṭṭa gadde kamba..30 â-ûriṁ baḍagalu beddalu kamba 200 nûṁ â-.....kaya..Viṭṭhala-prabhugaḷu krayavâgi koṇḍadanu â-mahâjanaṅgaḷu sva-ruchyâ voḍambaṭṭu koṭṭaru ‖ yint appudakke â-mahâjanaṅgaḷa sva-hastad oppa ‖ śrî-Chenna-Kêśava ‖

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At the same place.

namas tuṅga etc. ‖

svasti śrîmatu vaḍḍa-byavahâri Dêvi-Seṭṭiya putra Śiva-pâda-sêkhara Mâdava ..gajaki-Seṭṭi..gaḷu mechchalu raṇa-raṅga-bhûmiyalu kâdi Śiva-lôka-prâptan âda âtana putra Biṭṭayaṁ tamm ayyaṅge parôksha-vinayamâgi kalaṁ nilisida ‖ maṅgaḷa

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At Hâranahaḷḷi (Hâranahaḷḷi hobli), on a stone near the Kêśava temple.

śrî-Nṛisiṁhâya namaḥ ‖
Narasiṁham ahaṁ vandê sa-Lakshmîkaṁ surârchchitaṁ ‖
yôga-mûrtti-dharaṁ śântaṁ bhaktânâm ishṭa-dâyakaṁ ‖
śrî-Gaṇâdhipatayê namaḥ ‖ śrî-guravê namaḥ ‖
Śrî-râmâliṅganâlôkana-vaśa-janitântaḥ-pramôda-prakarsha- ‖
smêrâsyaṁ Padmagarbbha-praṇuta-charitan â-namra-nânâ-marut-kô- ‖
ṭîrâgrôdbhâsamânâruṇa-maṇi-gaṇa-nîrâjitâṅghri-dvayaṁ lô- ‖
kârâdhyaṁ Nârasiṁhaṁ kuḍug abhimatamaṁ Sôvi-Dêvaṅg ajasraṁ ‖
Saḷaniṁ Yâdavarg âytu Hoysaḷa-vesar tad-vaṁśadoḷ Mandarâ- ‖
chaḷa-dhairyyaṁ Vinayârkka-bhûpan Eṟeyaṅgaṁ Biṭṭi-Devaṁ kubhṛit- ‖
tiḷakaṁ śrî-Narasiṁhan a-pratima-dhairyyaṁ vîra-Ballâḷan end ‖
eḷeg îśar kramadindam âdar adhirâja-śrîg adhishṭhâyakar ‖
kuḷa-śailâgraṇiyâda Mandara-nagakkaṁ kshîra-vârâśiyind ‖
ulid êḷp ûrmmigaṁ Indra-bhûruham udagraṁ puṭṭuvant âge mey- ‖
gali Ballâḷa-nṛipaṅgam Aṅgaja-jayôttuṅga-dhvajâkâre Pa- ‖
dmale-mâdêvigam agra-sûnu Narasiṁhôrvvîśvaraṁ puṭṭidaṁ ‖
kaṁ ‖ karavâḷ Vâsugi tôḷ Man- ‖
daram âge virôdhi-Magara-baḷa-jaḷanidhiyaṁ ‖

bharadiṁ kaḍedaṁ paḍedaṁ |
kari-ratnaman ašva-ratnamaṁ Narasiṁhaṁ ||
vṛi || Magarôrvvîpâḷa-nirmmûḷakan atuḷa-baḷaṁ Chôḷa-râjya-pratishṭhâ- |
pakan int î-Nârasiṁha-kshitipati bare sarvvasvamaṁ Pâṇḍya-bhûpâ- |
ḷaka ttett âḷâge bâḷ end ulidapud enisitt âdam udvṛitta-matsya- |
prakarôgra-grâha-nakra-kramaṇa-janita-nirdhvâna-raudraṁ samudraṁ ||
kaṁ || baḷavad-bhuja-vijitôrvvî- |
taḷan enisida Nârasiṅga-Dêvaṅgaṁ Kâ- |
ḷala-Dêvi-râṇigaṁ Yadu- |
kuḷa-tiḷakaṁ Sôvi-Dêva-nṛipan udayisidaṁ ||
pogaḷe jagaj-janaṁ taṇidu tannane Hoysaḷa-Sôvi-Dêvan â- |
vagan akhiḷôrvviyaṁ taḷedan iṁ kamaṭhâgraṇi râgadinde poṅ- |
guge taley etti saytu nimird âḍuge pannaga-râjan urkki so- |
rkkuge dig-ibha-brajaṁ kula-nagâvaḷi mêl veḷeg ambaraṁ-baraṁ ||
haraṇa-bharaṇa-kshamaṁ râ- |
yaroḷ î-kali-Sôvi-Dêvan uṟad ântire saṅ- |
garadoḷ bêriṁ kiḷtaṁ |
šaraṇ ene Râjêndra-Chôḷanaṁ pâḷisidaṁ ||
vanaja-daḷêkshaṇe guṇa-maṇ- |
ḍane Sôvala-Dêvi Sôvi-Dêvaṅge jagad- |
vinutaṅge kûrmmeyiṁ tây |
ene permmege tâne dal tavarmaney âdaḷu ||
vṛi || urutara-Yâdavânvaya-sudhâbdhi-samudbhava-kalpavalliy-ant- |
ire sakaḷa-dvija-brajad abhîshṭa-phalaṅgaḷan ittu tâṁ vika- |
svara-nava-kaumudî-višada-kîrttiyan âḷd esed oppi tôṟuvaḷ |
narapati-Nârasiṁhana sahôdari Sôvala-Dêvi dhâtriyoḷ ||
kaṁ || pariṇata-kaḷâ-kaḷâpade |
su-rûpadiṁ bhâgyadinde saubhâgyadin êṁ |
sariy âdaḷo Sôvala-Dê- |
vi râṇi Bhâratige Ratige Rameg Umeg eḷeyoḷ ||
a-laghutara-dâna-dhârâ- |
jaḷadiṁ kîrtti-late korvvi parvvuvinaṁ Sô- |
vala-Dêvi mâḍidaḷ bhû- |
taḷadoḷ šrî-Sômanâthapuramaṁ sthiramaṁ ||
Sarasiruhabhavana bhavanadoḷ |
irad âdaradinde bandu sale nile tannoḷ |
Sarasati nelasire Vaḷabhige |
sariy âdudu Sômanâthapuram urvvareyoḷ ||
vara-bhû-dêvar chchhandaḥ- |
pariṇatar ati-nišita-šâstra-bala-samppannar |
pparama-kavîšvarar a-narê- |
švarar-oppaman appukeyvar ant â-puradoḷ ||

vṛi ‖ guru-bhaktam̀ vêda-šâsrta-pravaṇa-mati sad-âchâra-nishṭham̀ dayâ-tat- |
paran Îsa-Šrîša-pûjâ-karaṇa-pariṇatam̀ mantra-tantrajñan urvvî- |
sura-varyyam̀ Kâšyapam̀ svîkṛita-parama-šamam̀ satya-sampannan end â- |
daradim̀ tannam̀ janam̀ kîrttisuvinam esedam̀ šrî-Nijânanda-dêvam̀ ‖
kam̀ ‖ anukûle gôtra-pâvane |
jana-nute Hiṭṭavve Jahnu-nandane-vôl ne- |
ṭṭane šuchi tân ene vinayâ- |
mbunidhi Nijânanda-dêvan-aṅganey âdaḷ ‖
âtan-anujâtan ati-vi- |
khyâtam̀ sthira-bhâvan enipa Šaṅkara-dêvam̀ |
Sâtavveg saubhâgya-sa- |
mêteg Umâkṛitige satige vallabhan âdam̀ ‖
anurûpateyim̀ Siriya- |
vve nijâṅganey ene su-vam̀ša-varddhita-râgam̀ |
vinutan enippam̀ Gôpâ- |
ḷanante Gôpâḷa-Dêvan ant avar-anujam̀ ‖
avarge pitan enisi lôka- |
kkav ellam ârâdhyan enisi pesarvettam̀ Si- |
ndavigeyoḷ agaṇyatara-gau- |
ravadind Ânandabôdha-dêva-munîndram̀ ‖
mâlini ‖ parama-muni-varishṭham̀ Brahma-karmmaika-nishṭham̀
nirupamatara-vṛittam̀ šânta-chittam̀ yašasvî- |
....ša dišântam̀ dântan âmnâya-vidyâ-
pariṇati-jita-Vêdham̀ šrîmad-Ânandabôdham̀ ‖
kam̀ ‖ Ânandabôdha-dêvaṅg |
âna.............parama- |
jñâna-nidhi mantra-mûrtti ma- |
hî-nute Chaṅgavvey embaḷ aṅganey âdaḷ ‖
bhû-vandite Siriyavve |
...........tanage Gôvindanavôl |
Gôvinda-paṭṭavarddhanan |
â-vibhuvina janakan enipa maymege nôntam̀ ‖
vanditam ene bhû-bhuvanadoḷ |
êm̀ dorevettudo tad-anvayam̀ negaḷda Nijâ- |
nanda-vibhuvinde Šaṅkara- |
nindam̀ Gôvindanindam â-chandrârkkam̀ ‖

svasti samasta-bhuvanâšrayam̀ šrî-pṛithvî-vallabham̀ mahârâjâdhirâja-paramê-švaram̀ Dvârâvatî-pura-varâdhîšvaram̀ Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja maleparoḷ gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan a-sahâya-šûran êkâṅga-vîra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-râja-nirmmûḷanam̀ Chôḷa-râjya-pratishṭhâchâryya niššaṅka-pratâpa-

chakravartti-Hoysaḷa-šrî-vîra-Nârasiṁha-Dêv-arasarû Pâṇḍyana mêle digvijaya-mumaṁ mâḍalôsuga Ravitadâṇada-kuppadalu pṛithvî-râjyaṁ geyyuttam ire dêhârada vaḍḍôlagada dharmma-prasaṅgadalu ârâdhaneya . . Îšvara-bhaṭṭa-ruṁ Saṅkaṇṇa-Gôpaṇṇaṅgaḷu tamma tandegaḷu Sindavigeya svâmigaḷa hesaralu dêvatâ-pratishṭheyaṁ mâḍisi. . . . .nalu nîvu Sômanâthapuravâda Hâruvanahaḷḷiyali mâḍisiy enal â-mahâjanaṅgaḷa samîpakke bandu dêvâyatanakke kshêtramaṁ paḍedu dêvâlyamaṁ mâḍisi Šaka-varshada 1156 neya Jaya-saṁvatsarada Vaišâkha-šudha 11 Šu। vâradandu šrî-Lakshmî-Narasiṁha-dêvara pratishṭheyaṁ mâḍiy upakaraṇaṅgaḷu âbharaṇaṅgaḷaṁ mâḍisi koṭṭu dêvar-amṛita-paḍige â-vûralu tâvu chakravartti-Nârasiṁha-Dêvana kaiyalu dhâreya haḍada vṛittiy-ondaṟa kshêtrada tṛitîyada hasugeya ereya gaddeyalu â-chandrârkka-sthâyiy âgi dhârâ-pûrvvakaṁ koṭṭa gadde kamba hadinaydu kamba 15 â-dêvara pratishṭhâ-kâladalu *Sindaviya svâmigaḷa dâsa šrîkaraṇada Višvanâtha-dêvanu Sômanâthapuravâda Hâruvanahaḷḷiyalu vêdârtthada Vaijanâtha-bhaṭṭara kay-yalu tâvu krayavâgi koṇḍa prathamada eleya hasugeya gaddey-oḷage dêvar-amṛita-paḍig endu dhârâ-pûrvvakaṁ koṭṭa kamba hanneraḍu kamba 12 â-svâmigaḷa dâsa vêdârtthada Vaijanâtha-bhaṭṭaru Taḷivûra Kâḍagi-Lakkhaiyana maga Mârutana kayyalu Guttanakeṟeyalu tâvu krayava koṇḍa tôṭa-sthaḷad-oḷage dêvar-amṛitapaḍig endu dhârâ-pûrvvakaṁ koṭṭa kamba hannondu kamba 11 ‖ Manmatha-saṁvatsarada Mâgha-ba 11 Â-vâradandu mahâ-pra-dhânaṁ šrîkaraṇada Mâyidêva-daṇṇâyakaru dêvar-amṛitapaḍig endu Môgara-nakaṭṭadalu samasta-baḷiy-akshîṇy-âgâmi-sahita dhârâ-pûrvvakaṁ koṭṭa vṛittiy ondu 1 ‖ Manmatha-saṁvatsarad Âshâḍhad amâvâsye Sô। vâradandu šrî-mad-anâdiy-agrahâraṁ šrî-Sômanâthapuravâda Hâruvanahaḷḷiy-ašêsha-mahâ-anaṅgaḷu sabhâ-maṇṭapadalu mahâ-sabheyâgi nerad iddalli Nijêšvara-bhaṭṭaru mahâjanaṅgaḷge meyikki nîvu kâruṇya-mâḍida kshêtradalu šrî-Lakshmî-Narasiṁha-pratishṭheya nimma kâruṇyadalu mâḍiden inn â-dharmma nivage kayliḍe endendigaṁ pâlisi rakshisuvud endu binnavisalu tushṭarâgi mahâjan-aṅgaḷu pratyêka-vṛittig ondu-kamba-gadde yeraḍu-kamba-beddalaṁ dêvar-amṛitapaḍi-nandâdîvige-Chaitra-pavitrârôpaṇa-voḷagâda šrî-kâryyakke â-chandrârkka-sthâyiyâgi sarvva-namasyavâgi dhârâ-pûrvvakaṁ koṭṭu ašêsha-mahâjanaṅgaḷu tâve bijayaṁ-geydu ûriṁ mûḍaḷ âgnêya Guttanakeṟege hôha dâriyiṁ teṅka Mâra-Gauḍiy ereyal aḷadu kalla naṭṭu koṭṭa gadde kamba nûṟa-hattu kamba 110 â-beddal ûra paḍuvaṇa Baṇachegaṭṭiṁ paḍuva hiriya-keṟe-yoḷa kôhiṁ baḍaga jala-pâshâṇa-varjjita beḷe-bhûmiyâgiy aḷadu kalla naṭṭu koṭṭa beddalu kamba yinnûṟ-ippattu kamba 220 mattaṁ Hoysaḷa-chakra-vartti šrî-vîra-Sôvi-Dêv-arasaru Kâḍava-Râyana mêle digvijayaṁ mâḍisida Maṅgalada-koppadalu pṛithvî-râjyaṁ geyyuttam ire Durmmukha-saṁvatsa-rada Pushya-šu 11 Â। uttarâyana-saṅkramaṇada mahâ-dâna-samayadalu hiriya-mâṇikya-bhaṇḍârad adhyakshada Rêchaṇṇa-Râyaṇṇaṅgaḷu ârâdhaneya Gôpa-ṇṇaṅgaḷuṁ šrî-Sômanâthapuravâda Hâruvanahaḷḷiyalu Nijêšvara-bhaṭṭaru

* So in the original.

mâḍisida kôḍiya šrî-Lakshmî-Narasiṁha-dêvara šrî-kâryyakke takkudanu nîvu kâruṇyaṁ mâḍabêk endu............šrî-Lakshmînarasiṁhapuravâda Kembâḷa sâsana-mariyâdeya šiddhâyadoḷage gadyâṇaṁ hanneraḍaṁ šrî-Sômanâthapuravâda Hâruvanahaḷḷiyalu Nijêšvara-bhaṭṭaru mâḍisida kôḍiya šrî-Lakshmî-Narasiṁha-dêvara šrî-kâryya-mahôpahâra-khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ â-chandrârkka-sthâyiyâgi....neleyâg iḷidu bahantâgi chakravartti-Sôvi-Dêvanu dhârâ-pûrvvakaṁ koṭṭa gadyâṇaṁ hanneraḍu ga 12 ‖ maṅgaḷa mahâ šrî šrî (usual final verses) šrîmad-Ânandabôdha-prabhugaḷa dâsa Ga..kuḷa-tiḷaka su-kavi-kaṇṭhâbharaṇa Sômanâtha-paṇḍi[ta]ru padyaṅgaḷa hêḷidaru ubhaya-hasta-lêkhana-kušalan avadhâna-chakravartti šrîkaraṇada Višvanâtha-dêva barada râya-sûtradhâri Gôpôjana tamma Sûrôja kaṇḍaḷisida ‖

Sarasatiya koraḷa muttuvo- ।
l ire vṛittaṁ kômalaṁ su-bhadrav eni.. ।
kare Mandara........... ।
.... ‖

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At the same village, on a stone near the Baire-dêva temple.

šri ‖ namas tuṅga etc. ‖

....

svasti samasta-bhuvanâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Satyâšraya-kuḷa-tiḷaka Châḷukyâbharaṇa šrîmat-Tribhuvanamalla-Dêvana vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêsvara Dvârâvatî-pura-varâdhîšvara Yadu-kuḷa-kuvaḷaya-sudhâkaraṁ satya-ratnâkaraṁ Yâdava-Nârâyaṇaṁ chatura-yuvatî-Chârâyaṇaṁ Chakrakûṭa-kôṭâtavî-dâvânaḷaṁ ripu-baḷa-jaḷadhi-baḍavânaḷaṁ šauryya-mṛigarâjaṁ Male-râja-râjaṁ Kaḷapâḷa-kapâḷa-šailôpaḷa-vajra-daṇḍaṁ malaparoḷ gaṇḍaṁ nṛipa-kuḷa-kari-ka[ḷa]bha-yûtha-nâthaṁ Gaṇḍagiri-nâthaṁ uddaṇḍa-prachaṇḍa-Pâṇḍya-gaṇḍa-parvvata-Pâkašâsanaṁ vivêka-Kamaḷâsanaṁ Jagaddêva-prabaḷa-baḷa-pannaga-Vainatêyaṁ bhuja-baḷa-Rauhiṇêyaṁ Narasiṁhabrahma-bhûri-bhûruha-kaṭhôra-kuṭhâraṁ châru-vichâra Iruṅgoḷa-mada-marâḷa-mêghâravaṁ purushârttha-Purûravaṁ vijaya-lakshmî-bhavana-maṅgaḷa-maṇi-tôraṇaṁ Adiyama-mada-nivâraṇa maṇḍaḷi-ghaṭasarppaṁ rûpa-Kandarppa Kaustubhâbharaṇa-smaraṇa-pariṇatântaḥkaraṇa vikramâbharaṇa Taḷekâḍu-goṇḍa-gaṇḍa kadana-prachaṇḍa Cheṅgiri-mataṅga-sarabha Âdi-râja-sannibha Vâsantikâ-dêvî-labdha-vara-prasâdaṁ mṛigamadâmôda nâmâdi-samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍalêšvara Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Kaḍamba-Vishṇuvarddhana-Dêvaru Gaṅgavâḍi-tombhattaṛu-sâsiramumaṁ

Noṇambavâḍi-mûvattirchchhâsiramumam̐ Banavâse-pannirchchhâsiramumam̐ Hânuṅgall-aynûṟumam̐ dushṭa-nigraha-šishṭa-pratipâḷanadin âḷuttam̐ sukha-saṅkathâ-vinôdadim̐ râjyam̐ geyyuttam ire

râjatê Vishṇu-bhûpâḷa sphâḷitâšêsha-bhûtaḷa ।
chaṇḍa-dôrddaṇḍa-kôdaṇḍa-khaṇḍitârâti-maṇḍaḷa ॥

Šivâya namaḥ । svasty (ay)anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâneyar appa paṭṭa-mahâ-dêviyarum̐ Âsandiy-aynûṟumam̐ . . . rggunda-mûnûṟumam̐ dushṭa-nigraha-šishṭa-pratipâḷanadi sukha-saṅkathâ-vinôdadim̐ râjyam̐ geyvuttam ire ॥ tat-pâda-padmôpajîvi svasti samasta-guṇa-sampanna nuḍidu mattenna gôtra-pavitra parâṅganâ-putra tappe tappuvan âstânak oppuvam̐ châpa-vidyâ-prachaṇḍa praje-mechche-gaṇḍa nîti-ratnâkara Šiva-pâda-sêkharam̐ sâhasôttuṅgan ayyana siṅgha nâmâdi-samasta-prasasti-sahitam̐ šrîman-mahâ-sâmanta nâḷ-prabhuv Eṟaka-Gâvuṇḍa Kisûru Hâruvanahaḷḷiyumam̐ tri-bhôga-sahitav âḷuttav ire Saka-nṛipa-kâlâtîtam̐ 1060 neya Kâlayukta-sam̐vatsarada Vaišâkha-suddha-dašamî-Brahaspativâra-saṅkrânti-byatîpâtadandu Eṟaka-Gâvuṇḍa Eṟakêsvara-dêvaram̐ pratishṭhe mâḍisi Mêgaṇageṟeya Dêvêndra-paṇḍitara šisyar appa svasti yama-niyama-svâdhyâ-ya-dhyâna-dhâraṇa maunânushṭhâna-japa-samâdhi-šîla-guṇa-sampannarum̐ Eṟakêsvara-dêva-pâda-paṅkaja-bhramararum appa Sômêsvara-paṇḍitara kâlam̐ karchchi dhârâ-pûrvvakam̐ mâḍi dêvar-aṅga-bhôga-nivêdyakkam̐ maṭhada tapôdhanar-âhâra-dânakkam atithiy-abhyâgata-vidyârtthigaḷgam̐ jîrṇṇôddhâra-mâṭa-kûṭaṅgaḷgam̐ biṭṭa dharmma ॥ svasti samasta-guṇa-samppannaru vandi-janâdhâraru nîti-veḍaṅgarum̐ Hara-charaṇa-kamaḷa-bhṛiṅgarum appa mahâ-prabhu Karika-Gâvuḍanum̐ Mâra-Gâvṇḍanum̐ Jakka-Gâvuḍanum̐ int î-trai-purusha-gâvuṇḍugaḷ irdd â-Mûlasthâna-dêva-pâdârâdhakar appa Rudra-sakti-paṇḍitara kâlam̐ karchchi dhârâ-pûrvvakam̐ mâḍi dêvara aṅga-bhôga-nivêdyakkam̐ jîrṇṇôddhâra-mâṭa-kûṭaṅgaḷgam̐ biṭṭa dharmma ॥ Eṟaka-Gâvuṇḍa Karika-Gâvuṇḍa Mâra-Gâvuṇḍa Jakka-Gâvuṇḍarum̐ int î-nâlvar ggauṇḍugal irddu devargge biṭṭa bhûmi Eṟakêsvara-dêvara pûrvva-dišâ-bhâgada Dêvigeṟey ondu Eṟakêsvara-dêvarggam̐ Mûlasthâna-dêvargge sâmya-bhâga Dêvigeṟeya mûḍaṇa-kôḍiyalu Eṟakêsvara-dêvargge biṭṭa beddale mattar eraḍu hiriya-keṟeya bayaloḷage hiriya-bôyi-kallim̐ keḷage Eṟakêsvara-dêvargge gardde khaṇḍuga 3 Mûlasthâna-dêvargge gardde khaṇḍuga 3 Mûlasthâna-dêvar-uttara-dišâ-bhâgadalu biṭṭa beddale mattar eraḍu eraḍu-sthânada nandanav eraḍu matta nandâdîvigege gâṇam̐ nâlku pavitrârôhaṇada bîyakke gadyâ[ṇa]v eraḍu nyâya-vichâradi baṇḍa mudraṇav eraḍu sthânakka samâna-bhâga eraḍu-sthânakkam̐ mane nâlku (usual final phrases) Chendôjana putram̐ Honnôjara likhitam̐ maṅgaḷa

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In the same village, on a vîrakal near the old kachêri.

svasti šrîman-mahâ-maṇḍaḷêsvara Tribhuvanamalla Taḷakâḍu-goṇḍa-gaṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêvana šrî-Nârasiṅga-Dêvana râjyadalu Toṇḍanûra bîḍinalu Râjakana Biṭṭayana sûḷe kondu sura-lôka-prâptan âda âtaṅge parôksha-vinayavaṁ mâḍida Maleyâḷa Bâbeya-Nâyakana maga Bammeya-Nâyaka ‖ Badiyana aḷi Bammeya-Nâyaka mâḍida parôksha-vinaya

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In the same village, on copper plates in possession of purôhita-Narasiṁha-Bhaṭṭa.

(Nâgarî characters)

šrî-Gaṇâdhipatayê namaḥ । namas tuṅga etc. ‖

(from here to "vîṇâṁ cha Vâṇî karê" in line 35 corresponds with No. 6 of Hassan Taluq)

yat-pratâpa-jitô bhânuḥ pataty ambunidhau dhruvaṁ ।
dussahaṁ manasas tâpaṁ sutarâṁ shôḍhum a-kshamaḥ ‖
šatrûṇâṁ vâsam êtê dadata iti rushâ kinnu saptâmburâsîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-pâlikâbhiḥ ।
saṁšôshya svairam êtat-pratinidhi-jaladhi-šrêṇikâṁ yô vidhattê
Brahmâṇḍa-svarṇa-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ‖
mad-dattâm arthi-sârthâs šriyaṁ iha suchiraṁ bhuñjatâm ity avêtya
prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayaṁ dêvatânâṁ ।
tat-tad-dig-jaitra-vṛittyâpi cha biruda-padair aṅkitâṁs tatra tatra
stambhân jâta-pratishṭhân vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ‖
Kâñchî-Šrîšaila-Soṇâchala-Kanakasabhâ-Vêṅkaṭâdri-pramukhyêshv
âvṛityâvṛitya (II*a*) sarvêshv atanuta vidhivad bhûyasê šrêyasê yaḥ ।
dêvasthânêshu tîrtthêshv api kanaka-tulâpûrushâdîni nânâ-
dânâny êvôpadânair api samam akhiḷair âgamôktâni tâni ‖
rôsha-kṛita-pratipârthiva-daṇḍaḥ šêsha-bhuja-kshiti-rakshaṇa-šauṇḍaḥ ।
bhâshege-tappuva-râyara-gaṇḍaḥ tôshakṛid arthishu yô raṇa-chaṇḍaḥ ‖
râjâdhirâja ity uktô yô râja-paramêšvaraḥ ।
Hindu-râya-Suratrâṇa-dushṭa-šârddûḷa-marddanaḥ ‖
gajâsu-gaṇḍabhêruṇḍa-ity-âdi-birudânvitaḥ ।
âlôkaya mahâ-râya jaya jîvêti vâdibhiḥ ।
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhis sêvyatê cha yaḥ ‖
stutyaudâryas sudhîbhis sa Vijayanagarê ratna-siṁhâsanasthaḥ
kshmâpâlân Kṛishṇa-Râya-kshitipatir adharîkṛitya nîtyâ Nṛigâdîn ।
â-pûrvvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd
â-Sêtôr arthi-sârtha-šriyam iha bahuḷikṛitya kîrtyâ babhâsê ‖
kṛitavati sura-lôkaṁ Kṛishṇa-Râyê nijâṁšaṁ
tadanu tad-anujanmâ puṇya-karmâchyutêndraḥ ।

prakaṭam avanilôkaṁ svâṁšaṁ êtyâri-jêtâ
vilasati Hari-chêtâ vidvad-ishṭa-pradâtâ ॥
yat-kîrtti-chandraš charati kshamâyâṁ
tithishv ašêshâsu vivardhatê cha ।
tanôti chakrasya mudaṁ samindhê
divâ cha sâyaṁ kumudair virundhê ॥
madaṁ manasi mârutaṁ sithilayaty amêyai rayair
yad-ašva-paṭalî-khuraḥ kshiti-rajôbhir utthâpitaiḥ ।
añjanad imaṁ vṛithâ kimu višôshayaty ambudhiṁ
Bala-pramathanasya nô-raya-virôdhinaṁ vâjinaṁ ॥
kârâgṛihâkalita-vîra-virôdhi-bhûpa-dârâvaḷî-kara-vichâlita-châmarasya ।
râjâdhirâja-para-râja-bhayaṅkaraika-vîrâdikâni birudâni bahûni yasya ॥
Gôkarṇa-Saṅgama-Nivṛitti-Suvarṇṇašaṅkha-
Šôṇâdri-Parvata-Viriñchi-purêshu Kâñchyâṁ ।
šrî-Kâḷahasti-nagarêshu cha Kumbhaghôṇê
dânâni shôḍaša kṛitâni bahûni yasya ॥
ambhôdêna nipîyamâna-salilô'gastyêna pîtôjjhitas
taptô Râghava-sâyakâgni-šikhayâ santapyamânas sadâ ।
antasthair baḍavânaḷôjvala-šikhâ-jâlair višushkô dhruvaṁ
yad-dânâmbu-mahâmbubhiš chiram asau pûrṇṇas samudyôtatê ॥
Aṅgênâpi Kaḷiṅgêna Vaṅgêna cha parair nṛipaiḥ ।
jaya jîva mahâ-râjêty anišaṁ gîyatê cha yaḥ ॥
sa jayati narapâlô ratna-siṁhâsanasthô
Vijayanagara-vâsî kîrti-pûrtyâ vilâsî ।
Nṛiga-Naḷa-Nahushâdîn nîchayan râja-nîtyâ
nirupama-bhuja-vîryaudâryabhûr Achyutâkhyaḥ ॥

šrî-Gaṇâdhipatayê namaḥ ॥

Šakâbdê Šâlivâhasya sahasrêṇa chatuš-šataiḥ ।
pañchâšatâ cha saṅkhyâtê shaḍ-abhyadhikayâ kramât ॥
Jaya-saṁvatsarê mâsi Phâlgunê dašamî-tithau ।
kṛishṇa-pakshê dinê Saumyê Tuṅgabhadrâ-nadî-taṭê ॥
šubha-yôgê cha karaṇê šubha-lagnê samâgatê ।
Vishṇôš šrî-Viṭṭhalêšasya sannidhau mukti-dâyini ॥
nânâ-šâkhâbhidhâ-gôtra-sûtrêbhyaš šâstra-vittayâ ।
vikhyâtêbhyô dvijâtibhyô vêda-vidbhyô višêshataḥ ॥
Honnavaḷḷîti-vikhyâta-nagarî-sîmani sthitaṁ ।
Bâgaḍâhvayatô grâmât pûrvasyâṁ hariti sthitaṁ ॥
grâmân Muduviḍi-khyâtâd avâchîṁ dišaṁ âšritaṁ ।
Hegaṭâhvayatô grâmât pratîchîm dišam âšritaṁ ॥
Hirya-Gaṇḍasiti-grâmâd uttarâṁ dišam âšritaṁ ।
Chikka-Gaṇḍasi-vikhyâta-nâmânaṁ grâmam uttamaṁ ॥
Parâšarânvayôdbhûtô Yâjushas Timmayâtmajaḥ ।
Nâgêyakâri-tilakô Râmapô râja-vallabhaḥ ॥

sva-mâtuḥ Lakhamâmbâyâḥ sausîlya-sushamâ-nidhêḥ |
nâmnâ Lakhasamudrâkhyâm aparâm api châśritaṁ ||
sarva-mânyaṁ chatus-sîmâ-saṁyutaṁ cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ ||
akshiṇy-âgâmi-saṁyuktaṁ gaṇa-bhôgyaṁ sa-bhûruhaṁ ||
vâpî-kûpa-taṭâkaiś cha kachchhênâpi samanvitaṁ ||
putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târakaṁ |
dânasyâdhamanasyâpi vikrayasyâpi chôchitaṁ ||
parîtaḥ prayata-snigdhaiḥ purôhita-purôgamaiḥ |
vivi[II*b*]dhair vibudhaiś srauta-pathikair adhikair girâ ||
Achyutêndra-mahârâyô mânanîyô manasvinâṁ |
sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ||
..chatvâriṁśatâ yuktaṁ vṛittînâṁ nirupâdhikaṁ |
vṛittimantô vilikhyantê vêda-vêdânta-pâragâḥ ||

(63 lines following contain names etc., of vṛittidârs)

Śiśîpaḷîti-vikhyâtô śrî-Bommêhaḷi-nâmakaḥ |
aparô Gôrepaḷḷi . nâmâ Chauṇḍênapaḷḷikaḥ ||
sâkaṁ Vaḍagarêpali-viśrutênâpi pañcha tê |
grâmam êtair upagrâmaiś Chika-Gaṇḍasya-viśrutaṁ ||
pûrayatô budha-vâñchhâṁ vârayatô vairi-bhûbhujâṁ garvaṁ |
Achyuta-vihita-vibhûtêr Achyuta-Râyasya śâsanaṁ tad idaṁ ||
Achyutêndra-mahârâya-śâsanêna Sabhâpatiḥ |
abhâṇîn mṛidu-sandarbhaṁ tad idaṁ tâmra-śâsanaṁ ||
Achyutêndra-mahâ-râya-śâsanân Mallaṇâtma[jaḥ] |
tvashṭâ śrî-Vîraṇâchâryô vyalikhat tâmra-śâsanaṁ ||

(usual final verses) śrî-Virûpâksha.

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In Taḷalûru (same hobli), on a stone in front of the Śaṅkarêśvara temple.

ôṁ namaś Śivâya || namas tuṅga etc. ||
Śrîśailâvasathaṁ chaturddaśa-jagan-nirmmâpakaṁ nirjjarâ- |
dhîśa-Brahma-Mukunda-vandita-padaṁ kundêndu-karppûra-saṅ- |
kâśâṅga-prabhan Adri-râja-tanayâ-chittêśvaraṁ bhakta-chi- |
ttâśâ-śrêṇige Chenna-Śaṅkaran alampiṁ mâḷke sampûrttiyaṁ ||
Pallavapuradoḷu dêvara |
vallabhan enisirdda Chenna-Śaṅkara-dêvaṁ |
Ballâḷana Hoysaḷa-kuḷa- |
vallabhana kulakke mâḷke nityôtsavamaṁ ||
modaloḷ Sômânvayam ade |
Yadu-vaṁśaṁ baḷikke Poysaḷânvayam ene pemp |
odavidud â-Tri-pathagevôl |

adan êṁ Kadana-Trinêtran ânt oppidanô ‖
â-Poysaḷânvayâvatâram ent endoḍe ‖
Saḷan emba Yâdavaṁ Poy- |
saḷan âdaṁ Šašakapurada Vâsantikey-u- |
jvaḷa-bhavanadoḷage puliyaṁ |
seḷeyiṁ poydavanin âytu Poysaḷa-vaṁšaṁ ‖
â-vaṁšadoḷu udayisidaṁ |
bhûvaḷaya-janâvalôkanânanda-karaṁ |
dêvaṁ Vinayâdiṭya-ma- |
hîvallabhan ahita-mahipa-baḷa-timira-haraṁ ‖
tad-apatyaṁ sakaḷa-guṇâ- |
spadan asuhṛin-nṛipati-nikara-mada-radani-ghaṭâ- |
bidu-vidaḷana-Mârutiy eni- |
sidan Êchala-Dêviy-eṟeyan Eṟeyaṅga-nṛipaṁ ‖
pallavise kîrtti ripu-baḷa- |
mallaṅ Eṟeyaṅga-nṛipatig ogeda̓r ddharaṇî- |
vallabhar a-tarkkya-mahimar |
bBallâḷaṁ Bitti-Dêvan Udayâdityaṁ ‖
ant â-mûvarol urvvarâbharaṇaroḷ nind oppidaṁ Vishṇu-bhû- |
kântaṁ Perddoṟe-mêreyâd-avaniyaṁ tân âḷdan âtmîyam â- |
šântakk ujvaḷa-kîrtti parvvu-vinegaṁ nânâgrahâra-sphurat- |
kânti-prôjvaḷitâmarâlaya-taṭâka-šrêṇiyaṁ mâḍidaṁ ‖
šrî-Vishṇuve puṭṭidan int |
î-vasudhâtaḷadoḷ enisuvaṁ Vishṇu-nṛipaṁ |
bhâvise Lakshmiye Lakumâ- |
Dêviy enalu negaḷdaḷ â-nṛipâṅgane dhareyoḷ ‖
ogedaṁ lôkada saypu sammanise sarvvôrvvîtaḷâḷaṅkari- |
shṇuge virôdhi-nṛipâḷa-jishṇuge nijâmnâyâbdhi-varddhishṇug â- |
vagam âšâ-paripûritôjvaḷa-yašô-bhrâjishṇug â-bhûpa-Vi- |
shṇuge putraṁ Narasiṁha-Dêvan atuḷa-prauḍha-pratâpôdayaṁ ‖
kanda ‖ â-Vijaya-Nârasiṁha-ma- |
hîvaran-arddhâṅgi paṭṭa-mâdêvi jagat- |
pâvana-charitre Yêchala- |
Dêvi patibratade Pârvvatî-satiy enipaḷu ‖
ene pempaṁ paḍed â-Nṛisiṁha-narapaṅgaṁ paṭṭa-mâdêvigaṁ |
tanayaṁ puṭṭidan urvvarâtaḷada puṇyaṁ mûrttigoṇḍ antevol |
vanitâlôkana-puṇyaṁ Aṅgabhavanaṁ...kyadiṁ pettavol |
anatârâti-tamisra-tîkshṇa-kiraṇaṁ Ballâḷa-bhûpâḷakaṁ ‖
Vinayâdityanin uḷḷ arald Eṟaga-prithvîpâḷaniṁ kampan â- |
ḷdu nṛipâgrêsaran appa Vishṇuvina kayyoḷ taḷtu tan-Nârasiṁ- |
hana šauryyakk anurâgamaṁ paḍedu pempiṁ Poysaḷâmnâya-kô- |
kanadaṁ nitya-nivâsam âytu Širig î-Ballâḷa-bhûpâḷana ‖

vijayâkṛishṭige tôḷa bâḷa pogar âyt âlêkhya-yantrâksharaṁ |
bhuja-gôtrâchaḷam onde tâḷdit akhiḷa-kshmâ-chakramaṁ vaktra-pa- |
ṅkajadoḷ Bhârati narttipaḷ mudade vakshô-raṅgadoḷ santataṁ |
nijadindaṁ Siriy irppaḷ ê-vogaḷvudô Ballâḷa-bhûpâḷana ||
bhuvanâḷôkâbhirâmaṁ dig-avanitaḷa-pûrṇṇârjjuna-šlôkan âtmô- |
tsava-kṛid-dig-jaitra-yâtrâ-jita-nṛipati-šatânîkan âbhâsamâna- |
sva-vapu-Šrî-vatsa-sal-lakshaṇan ene nija-sâmartthyadind âdya-dhâtrî- |
dhavaraṁ tâṁ tannoḷ ujjîvisi pesar-vvaḍedaṁ vîra-Ballâḷa-Dêvaṁ ||
dhare têr ddik-kumbhi yugmaṁ ravi-šaši-vaḷayaṁ gâligaḷ Mêru bil nî- |
ḷd-uragêndraṁ maurvvi Kṛishṇaṁ kaṇe šikhiy alargav â-vâyu pîḷk âge Rudraṁ |
sura-sainyaṁ kûḍe suṭṭaṁ Tri-puraman aḷavind andu Ballâḷa nind u- |
ddhura-têjaṁ vairi-durggôtkaraman aḍarsi suṭṭaṁ pratâpa-Triṇêtraṁ ||
uṇḍige-sâdhyam âytu Himadiṁ sale Sêtu-varaṁ samasta-bhû- |
maṇḍalam ollad uddhaṭara nettiya battivol âytu tîbra-rug- |
maṇḍaḷamaṁ diṭaṁ miguva têjada daḷḷuri kîrtti dig-vadhû- |
maṇḍana-hâram âyt adu nṛipêndra-guṇaṁ chalad-aṅka-Râmana ||

Gaṇâdhipatayê namaḥ || svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ parama-bhaṭṭârakaṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Male-râja-râjaṁ malaparoḷ gaṇḍaṁ gaṇḍabhê-ruṇḍan a-sahâya-šûran êkâṅga-vîraṁ Šanivâra-siddhi giri-durgga-mallaṁ chalad-aṅka-Râma niššaṅka-pratâpa-chakravartti-Hoysaḷa-šrî-vîra-Ballâḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôda-diṁ pṛithvî-râjyaṁ geyyuttam ire || tat-pâda-padmôpajî jaivâtṛikâtapâvadâta-kîrtti Karṇṇâṭa-vaṁšârṇṇavôdîrṇṇa-sudhâ-sûti Sâma-vêda-santata-paṭhana-pavitrîkṛita-vadanâravindaṁ Harita-gôtrâ..tapatrâmitraṁ šrî-vimaḷa-Sivâchâr-yya-pâdâravinda-vandana-vinôdanuṁ šrîmad-Amṛitêšvara-dêvara šrî-pâdârâ-dhakanuṁ guru-kula-tiḷakanuṁ šuddha-Šaiva-Šântânikâchâryya nirmmaḷa-Šiva-Mâhêšvarâgragaṇyan uditôdita-puṇyan ene negaḷda perggaḍe-Saṅkaṇṇana vaṁšâvatâram ent endaḍe ||

esevaṁ Sâsira-bâḍadoḷ negaḷda-Jambû-grâmadoḷ Sâma-vê- |
da-surêjyaṁ Madhusûdanaṁ Harita-gôtrôttaṁsan âtaṅge tân |
esevaḷ Jakkala-dêviy emba vadhu Vâgîšaṅge Vâgdêviy-an- |
te su-putraḥ kula-dîpakaḥ enisidaṁ tan-nandanaṁ Bhâskaraṁ ||
sarasîjâkaradante mêl malarva Karṇṇâṭânvayakk eyde bhâ- |
skaran âdaṁ gaḍa Bhâskaraṁ prabheyavôl âtaṅge Mâḷavve bhâ- |
sura-šîlânvite patniy âdaḷ avarg âdaṁ nandanaṁ dâna-Bhâ- |
skara-putraṁ nṛipa-sandhi-vigrahi-lalâmaṁ Kêširâjâhvayaṁ ||
baradudu kîrtti dig-vaḷaya-bhittiyan ôvade bârisittu bhâ- |
sura-ruchiyinde chandramana chandrikeyaṁ sale mudrisittu sâ- |
gara-parivêshṭitâvaniyan endoḍ ad ê-vogaḷdappe sanda sâ- |
kshara-nidhi sandhi-vigrahi-lalâmanan aggaḍa Kêširâjanaṁ ||

â-vibhuvina sati Sîtâ- |
dêvig Arundhatige negaḷda pati-hitad eḍeyoḷ |
bhâvise sari dorey ene Maha- |
dêvi nijâmnâya-kumuda-chandrike meṟevaḷ ||
sura-taru-pañchakaṁ sura-nagakk ogedante viḷâsa-mûrtti Kâ- |
marasan udâra-vârinidhi Bâcharasaṁ vasudhaika-bandhu Nâ- |
charasan anûna-puṇya-niḷayaṁ Madhuvaṇṇan agaṇya-kîrtti Śaṅ- |
karan ene Kêśavaṅg ogedar aggada-Pâṇḍavar-antir ayvaruṁ ||
â-negaḷd ayvaroḷ karame rañjisuvaṁ kula-ratna-maṇḍanaṁ |
dîna-janârtti-khaṇḍanan upâya-Ramâ-pati vêda-śâstra-vi- |
dyâ-nikuramba-Vâk-pati Yadûdvaha-râjya-pavitran udbhava- |
śrî-nuta-karṇṇa-patran ene Śaṅkaran Îśvara-pâda-śêkaraṁ ||
parama-purôhitatvadoḷ rañjisuvaṁ kshitig emb id êke bhâ- |
svara-vara-nîtiyoḷ su-kavi-saṅgatiyoḷ rasa-gîta-gôshṭiyoḷ.. |
..hara-ratna-lakshaṇa-parîkshaṇadoḷ Giridurgga-malla-bhû- |
varana manakke salva dore tâne valaṁ guṇa-śâḷi-Śaṅkaraṁ ||
kuladoḷ śîladoḷ Îśa-bhaktiyoḷ anûnaiśvaryyadoḷ mikka-vâg- |
baladoḷ satyadoḷ ôjeyoḷ sakaḷa-vidyâ-prauḍhiyoḷ dhairyyadoḷ |
chaladol châgadoḷ urvvarâtaḷadoḷ ind ârayvoḍ int î-guṇâ- |
vaḷiyiṁ perggaḍe-Saṅkaṇaṅge sariy âr ppêḷ anya-mantrîśvarar ||
negaḷdaṁ vipra-namêru Mêru-naga-tuṅgaṁ viśva-vidyâbdhi-pâ- |
ragan âchâra-Vaśishṭan âgama-Viriñchaṁ nîti-Châṇâkyan u- |
dgha-guṇâmbhônidhi vîra-Hoysaḷanin âdaṁ petta dêhârad û- |
ḷigaḍa adhyakshad adhiśvaraṁ budha-jana-kshêmaṅkaraṁ Śaṅkaraṁ ||
Saṅkaṇṇa-heggaḍitige |
paṅkaruhânanege guṇige Mâḷavvege pe- |
mpiṁ kuḷadiṁ pati-hitadiṁ |
Śaṅkara-pada-bhaktiyindaṁ eṇey âr ssatiyar ||
kampiṁ sompiṁ pempiṁ |
pompuḷi vaḍedirddam ellin odavida guṇadiṁ |
gump-illade paḍedaḷ patig |
impaṁ Mâḷavve mâlatî-mâleyavoḷ ||
amṛitâbdhig ogedu rañjisuv |
amṛitâṁśuvinante Śaṅkaraṅg ogedu kaḷâ- |
ramaṇaṁ budha-sêvyaṁ Cha- |
ndramauḷi guṇa-śâḷi rañjipaṁ bhûtaḷadoḷ ||
Girirâjaṅge Girîśan ent aḷiyan âdaṁ Sindhunâthaṅge Paṅ- |
karuhâkshaṁ padapindam ent aḷiyan âdaṁ bhâvipand ante Śaṅ- |
kara-dêvaṅg aḷiyaṁ vivêka-niḷayaṁ Gaṅgâṅganâ-vallabhaṁ |
dhareyoḷ perggaḍe-Dêvarâjan esavaṁ saujanya-ratnâkaraṁ ||
nelasida Chenna-Śaṅkarana keñjaḍeyind iḷitandu nindu maṇ- |
ḍaḷisida Gaṅgeyô Hara..sûḍida chandrana pinde putra-va- |

tsaḷateyin eyde vand amṛitavârddhiyo pêḷ ene Gauri-dêvi-nir- |
mmaḷina-charitre Šaṅkarana nandane kaṭṭisidaḷ taṭâkamaṁ ||
Mṛiḍa-kâya-chchhâyeyoḷ mauktikadoḷ Amaranâthêbhadoḷ hâseyoḷ pâl- |
gaḍaloḷ beḷdiṅgaḷoḷ chandanadoḷ amaḷa-târâdriyoḷ santataṁ saṅ- |
gaḍamaṁ kaykoṇḍu kaṇg oppuva višada-yašô-lakshmiyiṁ rañjipaṁ per- |
ggaḍe-Saṅkaṇṇaṁ guṇâmbhônidhi vimaḷa-Šivâchâryya-pâdâbja-bhṛiṅgaṁ ||

emba pogaḷteyiṁ negaḷte-vaḍeda heggaḍe-Saṅkaṇṇaṁ Šaka-varusha 1107 neya Višvâvasu-saṁvatsarada Jêshṭa-šuddha-pañchami-Sômavâradandu su-mhûrtta-doḷu Nîrggunda-nâḍ-oḷagaṇa Pallava-grâma-nâmadhêyam âda Taḷirûroḷu šrî-Chenna-Šaṅkara-dêvaraṁ pratishṭhisi dêvâlayamaṁ mâḍisidan â-Taḷirûra mahimey ent endoḍe ||

baḷasida nandanaṁ biḍida pûrṇṇa-taṭâkadin ant adaṁ puduṅ- |
goḷe mada-gandhašâḷi-vanadiṁ biḍad oppuva karvvu-dôṇṭadind |
oḷage podaḷva dêva-kula-saṅkuladiṁ dvija-saudha-gêhadind |
eḷeg esedattu Pallavapuraṁ vasudhâtaḷa-ratna-nûpuraṁ ||
ond eḍe vêda-nâda-mayav ond eḍe vâda-vînôda-ramya matt |
ond eḍe vismṛita-smṛiti-vibhûshitaṁ ond eḍe tantra-sêvyam inn |
ond eḍe šabda-šâstra-paribhâvitaṁ embinegaṁ vidagdhatâ- |
mandiram âytu Pallavapura dvija-pâvanam agrahâradoḷ ||
hôma-samâdhi-yajña-japa-mauna-mahâ-brata-šîla-dhâraṇâ- |
dhâmar anêka-šâstra-nipuṇar pparamâgama-tatva-vêdigaḷ |
šrîmad-Upêndra-bhakti-bharitar ssad-anugrahar endu Pallava- |
grâmada viprar anyaran ad ê-vagaḷdappe mahâ-prabhâvadiṁ ||
î-mahiyoḷ mahâ-mahimeg âspadam âda samagra-Pallava- |
grâmadoḷ oldu mâḍisidan oppire Šaṅkara-dêvan udgha-vi- |
dyâ-maṇi-darppaṇaṁ vibudha-tarppaṇan unnata-Chenna-Saṅkarô- |
ddâma-nivâsamaṁ kaḷaša-kânti-jitêndradhanur-vviḷâsamaṁ ||

šrî-Chenna-Saṅkara-dêvara aṅga-bhôga-raṅga-bhôganandâdîvigekhaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ pûjâriya jîvitakkaṁ tapôdhanara anna-dânakkav endu šrî-vîra-Ballâḷa-Dêvargge šrîmanu mahâ-pradhânaṁ hiriya-mane-veggaḍe Chandra-mauḷiyaṇṇaṅgaḷ binnahaṁ geydu uttarâyaṇa-saṅkramâṇa-vyatîpâta-Sôma-vâradandu â-Taḷirûra siddhâyadoḷage dhârâ-pûrvvakaṁ mâḍi biḍisida gadyâṇa vombhattu â-heggaḍe-Saṅkaṇṇa samasta-baḷi-sahita tâ biṭṭa vṛitti vonduṁ arddha â-vṛittige ašêsha-mahâ-janaṅgaḷu šrî-Chenna-Saṅkara-dêvara šrî-pâda-dalli dhârâ-pûrvvakaṁ mâḍi siddhâyavaṁ biṭṭaru â-vṛittigaḷge bhûmige sthaḷa Nâraṇagaṭṭada keṟeya keḷagaṇa gaddege teṅkaṇa-sîme Madhusûdana-dêvara gaddeyiṁ baḍagalu naṭṭa kallugaḷu mûḍaṇa-sîme â-keṟeya êri baḍagaṇa-sîme Îsânyada â-Nâraṇagaṭṭada keṟeya kôḍiyind iḷida nîrvvari vâyâbyada-sîme mattiya kôhiṁ teṅkaṇa doḍḍa-tevaru paḍuvaṇa-sîme ereya keyya mûḍaṇa vobbe gaṭṭu hiriya-keṟeya mûḍaṇa gôḍiya baḍagaṇa kaḍeya Eṛakana kammare-yalli kâra-gaddeya sthaḷa kamba nâlvattu hûvina-tôṭa Siddhêšvaradiṁ teṅka

râya-Mallikârjjuna-dêvara hûdôṭadiṁ teṅkalu gadde kamba êḷu ûriṁ teṅkalu šrî-Abbilêšvara-dêvara keyyiṁ teṅkalu beddalu kamba munnûṟu šrî-Chenna-Šaṅkara-dêvara parisûtradiṁ baḍagalu mane hannondu-kayyi int inituva pratipâḷisi yî-dharmmavaṁ ašêsha-mahâjanaṅgaḷu ârayḍu naḍasuvaru ‖ Nâraṇagaṭṭada keṟeya tumbina panthada nîra chikka-keṟeya gaddege harisabêk endava Šiva-drôhi mûvatti[r]chhâyirakke bahishkṛitaru ‖ (usual final verses) šrî-Mallikârjjuna-dêva šaraṇu ‖ gurubhyô namaḥ ‖ Gaṇâdhipatayê namaḥ ‖ . . . . .ne bêḍavâgi nôrppaḍe. . . . .vṛiddhargg. . . . . .yâr ggoḍada yî-Pašupatiya. . . .radan olduv î-šâsanamaṁ ‖

harasida mâtu hiñchuvudu muñch urad îva baraṁ nosalge. . . ‖
. . . . .bavu nillavu tanna nâmadiṁ |
chariyisal ammav ambaradal âḍuva. .va vimânam entu bi- |
ttari. . . . . .ṇaya Barmma-dêvanaṁ ‖
*bahu-rêkhey âgi bârade- |
y ati-nibiḍaṁ nôrppaḍ ellaruṁ hogaḷaluk î-va- |
smatiyoḷu kaṇgoḷasaluk |
ati-ballaṁ Dâsôjan-agra-tanayaṁ Masaṇaṁ ‖

šrî-guravê namaḥ ‖ Sarasvatyai namaḥ ‖ šrî-Mallinâtha ša. . . .

128

On the same stone.

Virôdhi-saṁvatsarada Bhâdrapada-ba 1 Bri šrîmad-agrahâraṁ Taḷirûra ašêsha-mahâjanaṅgaḷu tammoḷ êkastharâgi mâḍida samaya-šâsana-kramav ent endaḍe siddhâyavan ikkada nashṭiya vṛittigaḷanu vôhaḷav iṭṭa dinaṁ modalâgi hoṅge tiṅgaḷiṅge hâgaṁ mûṟaṟa baḍḍiyalu ôhaḷav iṭṭa vṛittiyan uraṁ vṛiddhikavâgi tiṅgaḷu mûṟakke honna tettu biḍisikombaru biḍisada-paksha â-vôhaḷada vṛitti sanda mâṟu-âdhi-kraya-dânakke saluvudu vôhaḷav iṭṭ alliṁ mêle pûrbâ(bâ)ya sâlav endu âva sâligaruṁ bêḍa sall endu mâḍida grâma-maryyâdeyan âr. .ṛi-daḍaṁ šrîmatu pratâpa-chakravartti (stops here).

129

At the same village, on a stone near the right wall of the Channigarâya temple.

jagad-aṅkura-kandâya chid-ânanda-svarûpiṇê |
gaḷitâšêsha-lôkâya namaš šântâya Vishṇavê ‖
tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchhanâḥ |
jâtâs Šašapurê têshu Vinayâditya-bhûpatiḥ ‖
â-Vinayâdityaṅgaṁ | pâvana-châritre Keḷeyabarasigav akhiḷô- |
rvvîvaran udayaṁ-geydaṁ | Šrîvara-pada-padma-bhṛiṅgan Eṟeyaṅga-nṛipaṁ ‖
eṟagadavandira talegaḷa- |
n eṟagipan eṟagipan arâti-lakshmiyan idiriṅ |

* So in the original.

eṟagada balupindaṁ tanag ।
eṟagipan Eṟeyaṅgan atuḷa-vijaya-šrîyaṁ ॥
â-narapatig ambhôdhig a- ।
nûna-gabhîrateye samanisirpp-antire san- ।
mânini Êchala-Dêvi ma- ।
nô-nayana-prîti samanisire samanisidaḷ ॥
ene negaḷd â-yirvvarggaṁ ।
janiyisidar ssutaru negaḷda Ballâḷaṁ Vi- ।
shṇu-nṛipâḷakan Udayâdi- ।
tyan emba mûvarum udârar âhava-dhîrar ॥
vṛitta ॥ avaroḷ madhyaman âgiyuṁ dharaṇiyaṁ pûrvvâparâmbhôdhiy ey- ।
duvinaṁ kûḍe nimirchchuv-ondu nija-niḥpratyûha-vikrântad ud- ।
bhavadind uttaman âdan uttama-guṇa-bhrâjishṇu Lakshmî-vadhû- ।
dhavan udvṛitta-virôdhi-daitya-mathanaṁ šrî-Vishṇu-bhûpâḷakaṁ ॥
jayati dharaṇi-lôkôttaṁšitâtmîya-pâdaš
chatura-vibudha-gôshṭhî-prauḍha-vâṇî-vinôdaḥ ।
sakaḷa-Bharata-vidyâ-hṛidya-gambhîra-bhâvaḥ
vipuḷa-vijaya-lakshmî-vallabhô Vishṇu-Dêvaḥ ॥
â-Vishṇuvarddhanaṅgaṁ ।
bhâvôdbhavey enisi negaḷda pempina Lakshmâ- ।
Dêvige sutan udayisidaṁ ।
bhû-vidita-yašô-vibhâsi Narasiṁha-nṛipaṁ ॥
vṛitta ॥ ari-bhûpar vvandu mey-dôṟidoḍ avayavadiṁ tôṟanê krûra-daityê- ।
švara-vaksha-kshôbha-nirddâruṇa-nakha-nikarôchchaṇḍa dôrddaṇḍamaṁ bhî- ।
kara-jihvâkîrṇṇa-dîrṇṇânanaman ogeda kûr-ddâḍeyaṁ sañchaḷat-kê- ।
sara-bhâsvat-kaṇṭhamaṁ gargghara-ghana-ravamaṁ Nârasiṁha-kshitîšaṁ ॥
âtana tanayan ati-pra- ।
khyâtan udâraṁ samasta-lôkâdhâraṁ ।
nîti-vidan endoḍ upamâ- ।
tîtaṁ Ballâḷa-bhûpa-samarâṭôpaṁ ॥
Uragêndraṁ dhâtriyaṁ dhâriṇi Hima-giriyaṁ Himya-šaiḷaṁ Kubhṛijjâ- ।
varanaṁ Gaurîvaraṁ chandranan amaḷina-chandraṁ kaḷâ-stômamaṁ nir- ।
bbharadindaṁ tâḷduvant apratima-Yadu-kuḷôdbhûta-sâmrâjya-lakshmî- ।
bharamaṁ hêḷâ-susâdhyaṁ tanag ene taḷedaṁ vîra-Ballâḷa-bhûpaṁ ॥

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvanamalla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Bânavase-Hânuṅgal-Halasige-Beḷvalaṁ-goṇḍa bhuja-baḷa Vîra-Gaṅgan a-sahâya-šauryyaṁ saṅgrâma-Bhîma chalad-aṅka-Râmaṁ pratâpa-Hoysaḷa-Ballâḷa-Dêvaṁ šrîmad-râjadhâni-Dôrasamudrada nelevîḍinal pṛithvî-râjyaṁ geyyuttum ire tat-pâda-padmôpajîvi hiriya-daṇḍanâyaka Dâvapayyaṅ-gaḷu šrîmad-Vishṇuvarddhana-Hoysaḷa-Dêvargge pâda-pûjeyan tettu Nira-gunda-nâḍ-oḷagaṇa Taḷirûran aṟuvatt-irvvargge dhârâ-pûrvvakaṁ mâḍi . . .

...â-dharâmarôttamôttamar enisuva mahâtmara....mâhâtmyay aḍ eut endaḍe || likhita-Vidyâdhara šrî...Dêvana....

130

On a stone near the left wall of the same temple.

šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
phaḷadâya namô nityaṁ Kêšavâya Šivâya cha ||
Chaturâsyâsyadoḷ irdda vâk-sati karaṁ pratyaksham âgirppavoḷ |
šruti nâlkuṁ palavuṁ su-šâstram anituṁ sad-viprar-âsyâbjadoḷ |
satataṁ vâk-sati mûrtti-goṇḍa teṟadiṁ tâ..doḍ ê-vaṇṇipeṁ |
nutaraṁ šrî-Taḷirûr-ašêsha-budharaṁ shâḍguṇya-sampûrṇṇaraṁ ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîla-guṇa-sampannaruṁ dêva-dvija-guru-pûjâ-nirataruṁ vêda-šâstrâdy-anêka-tarkka-vyâkaraṇa-kâvya-nâṭaka-Bharata-Chaturânanaruṁ Karṇṇâṭa-Lâṭa-Drâviḷa-nânâ-dêša-bhâshâ-višêsha-lipi-nipuṇa-Vidyâdhararuṁ dhairyya-dharâ-dhararum enisida šrîmad-agrahâraṁ-Taḷirûr-ašêsharoḷage ||

vara-Vâšishṭa-pavitra-gôtra-jaladhi-prôdbhûta-Chandraṅgam ur- |
vvareg aty-uttamey appa Rêkalegam aty-ânandadiṁ puṭṭidaṁ |
sthira-chittaṁ driḍha-vâkyan ûrjjita-yašaṁ šrî-Rêvarâjaṁ dharâ- |
dhara-dhairyyaṁ dvija-vaṁša-bhûshaṇan iḷâ-lôkaika-kalpa-drumaṁ ||

ka || para-hitadoḷ chalav ant â- |
sura-grihamaṁ mâḍi kîrtti-vaḍeyal chalam ur- |
vvareyoḷ budharaṁ dvijaraṁ |
poreveḍeyoḷ Rêvaṇaṅge chalav esadikkuṁ ||
vananidhi-parivṛita-višvâ- |
vani-taḷadoḷag idu vichitram emb andade saj- |
jana-vinuta-Rêvaṇaṁ Manu- |
charitan avaṁ Vishṇu-bhavanamaṁ mâḍisidaṁ ||

vṛitta|| šṛita-šîḷônnata-Rêvarâja-vibhuviṅg Âchâmbikâ-kântegaṁ |
nuta-Chandraṁ vibhu-Chaṭṭirâjan amaḷa-prakhyâtan Âdityan A- |
chyutan atyuttama-puṇya-mûrtti Madhuvaṁ lôkôttamar pputṭi san- |
tatam aty-uttama-dâna-šîla-guṇadiṁ prakhyâtiyaṁ tâḷdidar ||

šrîmat-Madhusûdana-dêvara bhavanaman ati-vistarade mâḍisiy â-dêvara pûjaka-parichârakara jîvitakkaṁ uttarâyaṇa-dakshiṇâyana-saṅkramaṇâdiyâgi Chaitra-pavitrârôhaṇa-naimittika-yathâ-krama-pûjegaṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ dêvar-aṅga-bhôga-naivêdya-tâmbûla-nandâdivigegav âgi ašêsha-mahâjanaṅgaḷ tammoḷ êkasthar âgirddu biṭṭa datti || Mâvinakaṭṭada keḷage kavuṅgina tôṭa mûnûṟu baḷi-sahita-vṛittiy ondu mattaṁ hiriya-keṟeya naḍuvaṇa tumbina modala gadde kambav ippattu mûḍa-gôḍiya bayalalu nâlvattu kamba ûriṁ baḍagalu Nâraṇagaṭṭada bayala muttêriyiṁ baḍagalu Nâraṇê-

švara-dêvara gaddey anantaradalli gadde salage eraḍu allinda paḍuvalu beddalu kambav innuṟu ‖ (usual final verses) šrî-Gôvindâya namaḥ ‖ šrîman-mahâ-yôgêšvara-Brahmânanda-svâmigaḷa su-putra Šrî-Raṅga-Dêvana šîghra-likhita ‖

131

At the same place.

Aja-Hari-Harar âdaradiṁ ।
sujanôttama-Gôvinda-vibudhâgraṇigaṁ ।
Gajavadanaṁ mudadindaṁ ।
nijêchchheyind îvaṁ niruta-bêḍida baravaṁ ‖
janani Mahadêviyakkaṁ ।
janakaṁ Šrî-Raṅga-bhaṭṭa suta-Gôvindaṁ ।
Vanajâkshane puṭṭidan enalu । .... ‖
.... । anupama............dâraṁ ‖
vara-guṇi vivêka-nidhi sach- ।
charitaṁ budha-bandhu Bâdarâyaṇa-gôtraṁ ।
Hari-pâda-padma-bhṛiṅgaṁ ।
Smara-rûpaṁ negaḷdan eḷeyoḷ î-Gôvindaṁ ‖
Kamme-kuḷa-kamaḷa-raviy ati- ।
nirmmaḷa-yašaḥ-prabhâvaṁ jagadoḷ ।
dharmmada Mêruv enippaṁ ।
hemmeyoḷ aty-adhikan anupamaṁ Gôvindaṁ ‖
dhare baṇṇise Gôvindaṁ ।
Murahara-bhavanada šalâkheyaṁ mâḍisi vi- ।
staradiṁ kaḷašama nilisida ।
nirupama-châritran amaḷa-guṇa-gaṇa-niḷayaṁ ‖
Sarasijanâbhâbhavanama ।
piriduṁ lêsâgi chitra-patra-samêtaṁ ।
paramânandade mâḍisi ।
nirantaraṁ paḍedu kîrttiyaṁ Gôvindaṁ ‖

132

At the same place.

Pramôda-saṁvatsarada Phâlguṇa-šuddha 5 Â । Madhusûdana-dêvara chikka-keṟeya gaddeg â-keṟeya nîr allade bêṟe Nâraṇagaṭṭada nîra-pantha all endu oḍambaḍisikoṭṭu mahâjanaṅgaḷu dêvarige vṛittigaḷôpâdiya nîra-gamakke varsham-prati neleyâgi koḍuva-gadyâṇav ondu ga 1 šrî-gurubhyô namaḥ ‖

133

On the wall in the same temple.

Šaka-varsha 1142 svasti Vikrama-saṁvatsarada-Vaiśâkha......Bṛihavârad andu šrîmad-anâdiy-agrahâraṁ Taḷilûra ašêsha-mahâjanaṅgaḷa samakshadali.... ....dêvara sañje-soḍariṅge bîja-vonnâgi bhaktarali.........haṇa-viṅge vondu......yalu â-dêvara sthaḷavan ašêsha-mahâjanaṅgaḷa kayyalu dhâreya haḍadu.....trada Narasiṁha-nambiyara vesadalu avara makkaḷa makkaḷu dappade â-chandrârkka-sthâyiyâgi...soḍara naḍasuvantâgi bhaktaru koṭṭa paḍi sâvitrika...eṟavaṇa ga 6....pa 5 â-Chavuḍauve pa 5 â-Âdiyaṇa pa 5 ....Nâraṇa-dêva ga 1 upâdya Gaṇḍaṇṇa Appaṇṇa pa 5 Hiriyakka pa 5....... ......Madhuvayyana Buchayya ga 1................. sênabôva pa 5.............Mâdayya Nâgaṇṇa..........bhaṇḍâri-Chandaya pa 5 âchâryyara-Appayya pa.....12 Sôvi-Seṭṭiya....pa 5......... ayyanu pa 5 Bôgaṇṇana Saṅkayya ga 8 Bommayya pa 5 Raṅgeya-heggaḍe pa 5 .... | mattaṁ Bôgaṇṇanaṅgaḷa maga Saṅkayya koṭṭa ga...antu bîja-vonnu gadyâṇa mûvattaydu koṭṭaru...soḍaran irppattu naḍasuvantâgi dêvara Mâvinakaṭṭada tôṭadiṁ mûḍalu tôṭa kamba...vanu â-Saṅkayyanu ašêsha-mahâjanaṅgaḷa samakshadalu šrî-Madhusûdana-dêvarige dhârâ-pûrvvakaṁ mâḍi koṭṭa vṛitti mattaṁ Kateyakabeya gaddeyali dêvar-amṛita-paḍige koṭṭa gadde kaṁ 5 nâlvattu.....siddhâyakke vûra keṟeya-bhaṇḍige gadyâṇam hannondu...teṟu.....naṅgaḷa kayyalu akkaravâgi......

134

At the same place.

svasti šrîmatu Šaka-varusha sâsirada yinnûṟa tombhattaneya Kîlaka-saṁvatsarada Pushya-bahuḷa-pañchamî-Vaḍavâra[da]lu šrîmad-anâdiy-agrahâraṁ Madhusûdanapuravâda Taḷilûra šrîmad-asêsha-mahâjanaṅgaḷu tammoḷu sarvva-êkamatyavâgi voḍambaṭṭu sva-ruchiṁ Madhusûdana-dêvarige Yimma-Uya-goṇḍiyahaḷiyali dêvarige pâtra-bhôgake voḍambaṭṭu... (usual final phrases)..... haḷigaḷinda dêvara pâtra-bhôgakke gadyâṇaṁ ....dêvara.....kaṭṭidevâgi â-vûranû mahâjanaṅgaḷu..........mâ-dêvarige koḍuta bahevu || (usual final verse) yî-dharmmavanu mahâjanaṅgaḷanu voḍambaḍisi mâḍi.....dêvarasana makkaḷu Vîtarasaru šrî maṅgaḷa mahâ šrî šrî šrî

135

At the same village, on a stone in the Šambhuliṅgêšvara temple.

namas tuṅga etc. ||

šrîmat-traiḷôkya-nâthâya........... ||

tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchhanâḥ ।
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ॥
âdityar enibar âdaḍa ।
mêdiniyoḷag ivana têjav adhikav enut ।
.... । .... ॥
keḷe dânadoḷ.....davim ।
keḷe dharmmak oppu..sad-guṇadindam ।
keḷe............. । .... ॥
........kramadind ।
avayava-sampûrṇṇa-mûrtti puṭṭidan adaṭam ।
bhuvanade........ । ....Vinayâ.... ॥
ubhaya-kuḷa-šuddhey enip â- ।
prabhu-lakshaṇe Yêchalarasi Eṟega-nṛipaṅgam ।
prabhu................ ।
......Ballâḷam Vishṇu Vudayâdityam ॥
vṛi ॥ Dôrasamudradalli Jagadêvana sêneya..... ।
.................taleg eṇṭum bhîtiyim ।
vâridhiy âdud êm pugutam ittu....paṟid êri pul.... ।
bhôrene ka.....baṟe Ballu-bhûpanoḷ ॥
Naṅgali Koṅgu Siṅgamale Râyapuram Taḷakâḍu Rodda Nî- ।
lagiri vâsake.........Chakragoṭṭa Vu- ।
chchaṅgi Virâṭa-poḷal Banavâse Kôyatûr ।
ttuṅga-samu........paḍedam.......... ॥
...adhidayva dhareg âda negartteya pempu Pârvvatî- ।
vara-vadhug.....âd udârate Sarasvatig âda su-vâṇi Vishṇu-bhû- ।
varana mahâ...satî..................... ।
.... ॥
.... ।
.dhareg ogedud enalke Nârasimha-nṛipâḷam ।
vara-vadhu-Lakshmâmbikegam ।
.... ॥
.......kemp initum bare barkkuv âgal ant ।
ari-narapâla-saṅkuḷada pandale kaige.. ।
.... ।
...kaḍitakke vuṇḍigegav ôlegav î-Narasimha-Dêvana ॥
svasti samasta.......pura-varâdhîšvaram Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa........Yâdava-kuḷâmbara-dyumaṇi Malaparoḷ gaṇḍa kadana ....Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgallu... ....sakaḷa-mahî-maṇḍaḷamam dushṭa-nigraha-višishṭa-prati.........sukha-saṅkathâ-vinôdadim pṛithvî-râjyam geyyuttam ire..........dhâreyan ati-mudadim koṭṭu...pariraksbisu.......pâḷanam mâḍiy â-vûrvvarggam bhûmi

.............nâkshatêšvara-pratyaksham âgirppavol î..........mûrtti-goṇḍa-teṟadiṁ tâm endaḍ ê-baṇṇipan â....................taḷirante tôṟal Taḷirûr emb ondu-nâmaṁ dharege pari.........ma-Šivâlayamaṁ.....pra-bhu Šivapurad....valli Šiva-gṛihamaṁ mâḍisi .prabhu......nâthaṁ vês... taṁ tây enal â-Mâdhav........tâṁ salke vêḷume...Hoysaṇa-bhû.....ge ..nindu........pratishṭheyane mâḍida Nâraṇa-Nâgaṇaṁ ‖ â-Nâraṇa-Dêvana ....ṛjjita-têjaṁ ‖ herggaḍe-Mâdhavânujaru Šaṅkaran appa...emban âva pêḷe kêḷdaḍ int agrada mûṟu-lôkam ivu........enisidar ant â-irvvaroḷaṁ tân orvvane vurv-vîdhava...........sujana-nutan endu sach-charitan endu..dhârmmikan endu chandra..........Mâdirâjanaṁ ‖ svasti yama-niyama........yajanâ-dhyayanâdhyâpana...........mârttaṇḍôjvaḷa-kîrtti-yutaruṁ sakala-šâstra-višâ.........Šaka-varsha sâsirad-epatt-ombhattaneya Îšvara........... švara-paṇḍitara kâlaṁ karchchi šrî-Nâraṇê..............naḍuvaṇa tumba (rest effaced).

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At Eḷavâre (same hobli), on a stone to the left of the Channigarâya temple.

svasti šrîmanu mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja malaparoḷ gaṇḍa kadana-prachaṇḍan a-sahâya-sûra Sanivara-siddhi giri-durga-malla chalad-aṅka-Râma niššaṅka-pratâpa bhuja-baḷa Hoysaṇa-vîra-Ballâḷanu Haḷḷevûra-dali sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam iralu Siṅgana dhâḷi bandaḍe .....Salasiya......key Eḷavareya telliga-Malleya-Nâyakana maga.....šrî-Ballara-Dêva...ḍi mechchalu kâdi sura-lôka-prâptan âdanu daṇḍeya Malleya-Nâyakanu vi....nalli nilpidaṁ Saka-varsha *1125 Prajâpati-saṁvatsarada Chaitra-sudha 12 Sô । vârad andu vîra-svargga.....yêridanu ‖

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At Muruṇḍi (same hobli), on a stone to the south of the Mallêšvara temple.

Šrîšôdarâmbuja-bhavâd uditô'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastaḥ ।
Âyus tataš cha Nahushô Nahushâd Yayâtis
tasmâd Yadur Yadu-kuḷê bahavô babhûvuḥ ‖
khyâtêshu têshu nṛipatiḥ kathitaḥ kadâchit
kašchid vanê muni-varêṇa Saḷaḥ karâḷaṁ ।
šârddûḷakaṁ prati hi poy Saḷa ity atô'bhût
tasyâbhidhâ muni-vachô'pi chamûra-lakshma ‖

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* So in the original: but Šaka 1125=Dundubhi; Prajâpati=1134.

tatô Dvârâvatî-nâthâḥ Poysaḷâ dvîpi-lâñchhanâḥ ।
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ॥

â-Vinayâditya-putran app Eṟeyaṅgaṅgav Êchala-Dêvigaṁ mûvar ddêvar-ante Ballâḷa-Vishṇu-Vudayâdityar pputṭidar avaroḷage Vishṇu-nṛipana vikramam ad ent ene ॥

Tuḷu-dêšaṁ Chakragoṭṭaṁ Taḷavanapurav Uchchaṅgi Kôlâḷav Êḷuṁ- ।
Male Vallûr kKañchi Koṅg arbbisuva Haḍiya-ghaṭṭaṁ Bayal-nâḍu Nîḷâ- ।
chaḷa-durggaṁ Râyarâyôttama-puri Tereyûr kKôyatûr gGoṇḍavâḍi- ।
sthaḷamaṁ bhrû-bhaṅgadiṁ koṇḍ atuḷa-bhuja-baḷâṭôpan â-Vishṇu-bhûpaṁ ॥
Vishṇuva Lakshmiya kula-va- ।
rddhishṇuv enalu negaḷdan Ikshuchâpana-vol bhrâ- ।
jishṇuve siṅgada teṟadiṁ ।
jishṇuve pasarisida-jasada Narasiṁha-nṛipaṁ ॥
idirâd ari-bhûpâḷara ।
madad ânaneya komban uḍidu dantada baḷeyaṁ ।
biduvina muttina-hârama- ।
n odavida jaya-vadhuge tuḍisuvaṁ Narasiṁhaṁ ॥
mâniniy Êchala-Dêviga- ।
v â-Narasiṁha-kshitîšvaraṅgaṁ negaḷdaṁ ।
bhû-nuta-vikrama-nidhiy ene ।
Bhânusuta-pratiman ati-baḷaṁ Ballâḷaṁ ॥
dig-adhiparaṁ paḷañchaleva vikramad êḷge nagaṅgaḷ êḷumaṁ ।
negapal oḍarchchuv ujjugada tôḷvala. . .negaḷd arkka-bimbamaṁ ।
sugiyipa tîbra-têjam ivu tannoḷe sannutav âduv endoḍ â- ।
Nṛiga-Nahushâdigaḷ doreye Ballu-nṛipâḷana vîrad êḷgeyoḷ ॥
ghana-šauryyaṁ Ballu-bhûpaṁ nija-vijaya-hayârûḍhan âgal Kaḷiṅgaṁ ।
vanavâsôdyuktan âdaṁ Tuḷuvan aḷavi-geṭṭ ôḍidaṁ Koṅkaṇaṁ bhôṅk- ।
ene puṇyâraṇyamaṁ saṁvarisidan agidaṁ Gûrjjaraṁ Mâḷavaṁ Vi- ।
ndhya-nikuñja-prâptan âdaṁ jaḷadhi-nikaṭamaṁ Chôḷikaṁ vêḷegoṇḍaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷan dâyâda-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍala-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-vṛinda-santarppaṇa-samarttha-vitaraṇa-vinôdaṁ Vâsantikâ-dêvî-labdha-vara-prasâda mṛigamadâ-môda-nâmâdi-prašasti-sahitaṁ šrîman-mahâ-maṇḍaḷêšvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅgan a-sahâya-šauryya niššaṅka-pratâpa Hoysaṇa-vîra-Ballâḷa-Dêvaru šrî-mad-râjadhâni-Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam ire tat-pâda-padmôpajîviy appa šrîkaraṇada heggaḍey Ere-yaṇṇana janakana janmâvatârav ent endaḍe ॥

janad anurâgamaṁ paḍedu sat-pathadoḷu naḍe galtu têjadind ı
anudinav eyde perchchi kamaḷôdayamaṁ taḷedirddan âvan â- ı
tane dinapaṁ dal endu nuḍiv â-nuḍiyan taḷed intu puṭṭidaṁ ı
Manu-nibha-Bobbirâja-vibhugaṁ vadhu-Châmavegaṁ Divâkaraṁ ॥
patig anurûpam appa guṇaman taḷed oppuva Mallikâ vi- ı
šruta-guṇa-rûpan appa Divâkaraṅge tâṁ satiy enal o- ı
pputirddu sutanaṁ paḍedaḷ Manu-nîti-mârggan.... ı
....guṇâgragaṇyan enisirpp Eṟeyaṇṇanan udgha-puṇyanaṁ ॥
vudayaṁ geyd iṅgaḍalgaṁ Kanakagirigav â-Lakshmi Lakshmîšanoḷ prê- ı
made taḷpaṁ tâḷdi chittêšvarig enisidavôl tâne Châkavvegaṁ pu- ı
ṇyada pechchiṁ Malli-dêva-prabhugav atišayaṁ puṭṭi Mâkavve bhâgyâ- ı
spade kantâ-ratne...ḷ â-vadhuv Eṟega-chamû-vallabhaṅg oḷpinindaṁ ॥
eṟagada gaṇḍa-maṇḍaḷiyan aṇḍaled âḷdana pâdadalli tand ı
eṟagipan ântaraṁ nija-bhujâšiyoḷ âsuram âgal âjeyoḷ ı
kuṟi.ṟi mâḍi nâl-desegav ikkuven emba balpuvett ı
Eṟagane gaṇḍa-ḍiṇḍimada ḍambarav oppuvud î-dharitriyoḷ ॥
miṟuguva khaṇḍad iṇḍegaḷ kaṇḍ aḷisuva ripu-kumbhi-kumbhadiṁ ı
poṟag ogutirppa muttugaḷa mallige tîbra-karâbhighâtadind ı
oṟaguv arâti-patra...ye bhṛiṅga-ninâdam âge nôḍ ı
Eṟagana khaḷga-kânteya vinôda-vanakk eṇey âytu saṅgaraṁ ॥

intu negaḷte-vetta ॥ šrîman-mahâ-pradhâna sarbbâdhikâri mahâ-pasâyitaṁ šrîkaraṇada heggaḍe-Eṟeyaṇṇaṁ palavuṁ bavaraman êkâṅgadiṁ geld âḷdanaṁ mechchisi vîra-Ballâḷa-Dêvana kayyalu Muṟihiṇḍiyaṁ sarvva-bâdhâ-parihârav âgi dhârâ-pûrvvakaṁ tâṁ paḍedu Šaka-varshada 1096 neya Jaya-saṁvatsarada Vaišâkhad amâvâsye-Sômavâra-byatîpâta-sûryya-grahaṇadandu šrî-Nârasiṁhapuradoḷage dêvariṁ teṅkalu vûra bhâgadalu Bammarasa mûvattara... keyamaṁ nivêšaṁ mâḍi šrîmad-agrahâra-Bôleya-Sôviyaṇṇaṅgaḷ Karṇṇâṭa-bâla-siksheyaṁ mâḍuvantâgi avara jîvita-gadyâṇa hanneraḍuṁ vidyârtthi-mâṇiyar-ippattakkaṁ aḍuva bhâṇasigittiya jîvita-gadyâṇa mûrakka....sva ....grâsâvâsakkaṁ â-chandrârkkaṁ naḍevantâgi šrîkaraṇada heggaḍe-Eṟeyaṇṇa Muṟihiṇḍiyaṁ sarvva-namasyaṁ dhârâ-pûrvvakaṁ mâḍi koṭṭa datti ॥

paramârâdhya-Nṛisiṁhadêvapuradoḷ vidyârtthi-vṛindakkavuṁ ı
sa...jîvitam anna-dâna-vasu....kkaṁ takkud end ittu su- ı
sthira-vṛitti-sthaḷav appud endu Muṟihiṇḍi-grâmamaṁ koṭṭan â- ı
daradiṁ šrîkaraṇâgragaṇyan Eṟagaṁ šrî-Vâji-vaṁšôttamaṁ ॥

â-Muṟihiṇḍiya sîmâ-sambandhav ent endaḍe mûḍalu Mâḍi-Gavuḍara keṟe ॥ âgnêyadalu Bammanahaḷḷa teṅkalu madava nîra nâla nairityadalu Koṅkana moṟaḍi paḍuvalu habbida beṭṭa ı vâyâvyadalu Bôvamâvanakeṟe baḍagalu siddhiyakeṟe ı îšânyadalu handiya moṟaḍi ivu pûrbâdi-sîmegaḷu ॥

janakan anûna-dâna-pati vipra-šikhâmaṇiy Âchi-râjan aty- ı
anupama-Yâchiyakkan akhiḷâvani-saṁstute hetta-tâyi... ı

...........mân âkiyaṁ paded oppuva Vâji-vaṁša-va- ।
rddhanan ene seṭṭi-Nâkaṇanoḷ âr ddorey Âtreya-gôtra-pavitranoḷ ॥
nuḍidaḍe Râma-bâṇam osed îkshisalante Nagêndra-khaṇḍanaṁ ।
toḍardaḍe kolva gelva Javan añji šaraṇbuge vajra-pañjaraṁ mada ।
....ya ravi....bi pavig â-Makaradhvajan endu santataṁ ।
poḍavi nindaṁ........du heggaḍe-Nâkirâjanaṁ ॥
keṟe dêvâlyaṁ šâsanam ।
aṟikeya sad-dharmmav âspadan avadâtaṁ ।
meṟevante.....mâḍida ।
Muṟihiṇḍiyol râya-Nâka-heggaḍe dhanyaṁ ॥

â-Muṟihiṇḍiya Nâka-Gauḍaṅge dêvâlaya keṟeya keḷage gadde salage yeṇṭu â-keṟeya baḍaga teṅkalâgi nâ......gaḷeyalu beddalu mattar eṇṭu umbaḷiyâgi salvud alliya Mûlasthânêšvara-dêvargge hiriya-keṟeya keḷage gadde salage nâlku â-gaḷeyalu beddal mattar eraḍuṁ sarvva-bâdhâ-parihâravâgi salisuva ..... ॥ (usual final verse).

140

At Bammanahaḷḷi (same hobli) on a stone near the Bammadêva temple.

svasti šrimanu-mahâ-maṇḍaḷêšvara Nârasiṅga-Dêvar ssuka-saṅkathâ-vinôdadiṁ saka............vatsarada Pushya-mâsa-sukla-pakshada..........Bikaṇa tamma Mallidêvana putram Uḷugi su-bhaṭa nija-garbbaṁ bhuja-baḷa vîra bavaradalu mei mu..gali kâdaḍe kannergg âda ॥ parôksha-vineyavaṁ mâḍi kala nilisida ma..... ॥

141

At Karugunda (same hobli), on a stone to the right of the Jaina-basti.

šrîmat-parama-gambhîra-syâd-vôdâmôgha-lâñchhanaṁ ।
jiyât traiḷôkya-nâthasya sâsanaṁ Jina-sâsanaṁ ॥
šrîmad-Draviḷa-saṅghê'smin Nandi-saṅghê'sty Aruṅgaḷaḥ ।
anvayô bhâti niššêsha-šâstra-vârâsi-pâragaiḥ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvara Dvârâvatî-pura-varâdhišvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâdi-prasasti-sahitan appa šrîman-mahâ-maṇḍaḷêšvaraṁ nṛipa-Kâma-Hoysaḷan âtana taneya ॥

balidaḍe maledaḍe Malepara ।
taleyoḷ bâḷ iḍuvan udita-bhaya-rasa-vasadiṁ ।
baliyada maleyada Malepara ॥
taleyoḷ kai yiḍuvan oḍane Vinayâditya ॥

âtaṅgaṁ Keḷeyabbarasigaṁ puṭṭidaṁ ॥

ânatar-âgad ripu-ṇripar- ।
ânana-sarasîruha-nâḷamaṁ khaṇḍisal end ।
âniḷukum ad âniḷukum a- ।
d âniḷukum ad Eṛaga-ṇripana bhujad asi-haṁsa ॥

âtana sati Êchala-Dêvige tat-putraru Ballâḷa-Dêva Biṭṭi-Dêvan Udayâditya-Dêva ॥ avaroḷage ॥

Tuḷu-nâḍaṁ Male-nâḍaṁ ।
Taḷakâḍaṁ koṇḍu matteyuṁ taṇiyade bhû- ।
taḷamaṁ Kañchi-varaṁ koṇḍ ।
aḷavaḍisida Vishṇu-bhûbhujaṁ kêvaḷamê ॥

âtaṅgaṁ Lakshmâ-Dêvigaṁ puṭṭida ॥

taraḷa-vilôchanâñchaḷake kemp inituṁ bare barkkuv âgaḷ ant ।
ari-narapâḷa-saṅkuḷada pandale kaige turaṅga-râji man- ।
durake gajâḷi śâlege dhanaṁ nija-kôśa-gṛihântarakke tad- ।
dhare kaḍitakkav uṇḍegegav ôlegav î-Narasiṁha-Dêvana ॥

svasti samasta-praśasti-sahitaṁ śrîman-mahâ-maṇḍaḷêśvaraṁ Tribhuvana-malla Taḷekâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-bala Vîra-Gaṅga pratâpa-Nârasiṁha-Hoysaḷa-Dêvaru śrîmad-râjadhâni-Dôrasa-mudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam ire ॥ tat-pâda-padmôpajîvi svasti samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna-mânônnata-prabhu-mantrôtsâha-śakti-traya-śîla-guṇa-sam-pannar appa śrîman-mahâ-pradhâna ॥

Kâsyapa-gôtrajan amburu- ।
hâsyan Alandâpura-prabhu prakaṭa-yaśô- ।
bhâsy akhiḷa-kaḷegaḷoḷu Chatu- ।
râsyaṁ daṇḍâdhinâtha-Bhadrâdityaṁ ॥

âtan-agra-tanûja ॥

ered aṭṭid anya-vadhugaṁ ।
nered ânta-virôdhi janada kaṇṇuṁ manamaṁ ।
parikise sôlav enalk iṁ ।
dhareyoḷu dorey ârô Taila-daṇḍâdhipanoḷu ॥

âtana taneya ॥

âv-âva guṇaṅgaḷoḷaṁ ।
bhâvisuvaḍe nôḍa jagadoḷu upparavaṭṭaṁ ।
kêvaḷame sandhi-vigrahi ।
Châvuṇḍa guṇa-karaṇḍan amṛitada piṇḍa ॥

âtana agra-tanûja ॥

vanadhi-vyâvêshṭitôrvvîtaḷa-vinuta-yaśaṁ Bhadra-Râjâtmajâtaṁ ।
janakaṁ Châvuṇḍa-Râyaṁ sakaḷa-guṇa-gaṇâḷaṅkṛitaṁ Nâgirâjâ- ।
ṅkana marmmaḷ Rakkasârjyâtmaje janani sarôjâkshi Yakshâmbikâ ।
sajjana-ratnaṁ tân enal Mâdhavan ubhaya-kuḷa-khyâtan atyanta-pûtaṁ ॥

Jinnaṁ samasta-guṇa-sam- |
pannaṁ šishṭêshṭa-tatige kai tîvire chem- |
bonnaṁ kuḍuv eḍeg Ina-suta- |
nannaṁ para-hitadoḷ â-Viyachcharanannaṁ ||
vara-vaniteyargge ripuga- |
ḷg ered-artthi-janakke Taila-daṇḍâdhîšaṁ |
Hari-taneyaṁ Hari-taneyaṁ |
Hari-taneyaṁ dhareyoḷ enduṁ pogaḷadar olare ||
Khêcharan udâradindaṁ |
Vâchaspati buddhiyinde vibhavôdayadiṁ |
Prâchî-dišâ-pati heggaḍe- |
Dêchaman enutirppud endum î-bhûchakraṁ ||
puṭṭida bhûmiyoḷ int oḷp |
iṭṭaḷam enisalke negaḷda Pâršvaṁ mudadiṁ |
Niṭṭûralu mâḍisidaṁ |
puṭṭise chelvaṁ samantu Chaityâlayamaṁ ||
âtan-anujaṁ Rakasimayya ||
avaroḷagaṁ Jina-dêvane |
su-vidita-sakaḷârttha-šâstra-kôvidan int î- |
bhuvana-prakhyâtaṁ Vâg- |
yuvatî-vadanâmbujâta-madhupaṁ negaḷdaṁ ||
âtana sati Haneyavvegaṁ ||
para-hitar allada purušara |
charitaman iḷikeydu budharan âvagav âppiṁ |
poraveḍege Chauṇḍa-Râyaṁ |
para-hitamaṁ kêṇigoṇḍan âdhyara kayyoḷu ||
Châvuṇḍa-Râjan-anujaṁ |
tâmarasa-nibhâsyan utupaḷâkshaṁ madavat- |
sâmaja-gamanaṁ negaḷdaṁ |
Vamanan avanî-vinûta šaši-višada-yašaṁ ||
â-Châvuṇḍamayyana kula-vanite ||
âtana sati mun negaḷd â- |
Sîteg Arundhatige Ratige Vâṇige Bhûbhṛij- |
jâtege dorey enal allade |
bhûtaḷadoḷu Dêkaṇavveg uḷidar ddoreyê ||
â-yirbbarggaṁ tanûja |
Šrî-sutanaṁ viḷâsad odaviṁ makarâkaramaṁ gabhîradiṁ |
bhâsura-têjadiṁ dinapanaṁ chaturatvadin Ambujagarbhanaṁ |
kêsariyaṁ parâkramadin Arjjunanaṁ šara-vidyeyinde pa- |
ṭṭisada-Pârisaṇṇan abhimâna-dhanaṁ naguvaṁ nirantaraṁ ||

âtana sati ॥

pati-bhaktiyoḷ a-maḷina-Jina- ।
pati-bhaktiyoḷ Attimabbey end î-bhuvanaṁ sa- ।
tataṁ Bammala-Dêviyan ।
ati-mudadiṁ pogaḷut irppud iruḷuṁ pagaluṁ ॥

janakaṁ śrî-Mariyâne-mantri-tiḷakaṁ Jakkavve tây viśva-bhû- ।
jana-chintâmaṇi daṇḍanâtha-Bharataṁ dhairyyânvitaṁ śauryya-śâ- ।
ḷi-nayajñaṁ kiṟiy-ayyan Aṅgaja-nibhaṁ śrî-Pârśvanâthaṁ nijê- ।
śan enal Bammala-Dêvi dhanyeye *daśa-viśvambharâ-bhâgadoḷ ॥

toredudu kâmadhênu phaḷav âdudu kaḷpa-mahîjam embinaṁ ।
karadu budhâḷig ittu Hara-hâsa-nibhôjvaḷa-kîrttiyaṁ *savi- ।
starip eḍeg îgaḷ anyara pesar ddiṭadiṁ Maṟiyâney ambudo ।
Bharataṇan embudo Khacharan embudo Bhânutanûjan embudô ॥

bhû-vinutey enipa Bammala- ।
Dêvigav â-negaḷd Pârisaṇṇaṅgaṁ vi- ।
dyâvidan udayisidan i- ।
ḷâ-vinutaṁ Śântan udita-lakshmî-kânta ॥

âtana guru-kuḷa śrî-Varddhamâna-svâmigaḷa tîrttha-pravarttanadoḷu Gautama-svâmi-gaṇadharâchâryyara dharmma-santânadoḷu śrutakêvaḷigaḷu Bhadrabâhu-svâmigaḷind Akaḷaṅka-dêvariṁ Vakragrîvâchâryyariṁ Siṁhanandy-âchâryya-riṁ Kanakasêna-Vâdirâja-dêvariṁ śrî-Varddhamâna-Jagadêkamalla-Vâdirâja-dêvaru ॥

âdityana keladoḷu chan- ।
drôdayam eseyadavôl î-dharâ-maṇḍaladoḷu ।
vâdigaḷ êv emba ṭuṇṭuka- ।
vâdigaḷ esedapare Vâdirâjana sabheyoḷu ॥

avara śishyaru Ajitasêna-paṇḍita-dêvaru ॥ avara śishyaru ॥

sale sanda yôgyateyin ag- ।
galisida durddhara-tapô-vibhûtiya pempiṁ ।
Kali-yuga-gaṇadharar embudu ।
nelan ellaṁ Malliśêṇa-Maladhârigaḷaṁ ॥

avara śishyaru Akaḷaṅka-siṁhâsanârûḍharuṁ târkkika-chakravarttigaḷu ॥

âvana viśayamo śaṭ-ta- ।
rkkâviḷa-bahu-bhaṅgi-saṅgataṁ Śrîpâḷa- ।
traividya-gadya-padya-va- ।
chô-vinyâsaṁ nisargga-vijaya-viḷâsaṁ ॥

avara śishyaru Vâsupûjya-siddhânta-dêvaru ॥ avara guḍḍaṁ śrîman-mahâ-pradhânam paṭṭisa-bhaṇḍâri-Pârisayyan Âhumallana kâḷegadalu ântu mâr-vvalamaṁ tavisi śrî-Nârasiṁha-Hoysaḷa-Dêvan-avasarakke talegoṭṭalli Niru-gunda-nâḍa Karigundavaṁ prabhutva-sahitaṁ dhârâ-pûrvvakaṁ mâḍi koṭṭan alli Pârisaṇṇaṅge parôksha-vinayavâgi âtana putraṁ Śântiyaṇa-daṇḍanâya-

* So in the original.

kaṁ basadiyaṁ mâḍisi â-basadige biṭṭa taḷa-vṛitti Aruhagaṭṭamumaṁ biṭṭaru â-keṟeya keḷagaṇa ereya keyyumaṁ keṟeyiṁ mûḍal eraḍu mattaru keṅgâḍumaṁ kareya-keṟeyoḷagaṇa hû-dôṭamumaṁ dêvara soḍariṅg ondu gâṇamumaṁ â-vûra tippe-suṅkamumaṁ kaḷa-vattamumaṁ Malla-Gauṇḍan-oḷagâda samasta-prajegaḷuv irddu biṭṭaru Šaka-varsha 1080 neya Bahudhânya-saṁvatsarada uttarâyaṇa-saṅkramaṇa-vyatîpâtadandu khaṇḍa-sphuṭita-jîrṇṇôddharaṇa-dêvatâ-pûjegaṁ rišeyar-âhâra-dânakkaṁ Šrîpâḷa-traividya-dêvara šishyaru Vâsupûjya-siddhânta-dêvar avara šishyar appa Mallišêṇa-paṇḍitargge dhârâ-pûravvakaṁ mâḍi koṭṭaru (usual final verses).

puṭadoḷu gô-grahaṇamam ut- ı
kaṭam âgire baredu mechchipudaṟiṁ kâpiṁ ı
diṭadiṁ mûṟuṁ râyara ı
kaṭakada birudarga lêkhakôpâdhyâya ॥
î-šâsanamaṁ Mâḷôjana maga rûvâri-Mallôja khaṇḍarisida ॥

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At the same village, on a stone to the right of the Mallêšvara temple.

namas tuṅga etc. ॥
svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-puravarâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷgaṇḍâdy-anêka-nâmâdi-prašasti-sahitan appa šrîman-mahâ-maṇḍaḷêšvaraṁ nṛipa-Kâma-Hoysaḷan âtana ta[na]yana taneyaṁ ॥

Tuḷu-nâḍaṁ Male-nâḍaṁ ı
Talakâḍaṁ koṇḍu matteyuṁ taṇiyade bhû- ı
taḷamaṁ Kañchi-varaṁ koṇḍ ı
aḷavaḍisida Vishṇu-bhûbhujaṁ kêvaḷam êṁ ॥
âtaṅgaṁ Lakshmâ-Dêvigaṁ puṭṭidaṁ ॥
taraḷa-vilôchanâñchaḷa(k)ke kemp inituṁ bare barkkuv âgaḷ ant ı
ari-narapâḷa-saṅkuḷada paṇḍale kaige turaṅga-râji man- ı
durake gajâḷi šâlege dhanaṁ nija-kôša-gṛihântarakke tad- ı
dhare kaḍitakkav uṇḍigegav ôlegav î-Narasiṁha-Dêvanaṁ ॥

svasti samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Hânuṅgallu-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Nârasiṁha-Hoysaḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire ॥ svastiy anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâginî dvitîya-Lakshmî-samâneyarum appa šrîmat-piryy-arasi Gujjala-Dêviyar anupama-guṇa-prabhâveyaru ॥

bhâgyavati rûpa-guṇavati ı
yôgyavati bhôgavati yašavati prabhavati ı

prajñâvati pati-hita-sa- |
šlâghyavati Gujjala-Dêvi mahâ-sati tâṁ ||
yeseguṁ mûṟuṁ jagadoḷu |
pasarisuguṁ desegaḷ nabhamaṁ tîvuvinaṁ |
vasumati-diva-maṇi-kiraṇaṁ |
sasiy uḷḷinaṁ jasa nilku *Guṁjaṁ-Dêviya ||

tat-pâda-padmôpajîvi svasti šrîmatu-grâmâdhinâyakaṁ prabhu-šakti-guṇa-sampannan-appa Êga-Gavuṇḍaṅgaṁ Hêrabbegaṁ puṭṭidaṁ ||

sadu-guṇada satyada tavar |
mmodal Îša-sadana-vidita-purassara-mananuṁ |
nidhi bêḍa-janada herggaḍe- |
Mâdi dayâḷuv endu pogaḷugu lôkaṁ ||

â-prabhuvina satiyaru bhâgya-saundariyar saubhâgya-bhôgeyaruṁ Mâkayve Bammayvey avaroḷagey â-Bammayveya piryya-magaḷu Hâlayveya pati heggaḍe-Mâdiyaṇṇaṁ dharmmad âṛṇṇaṁ sakala-guṇa-sampûrṇṇaṁ svasti šrîmatu-jayaš châbhyudayaš chânûna-guṇa-gaṇa-niḷayanuṁ Kamaḷa-sambhava-pâdôdbhava kêḷa-latâ-mûḷanuṁ Šiva-dharmma-pratipâḷanum appa šrîmatu-Niragunda-nâḍ-oḷagaṇa Karigundad Abbadi-Gâvuṇḍaṅgaṁ Bicha-Gavuḍigaṁ surataru-pârijâtaṁ chintâmaṇi puṭṭuvavôlu puṭṭidaṁ gâbhîra-sâgaraṁ dhairyya-Mêru satu-kulâdhâraṁ sakala-dharmma-nistâran appa šrîmatu-Dâša-Gâvuṇḍaṅgaṁ Chanda-Gâvuṇḍigaṁ sutar udbhavisidar avara nikhiḷa-guṇa-prabhâvaṁ ||

mahime nijaṁ guṇônnati nijaṁ balamuṁ chalamuṁ nijaṁ kulaṁ |
mahime nijaṁ dhanâgama bala-hita-dharmma-balaṁ nijaṁ satî- |
mahime nijaṁ sutânubala-bandhu-balônnati tâṁ nijaṁ nijaṁ |
mahimeye malagayda Mahâdêva-Gavuṇḍa-guṇaṅgaḷ iv nijaṁ ||

svasti Šaka-varshaṁ 1084 Chitrabhânu-saṁvatsaradandu Karigundada herggaḍe-Mâdi-Gavuṇḍa dêvâlyamaṁ aḷiya-Bâchiyaṇanuṁ maga Mâcheyanumaṁ munḍiṭṭu mâḍisida â-dêvâlyamaṁ mâḍisuvalli Dêvarâsi-paṇḍitaru baḷi-gelasaṁ geydaru â-saṁvatsarada Kârttîka-suddha-paurṇṇamâse-Sômavâra-sômagrahaṇa-byatipâta-saṅkrântiyalu gavuḍugaḷuṁ samasta-prajegaḷuṁ ûra-mundaṇa Mâdêšvara-dêvarige nivêdya-nandâdîvige-khaṇḍa-sphuṭa-jîrṇṇôddhârakkendu Iṭṭage-jîyar aḷiya Baya-jîyara mayduna Dêvarâsi-paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa bhûmi Kariya-keṟeyalu gadde koḷagaṁ 30 Arakeṟeyalu gadde koḷagaṁ 10 hûvinakeṟeyal gadde koḷagav aydu 5 antu gadde salage 2 ko 5 hâḷa mêgaṇa keyi koḷagav aydu 5 huṇiseya-keyi koḷagaṁ hadineydu 15 antu beddalu salage 1 ûr-oḷagaṇa yokalu mûṟu bhâgadoḷag ondu-bhâgaṁ Mâdêšvara-dêvarige â-dêvara bhâgad okkalu snâna nivêdya nômpey ên âdaḍaṁ yilliyê mâḍuvudu mâḍal îyade maryyâdeyaṁ kiḍisidavaṅge dôshav akku mattaṁ î-dharmmavaṁ kiḍisidavaṅge Vâraṇâsiyalu sâyira-kavileyaṁ brâhmaṇarumaṁ konda dôshav akku (usual final verses).

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* So in the original; should be Gujjala-Dêviya.

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In Gôvindapura (same hobli), on a stone in Karugunda-taḷavâra's field, near the waste-weir.

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaraṁ Dvâravatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ gaṇḍa šrîmad-Vishṇuvarddhana-Dêvar atta Baṅkâpurav itta Taḷavanapura-maṁ râjadhânigaḷâge sukha-saṅkathâ-vinôdadiṁ pṛithvi-râjyaṁ geyyutt iralu tat-pâda-padmôpajîviyuṁ sakala-samastâdhikâriyuṁ mahâ-pradhânanuv enisida heggaḍe-Châvuṇḍamayya ||

vinayâmbhôrâsi satya-brata-guṇa-niḷayaṁ vikrama-šrî-vilâsaṁ |
ghana-chaṇḍâṁšu-pratâpaṁ sphurita-ripu-kubhṛid-bhêda-dambhôḷi vaṁšâ- |
mbunidhi-šrîmat-*Tinêtra-prabhavan adhika-puṇyâšrayaṁ pempuvettaṁ |
vanadhi-vyâvêshṭitôrvvîtaḷav enat anitum baṇṇisal Chauṇḍamayyaṁ ||
âtana sati mun negaḻd â- |
Sîteg Arundhatige Ratige Vâṇige Bhûbhṛij- |
jâtege dorey enal allade |
bhûtaḷadoḷu Jakkaṇayveg uḷidar ddoreyê ||
bhuvanaṁ baṇṇise pempuvettu negaḻd â-Châvuṇḍa-Râjaṅgav u- |
tsavamaṁ tâḻdida Jakkaṇayveg ogedar ppuṇyâtmajar sanda Mâ- |
dhavachandraṁ Jinadêvan ujvaḷa-yaša-šrî-Tailapaṁ Rêchi-dha- |
rmma-vilâsaṁ guṇi-Pâršvan uddhat-ari-sênâ-rakkasaṁ Rakkasaṁ ||
ered aṭṭid anya-vadhugaṁ |
nered ânta-virôdhi-janakke kaṇṇuṁ manavuṁ |
parikise sôlav enalk iṁ |
dhareyoḷ dorey âro Taila-daṇḍâdhipanoḷu ||
Jinnaṁ samasta-guṇa-sam- |
pannaṁ šishṭêshṭa-tatige kai tîvire che- |
mbonnaṁ kuḍuv-eḍag Ina-sutan- |
annaṁ para-hitadoḷ â-Viyachcharanannaṁ ||
puṭṭida bhûmiyin int oḷp |
iṭṭaḷam âgalke negaḻd â-Pâršvaṁ mudadiṁ |
Niṭṭûralu mâḍisidaṁ |
puṭṭise chelvaṁ samantu Chaityâlayamaṁ ||
avaroḷagaṁ Jinadêvane |
su-vidita-sakaḷârttha-šâstra-kôvidan oḷpiṅg |
ovajaṁ negaḻdaṁ mudadiṁ |
bhuvanaṁ baṇṇisal agaṇya-puṇyam agaṇyaṁ ||
âtana sati sakala-kalâ- |
nîti-nirantare samasta-guṇa-saṁyute vi- |

* So in the original.

khyâta-kula-jâte negaḷd î- ।
bhûtaḷadoḷu Haneyakayve jasamaṁ taḷedaḷ ॥
avara su-putraṁ ॥
para-hitar allada purušara ।
charitaman iḷikeydu budharan âvagav ârppiṁ ।
porev eḍege Chavuṇḍa-Râyaṁ ।
para-hitamaṁ kêṇigoṇḍan âdyara kayyoḷ ॥
sakaḷârttha-šâstra-kôvidan ।
a-kaḷaṅka-charitran akhiḷa-guṇa-gaṇa-niḷaya ।
prakaṭa-yasaṁ Jina-dharmma- ।
prakaṭaṁ Châvuṇḍan esedan akhiḷâvaniyoḷ ॥
â-Châvuṇḍana sati saka- ।
ḷâchâra-samête sakaḷa-guṇa-saṁyute dha- ।
rmmôchite pâpada bala-saṅ- ।
kôchitey ene Dêkaṇayveg uḷidar ddoreyê ।
avargge vuṭṭidaṁ bhaṇḍâri-Pârisayyaṁ ॥
vara-vadhu-nallan anya-vadhug allan anêka-kuḷâgamaṅgaḷaṁ ।
parikise tâne ballan aghadoḷ sale sallan a-kîrtti yattal all ।
ari-baḷa-mallan ishṭa-janak-ella budhâvaḷig-ellav îyal â- ॥
sura-kujad-aṇṇan endu dhare baṇṇipud âdaradinde Pâršvanaṁ ॥

svasti Saka-varsha 1059 neya Naḷa-saṁvatsaradalu Nirugunda-nâḍa Karigundad Mûlasthânada dêvâlyamaṁ Mâguḍayveya magan Anantašakti-paṇḍitanuv avara magaṁ Brahmarâsi-paṇḍitanu dêvâlyamaṁ mâḍidaru šrîmad-Vishṇuvarddhana-Dêvana tolâpuruša-mahâ-dânadalu bhaṇḍâri-Chavuṇḍamayyaṁ pâda-pûjeyântu Karigundavaṁ sva-bhûmiyâge dhâre vaḍedu â-ûṟa Dâsa-Gauḍanu ûr-ayvatt-okkaluṁ muntâgi dêvarige biṭṭa bhûmi hûvina-keṟeyalu khaṇḍugav eraḍu Hoysaḷagaṭṭadalu khaṇḍuga vondu Arakeṟeyalu koḷagaṁ 15 Bâsanakeṟeyalu koḷagaṁ 15 beddale mattar eraḍu Hôjakana-keṟeyumaṁ Chavuṇḍamayyan uttarâyaṇa-saṅkrânti-vyatîpâtadandu Bammarâsi-paṇḍitara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭaru (usual final phrases and verse) nichcha-nivêdyaṁ tappal âga[du] tappidaḍe tammaḍi narakadal iḷgu ॥

145

At Kôḍihaḷḷi (same hobli), on a stone near the ruined maṇṭapa.

namas tuṅga etc. ॥

svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaraṁ Dvârâvati-pura-varâdhîšvaraṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍaṁ Malaparoḷu *gaṇḍabhêruṇḍa maṇḍaḷika-bêṇṭekâra para-maṇḍaḷa-sûṟekâṟa Vâsantikâ-dêvî-labdha-vara-prasâda Yâdava kuḷâmbara-dyumaṇi Malaparoḷu gaṇḍa kadana-prachaṇḍa nâmâdi samasta-prašasti-sahitaṁ šrîmat-Tribhuvana-malla Taḷakaḍu-Koṅgu-

* So in the original.

Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅga pratâpa-Hoysaḷa-Nârasiṁha-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-nigraha-šishṭa-pratipâḷanaṁ geydu rakshisuttaṁ Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tatu-pâda-padmô[pa]jîvi ‖ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-parâyaṇa japa-samâdhi-sîla-guṇa-sampannaruṁ yajana-[yâjanâdhya]yanâdhyâpana-dâna-pratigraha-šaṭ-karmma-niyataruṁ aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatupararuṁ mârttaṇḍôjvaḷa-kîrtti-yutaruṁ sakaḷa-sâstra-visâradarum appa šrîmad-agrahâraṁ Taḷilûr-ašêsha-mahâjanaṅgaḷu tammoḷ êkastarâg irddu Saka-varusada *sâsirad-eppatt-ondaneya Îšvara-saṁvatsarada Mâgha-mâsa-uttarâ-yaṇa-saṅkramâṇa-byatîpâta-ashṭamî-Sômavâradanduṁ Seḷugara-jîyana magaṁ Mahâdêva-paṇḍitaṅge koṭṭar Uḷḷiya Malli-Gauṇḍanu šrî-Mallikârjjuna-dêvar-aṅga-bhôga-nivêdyakkaṁ nandâdîvigegaṁ vûra mundaṇa keṟeyali kolaga 10 Dâmasamudradali gade koḷaga 2. . .bedalu Billakeṟeya mûḍa-gôḍiyalu beddalu kamba. .00 ‖ Arêsvara-dêvarige Dâmasamudradali gadde nâlvatu kamba 40 beddalu Dâmasamudrada haḍuva-kôḍiyalu mû-nûṟu 300 kamba î-dharmmamaṁ Taḷilûra mahâjanaṅgaḷa putra Bôka-Gavuḍaṁ naḍa. .dharmmamaṁ prati-pâḷisuvaṁ Bôka-Gavuḍana bâva Jaka-Gavuḍa chikka-keṟeyalli hûvina-tôṭavan ikkidanu Chikka-Gavuḍanu dharmmake sahâyanu (usual final phrases and verse) šrî Aradêvana baraha Bakuri-Dêvôjanu kaṇḍaḷisida ‖ ma šrî ‖

(on the side) chikka-keṟeyâ. . .10 koḷaga gadde. .yoḷage 5 koḷaga gaddeya Âyta-Gâvuṇḍage Mâḷakka parivarttana mâḍi koṭṭa tâṇa Dâmasamudrada keṟeya keḷage bâvi kâla hattire 5 koḷaga gaddeyaṁ koṇḍaḷu ‖

146

At Taḷatore (same hobli), on a stone in the Mahâliṅgêšvara temple.

namas tuṅga etc. ‖
šrîmat-trailôkya-nâthô yas traimayânanda-sâgar. . |
. . . . .rûpô yaḥ pâtu vaš Chandrašêkharaḥ ‖
tatô Dvârâ[vatî-nâ]thâḥ Poysaḷâ dvîpi-lâñchhanâḥ |
jâtâš Šašapurê têshu Vinayâditya-bhûpatiḥ ‖
âdityar anibar âdaḍa |
mêdiniyoḷag ivana têjav adhikav enuttaṁ |
kâda. . . . . |
Yâda. .kuḷa-tiḷaka vîra-Vinayâdityaṁ ‖
keḷe dânadoḷ îvudaṟiṁ |
keḷe dharmma kô. . . . .du-guṇadiṁ |
ndale. .rûpiṁ Rati-satiyoḷu |
Keḷeyabbege nâmav âdud int anvartthaṁ ‖

* So in the original.

avar i.................... ।
avayava-sampûrṇṇa-mûrtti puṭṭidan adaṭaṁ ।
bhuvanâdhipa sad-guṇa-nidhi ।
savinayadind udgha-kîrttiy Eṟeyaṅga-nṛipaṁ ॥
ubhaya-kula-šuddhey enip â- ।
prabhu-lakshaṇe Yêchalarasi Yeṟaga-nṛipa.. ।
prabhugaḷ mûvar pputṭidar ।
abhinuta-Ballâḷa-Vishṇu-Vudayâdityar ॥
Naṅgali-Koṅgu Siṅga...ya puraṁ Taḷakâḍu Roddav â- ।
Cheṅgiri-vâsa Koḷḷagiri Baḷḷare Valluru Chakragoṭṭa ... ।
.......Virâṭana-poḷal Banavâse Kôyatûr ।
ttuṅga-parâkramaṁ vijaya.....Vishṇuvarddhanaṁ ॥
Dharaṇijeg âda dhairyya dhareg âda negartteya pempu Pârvvati.. ।
......g âda rûpu sogayippa mahâ-nadig âda nirmmaḷaṁ ।
sura..........vati Sarasvatig âda su-vâṇi Vishṇu-bhû- ।
vara-mahânubhâve sati sannute dêvi na........yiṁ ॥
sura-bhûruhad esev aṅkura ।
dhareg ogedud ena.......nṛipâḷaṁ ।
vara-vadhu-Lakshmâmbikegaṁ ।
naranâthaṁ Vishṇug agra-sutan ene ne..... ॥
taraḷa-viḷôchanâñchaḷake kemp inituṁ bare barkkuv âgaḷ ant ।
ari-nara.......ḷada pandale kayge turaṅga-râji man- ।
durake gajâḷi šâlege dhanam nija..........tarakke tad- ।
dhare kaḍitakkav uṇḍigegav ôlegav î-Narasiṁha-Dêvanaṁ ॥

svasti.....pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîsva ....vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷika-surekâṟa Vâsantikâ-dêvî-labdha-vara-prasâda Yâdava-kuḷâmbara-dyumaṇi....ḍâmaṇi šrîmat-pratâpa-Hôsaṇa-chakravartti Nârasiṁha-Dêvaru Dôra......lu prithvî-râjyaṁ geyyuttam ire ॥ svasti yama-niyama-svâdhyâya........... japa-samâdhi-šîla-guṇa-sampannaruṁ aupâsanâgni...........tatpararuṁ mârttaṇḍôjvaḷa-kîrtti-yutarum appa šrî..........ašêsha-mahâjanaṅgaḷa besadiṁ ॥ Saka-varusha sâ.........saṁvatsaradalu Taḷutoṟeya Mâṟa-Gavuḍana ma.............mayiduna Chanda-Gavuḍa । sênabôva Masaṇa-Gavuḍana ....Kâcha-Gavuḍanu tammoḷ êkastarâgi Mâgha-mâsa-uttarâ......... ashṭami-Sômavâradandu Kariya-jîyara maga.............nâtha-dêvatâstânamaṁ dhârâ-pûrvvakaṁ mâḍi raṅga..............jîrṇṇôddhârakkaṁ biṭṭa datti modala gadde koḷaga mûvattu naḍu ba...........mêlumakki koḷaga mûvattu keṟeyiṁ mûḍalu keyi............paḍuvaṇa keyi kamba nâluvattu gavuḍana-keṟeya..............Aṇṇaṅgaḷa Gôpayyaṅgaḷu barada šâsana ॥ ....geyvuttam ire Bhâva-saṁvatsarada Vaišâkha............ṇa-Gavuḍa Kêšava-dêvara pratishṭeyaṁ...........kôjanakeṟeya keḷage

gadde koḷaga..........kamba yippattaidu dhâ............râda Gôpâḷa-dêvara pratishṭheya.........muttêriyali gadde koḷaga...........Vaiśâkha-śuddha-pañchami-Bṛiha..............ḷaga mûṟu hâgava dâ........ Râmanâtha-dêvara śrî-pâdava.............

147

On a 1st stone in front of the same temple.

Prajâpati-saṁvatsarada Vaiśâkha-śuddha-dasami-Bṛihavâradandu Taḷirûra Habâ-Gavuḍana maga Bammaya Mâhayyanu Siṅgaḷa-dêvanali dhâḷiyaṁ kâdi sura-lôka-prâptar âdaru yî-bîragalla nilisida heggaḍe ‖

148

On a 2nd stone in the same place.

namas tuṅga etc. ‖

.............saṁvatsarada Âśvayuja-bahuḷa-pañchamî-Bṛihavâradandu Taḷi-. ....vaṁ maraḷchi....hôhâga.........yada gaddeya nairutyadalu...... dêvara gaddeyiṁ...........pita ‖

sura-dundubhigaḷu moḷagalu ।
parasi purâṅganeyar ikki sêseyan aty-â- ।
daradinda....nâgaḷu ।
paramôtsavadinde dêva-lôkakk ôdaṁ ‖

Kôḍiyahaḷḷiya Âlôjana maga Râma tuṟu varivalli kâdi Śiva-lôka-prâptan âda ‖

aṭṭuva toḷuva kuruñchuva ।
nichchu-gali Râman ârddu yiḷidaḍe raṇadoḷu ।
taṭṭurchchi hôgi kaḷḷara ।
niṭṭ eluvaṁ muṟidu pala............. ‖

(rest illegible).

149

On a 3rd stone in the same place.

svasti śrî jayâbhyudaya-Śaka-varusha 1200 Bahudhânya-sâṁvatsarada Kârttika-su 5 Âd-andu śrîmatu-pratâpa-chakravartti śrî-vîra-Râmanâtha-Dêvarasaru Kaṇṇavûralu pṛithvî-râjyaṁ geyutam iddalli Mannana-kôgilali pâḍigaḷ etti bandu Siṅgeya-daṇṇâyakana kûḍe kâdi â-Siṅgeya-daṇṇâyakana koluvalli Taḷatoṟeya Râma-gurugaḷa maga Kallayya kâdi biddu sura-lôka-prâptan âdanu

Śiva-saraṇa-dîkshe-putranu ।
Hara-gaṇaṅgaḷa Bhṛiṅgi Îśa-dâsara dâsanu ।
â-dhareya janaṁ hogaḷe vîra mâḍidan ।
ati-dhîranu Nandinâtha Vîrabhadraṁ mechchalu ‖

150

At Muduḍi (same hobli), on a stone in the Amṛitêśvara temple.

namas tuṅga etc. ||
svasti śrîy irpp uttama- |
vâstu jagaj-jana-manôharaṁ sujana-jana- |
prastutyaṁ viśada-yaśô- |
vistâritam esavud amare Hoysaḷa-vaṁśaṁ ||

â-Hoysaḷa-vasadoḷ udayisida Vinayâditya-putran app Eṟeyaṅgaṅgav Êchale-Dêvigaṁ mûvar-ddêvarante Ballâḷa-Vishṇu-Udayâdityar emba mûvaruṁ puṭṭidar avaroḷage Vishṇu-nṛipana vikramad anukramam ent ene ||

modaloḷ Hoysala-râjya-lakshmiy odavaṁ tôḷ-valpiniṁ tâḷdi *dann |
udayaṁ rañjise tanna balp odave tann ârpp êṟe tann âjñe mî- |
ṟe diśâchakraman otti koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ |
modal âdaṁ Yadu-vaṁśa-varddhanakara-śrî-Vishṇu-bhûpâḷakaṁ ||
jârane Vajri vahni suḍuv-ôjeyan uḷḷavan Arkkajaṁ mahâ- |
krûrane niḥ-kṛipaṁ Niruti bâḍava-pîḍitan ambudhi sañchaḷaṁ |
mârutan arttha-tatparane Vittapan Îśvaran âḷdan endu Lakshmi sa- |
ñchârise nôḍi kûḍidaḷu Vishṇuvinoḷu bagegoṇḍu nalmeyiṁ ||
paṭṭada-sati Lakshmigav â- |
neṭṭane-Vishṇuvina sutan enalu Narasiṁhaṁ |
puṭṭidan adhika-viḷâsaṁ |
voṭṭaji gali kâvan îvan î-vasumatiyoḷu ||
idirâd ari-bhûpâḷara |
madad âneya komban uḍidu dantada baḷeyaṁ |
biduvina muttina saraman |
odavida jaya-sirige toḍasidaṁ Narasiṅgaṁ ||
paṭṭada satiy Êchale tâṁ |
neṭṭane Narasiṁhan-arasiy âkeya basuṟoḷ |
puṭṭida Ballu-nṛipâḷaka |
neṭṭane guṇa-niḷaya vîra-vikrama-têjaṁ ||
tanagaṁ kalpa-drumakkaṁ vitaraṇa-guṇadoḷ machcharaṁ Sûdrakaṅgaṁ |
tanagaṁ vîkrânta-vijṛimbhita-bhuja-baladoḷ machcharaṁ Mêruviṅgaṁ |
tanagaṁ pempuḷḷa *biṁḷpaṁ taḷeda-mahimeyoḷ machcharaṁ tân enal dha- |
nyan iḷâdhîśarkkaḷoḷ viśruta-viśada-yaśaṁ vîra-Ballâḷa-Dêvaṁ ||

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ | dâyâda-dâvânaḷaṁ Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-Bhîma Kali-kâla-Kâma sakala-vandi-vṛinda-santarppaṇa-samarttha-vitaraṇa-vinôda Vâsantikâ-dêvî-labudha-vara-prasâda mṛigamadâ-

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* So in the original.

môda-nâmâdi-praśasti-sahitaṁ śrîman-mahâ-maṇḍaḷêśvaraṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Hânuṅgall-Uchchaṅgi-goṇḍa bhuja-baḷa-Vîra-Gaṅgan a-sahâya-sûra Śanivâra-siddhi giridurgga-malla pratâpa-Hoysaḷa-vîra-Ballâḷa-Dêvaru sakaḷa-mahî-maṇḍaḷamaṁ dushṭa-nigraha-śishṭa-pratipâḷanaṁ mâḍi rakshisuttuṁ Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire ‖ tadîya-pâda-padmôpajîvigaḷ app âneya-mâ-vantara kulada chalada châgam ent ene ‖

śrishṭiyoḷ î-Dasaphaḷagaṁ |
neṭṭane Mâyayvey emba satiy-udaradaluṁ |
paṭṭada-yibha-dârukaruṁ |
puṭṭidaruṁ Kâṭeya-mâvataṁ Malleyanuṁ ‖
dhareyoḷag ârôhakk u- |
pparavaṭṭaṁ birudan emban î-Kâṭeya-mâva- |
tagaṁ sthirame vîra-viḷâsaṁ |
dhuradoḷ kâḷâgni-Rudranaṁ tâṁ neṟe pôlvaṁ ‖
eredargg îvanu nôḍ â- |
guruviṅg â-ravige Harige Śivag ati-bhaktaṁ |
dhareyoḷ mâvatar ellana |
dorey oḷare kulake chalake sariy ahar oḷarê ‖
mâvage malevara gaṇḍaṁ |
bhâvakanuṁ vîra dhîran ati-baḷa-sauryyaṁ |
mâvata-Mallana Gummaṁ |
Mâvaniy-aṅk-aṅkakâran embaṁ jagadoḷ ‖

svasti śrîman-mahâ-pasâytaṁ parama-viśvâsi hiriya-Kâṭeya-mâvantanuṁ âtana taṁ Malleyya-mâvantanuṁ avar-aḷiya Gummeya-mâvantanuṁ Sôveya-mâvantan oḷagâda mâvantaru Mudavaḍiyûra keṟeyaṁ kaṭṭisi hosatâgi hiriya-keṟeya keḷagaṇa êriya gaddeyaṁ mâḍisiyuṁ sukhadin âḷuttum ire ‖ â-vûra Kêta-Gauḍan âtana hiriya magaṁ Maruḷa-Gâvuṇḍan âtana tammaṁ ‖

dhareyoḷage Jakka-Gauḍana |
hiriya-magaṁ Mâdi-Gauḍan âtana tamma- |
ndiru Hariyaṇanuṁ Hâleyaṇaṁ |
Hariyaṇanuṁ pursha-ratna-chintâmaṇigaḷ ‖

*Kêta-Gauḍa int î-Gauḍugaḷaṁ samasta-prajegaḷmaṁ mund irisi Kâṭeya-mâ-vantanuṁ Saka-varsha 1117 Râkshasa-saṁvatsarada Chaitra-śuddha-pâḍiva-Sômavâradandu dêvar-aṅga-bhôga-nandâdîvige-nivêdya-jîrṇṇôddhârakk endu Traiḷôkyaśaktiya hiriya-magan Amṛitarâśi Hiriya-Hâla-jîya Chikka-Hâla-jîyan int î-mûvara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift) Kammaṟagaṭṭada Mallikârjjuna-dêvarige â-keṟeya keḷage gadde sa 1 dêvara hindaṇa keyi 1 Gaṇḍasiya dâriya mûḍaṇa keyi 1 śrîy-Amṛitê-śvara-dêvara dêvâlyavaṁ pûrvvadalu Sâda-veggaḍe mâḍisi Trailôkyaśakti-jîyarige koṭṭa ‖ namaś Śivâya namaḥ ‖ (usual final phrases and verses) Śivâya ‖

* This name is written over the line in small letters.

Amṛitêšvara-dêvara pâ . . . yene Mâdayyaṁ baređanu ‖ Baṅkâpurada. . . . .
ṇeyaṁ geyda ‖ maṅgaḷam aha šrî ‖

151

On a stone in front of the same temple.

namas tuṅga etc. ‖

svasti šrî mahârâjâdhirâja paramêsvara parama-bhaṭṭârakaṁ Yâdava-chakravartti šrî-vîra-Nârasiṁha-Dêvarasaru Niḍugalla-kôṭeya kâḷagakke naḍevalli Bâgeyakeṟeya keḍisi maka muṟidalli Kacha-Gauḍiya maga Kachiya-Nâyakana maga Mâya-Nâyaka kudureyaṁ aṭṭuvalli. . . .dalli surig iṟidu uyidu svarggatan âda Saka-varuša 1208 eṇṭaneya Beya-saṁvatsara Vaisika-su 1 Sômavâra ‖

152

On a stone east of the same temple.

namas tuṅga etc. ‖

svasti šrîmat-pṛithvî-vallabhaṁ mahârâjâdhîrâjaṁ paramêšvaraṁ Dvârâvatîpura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Male-râja-râja Malaparoḷu gaṇḍa gaṇḍha-bhêruṇḍa kadana-prachaṇḍan êkâṅga-vîra Magara-râjya-nirmmûḷa Chôḷa-râjya-pratishṭhâchâryyan appa šrîmatu-pratâpa-chakravartti Hoysaḷa-vîra-Nârasiṁha-Dêvaru Dôrasamudrada neleviḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîv-šrîman-mahâ-pradhânaṁ gaja-kêsari . . . . ya-mâvantan appa nâ . . . . Mahâdêvai daṇṇâyakaru . . . . . Narasiṁhapuravâda Muduvaḍiy-ašêsha-mahâjanaṅgaḷu tamma kula-daivavâda Amṛitêšvara-dêvargge nandâdîvige tammoḷ ellam êkamatyavâgi Sarvvajitu-saṁvatsarada Kârttika-šuddha-paurṇṇami-Sômavâradandu bîja-vonnâgi koṭṭa ga 1 (here follows a list of donors with their donations).

154

On a vîrakal in the same village.

svasti šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭârakaṁ . . . . Yâdava-chakravartti vîra-Ballâḷa-Dêva Saka-variša 1080 tteneya Bahudhânya-saṁvatsarada Chaitra. . . . .5 Maṅgaḷavâradandu Muduḍiya mahâ. . . . . .ya Kêta-Gauḍana makkaḷu Maruḷa-Gauḍa Jakka-Gauḍa . . . . avara makkaḷu. . . . . . ṭṭaṁ kâdi. . . . . . .chakravartti chala. . .sitagara gaṇḍa Mâdi-Gauḍa hala. . .kondu. . . . .

155

At the same place.

šrî

namas tuṅga etc. ||

..............Mâdi-Gauḍanu......iṟidu......Saka-varusha 1090 neya Sarvadhâri-saṁvatsarada . . . (8 lines gone) Bayara-Gavuḍa . . . . nilisida bîragalu maṅgaḷa mahâ šrî

156

At the same place.

šrî Muduvaḍiya Chaṭṭeya-Nâyaka madavaḷige Aḷiyave-Nâyaketiy avara maga Maleya-Nâyakanu baḍava-Jakkaṇana makkaḷu Kêtaṇa Mâkaṇanu Târaṇa-saṁvatsarada Mâghada-paurṇṇimâseyalu Maleya-Nâyakana taṅge Gujave-Nâyakitiya...huvalli halaraṁ kondu sura-lôka-prâptan âdanu

157

In Hosa-Kalyâḍi (same hobli), on a stone in the ruined Kallêšvara temple.

namas tuṅga etc. ||

svasti...........šabda-mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura va............ dyumaṇi samyaktva-chûḍâmaṇi Maleparoḷ-gaṇḍâdy-anêka-nâmâdi-pra . . . . šrîman-mahâ-maṇḍaḷêšvaraṁ nṛipa-Kâma-Hoysaḷan âtana tanaya ||

balidaḍe..Malepara |
taleyoḷu bâḷ iḍuvan udita-bhaya-rasa-vašadiṁ |
baliyada male........ |
taleyoḷu kaiy iḍuvan vaḍane Vinayâdityaṁ ||

âtaṅgaṁ Keḷeyabbarasigaṁ puṭṭidaṁ ||

ânatar-âgad ripu-nṛipar- |
ânana-sarasîruha-nâḷamaṁ khaṇḍisal end |
âniḷkum ad âniḷkum a- |
d âniḷkum ad Eṟaga-nṛipana bhujad asi-haṁsa ||

âtana sati Êchala-Dêvige tat-putraru Ballâḷu-Dêva Biṭṭi-Dêvan Udayâditya-Dêvaṁ || avaroḷage ||

Tuḷu-nâḍaṁ Male-nâḍaṁ |
Taḷakâḍaṁ koṇḍu matteyuṁ taṇiyade bhû- |
.....chi-varaṁ koṇḍ |
aḷavaḍisida Vishṇu-bhûbhujaṁ kêvaḷamê ||

âtaṅgaṁ Lakshmâ-Dêvigaṁ puṭṭidaṁ ||

taraḷa-viḷôcha......p inituṁ bare barkkuv âgaḷ ant |
ari-narapâḷa-saṅkuḷada pandale kaige turaṅga-râji man- |

durake....šâlege dhanaṁ nija-kôša-gṛihântarakke tad- |
dhare kaḍitakkav uṇḍigegav ôlegav î-Narasiṁha-Dêvana ||
.. ..siṁhaṅgaṁ paṭṭa-mahâdêvigaṁ puṭṭidaṁ ||
ghana-šauryyaṁ Ballu-bhûpaṁ nija-vijaya-hayârûḍhan âgal Kaḷiṅgaṁ |
vana-vâsôdyuktan âdaṁ Tuḷuvan aḷavi-geṭṭ ôḍidaṁ Koṅkaṇaṁ bhôṅk |
ene puṇyâraṇyamaṁ..........Gûrjjaraṁ Mâḷavaṁ Vi- |
ndhya-nikuñja-prâptan âdaṁ jaḷadhi-nikaṭamaṁ Chôḷikaṁ vêḷegoṇḍaṁ ||

svasti samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷakâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavâse-Hânuṅgall-Uchchaṅgi-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Ballâḷa-Hoysaḷa-Dêvaru šrîmad-râjadhâni-Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire || tat-pâda-padmôpajîvi svasti samasta-prašasti-sahitaṁ šrîmat-tantrâdhishṭâyakaṁ mahâ-pasâyitaṁ Muchchiya-Siṅgaṇṇ-amâtyana guṇa......

*...mî-dhâra-guṇa-prabhâ-bharita-kîrtti-šrî-yašô-vîratau
lakshumî-dhâraṇ udâra-châru-guṇa-ratunâ.....shṭhâ-vachô- |
lakshumî-dhâran apâra-dhîra-guṇa-dhâtrînâtha-sênâdhipau
lakshumî-dhâra-sudhâ-vacha-sthira-va.....amâtyâdhipau ||

â-mantri-chûḍâmaṇi Kalilavâḍiyaṁ sukhadind âḷuttam ire || tatu-pâda-padmôpajîvi || svasti šrîmatu-Tuḷilasanda-kulôdbhavar appa Kâḷa-Gauḍa-Boppa-Gauḍan ant avaroḷage Kâḷa-Gavuḍa......Gauḍigaṁ Boppa-Gavuḍana sati Chaṭṭa-Gavuḍigaṁ su-putraru Dugga-Gavuḍa Bîra-Gavuḍa Jakka-Gavuḍa Chaṭṭa.... ..puṭṭi sukhadin irey avaroḷage Bîra-Gavuḍa-Jakka-Gavuḍana guṇaṁ ||

sâra-guṇaṅgaḷa nilayaṁ |
.....ne charitada gatiyoḷ ivan âriṁ |
piriyaṁ gaḍa tân endaḍe |
Bîra-Gavuḍaṅge dorey oḷare dhareyoḷ enduṁ ||
akka..........kaḍita |
lekkada balumeyoḷ ârindaṁ migil êra.. |
..kka-Gavuṇḍana hogaḷvud |
okkalu vidvâṁsa kalu......... ||

ant â-Kâḷa-Gavuḍana Boppa-Gavuḍana maidunan appa svasti šrîmatu prabhu-šakti-guṇa-gaṇâḷaṅkṛita.....ṇâbharaṇa-bhûshitan appa Bamma-Gâvuṇḍana prabhâvaṁ ||

prabhu-guṇa sampadaviya mun- |
na Bhavana kaiyoḷ....ḍu jasadoḷ ondid âdi- |
vibhu Marîchige toṇey âr |
šubha-lakshaṇa-Bamma-Gavuḍaṅg uḷidar varṇṇayisal âr ||

.....satiya guṇaṁ ||
pati-hitê sampadavi-yuteyaṁ |
suta-ratunâbharaṇa su-gôtrâḷaṅkṛiteyaṁ |

* So in the original.

rati-yute.....san- ।
tata kîrttipud â-prithu-guṇeyaṁ Mâḷa-Gavuḍiyaṁ ॥
ant â-Bamma-Gavuḍaṅgaṁ Mâḷa-Gâvuṇḍigaṁ kshîravâridhi-Mêru-saṁyôgadiṁ pârijâta-kalpa-bhûruhaṁ puṭṭuvante su-putraru Hoḷala-Gâvuṇḍanuṁ Vaṁsa-..Gâvu.....puṭṭi sukhadin irey avaroḷage Hoḷala-Gavuṇḍana prabhâvaṁ ॥
dâni dayâparan îtaṁ ।
mânava....dhîran end â-budha-jana- ।
dhênuvan olaviṁ pogaḷuva ।
pîna-bhuja-vijayanaṁ gâvuṇḍa-Hoḷalanaṁ ॥
Kamaḷajan âyuvaṁ Kamaḷanâbhan a-khaṇḍita-lakshmiyaṁ jagad- ।
*vimaḷa-yaśôditôdariyaṁ kamaḷâkaran ittan endaḍey ।
amaḷa-guṇaugha sau..nidhiya....di mâga..madhya śishṭa.. ।
amaḷa-sugîta-kîrtti-hoḷalaṁ Hoḷalaṁ hoḷala-prasêbyanuṁ ॥
ant â-prabhuvina...... ॥
jâti-guṇa-rûpu-bhâgyâñ- ।
chitan appa su-putra sakala-mitrarumaṁ ।
Kêta-Gavuḍiyavol enduṁ ।
...paḍedar oḷare poḍavi-samastadoḷu ॥
tad-dvitîya patuniya guṇaṁ ॥
tâvareya putrigaṁ negard ।
Âvanijâtegav A..dhatigaṁ Adri-sutegaṁ ।
Bûma-Gavuḍi tâṁ dorey enalu ।
bâvanna-kusuma-gandhige sariy â... ॥
....yaggaṁ tantra-pati-Hoḷala-Gâvuṇḍaṅgaṁ tat-sutar appa Bammeya-Boppaṇa-Jakkaṇaṁ-Sômeya-Ha...yaṇaṅgaḷ emba suta-pañchakaṁ modalâda santânâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire ......ra pitrârjjita-grâma Nirugunda-nâḍ-oḷagaṇa Kalilavâḍi karaṁ śôbhise â-vûra teṅkaṇa-de....Hoḷala.....Kannamageṟeyâgi kaṭṭisidan ûra muntaṇa hiriya-keṟeya keḷage Śivâlayaman ettisi.................. kaṇaṁ mâḍisida Hoḷala-Gâvuṇḍaṁ ant â-vûra-gâvuṇḍugaḷuṁ samasta... .....sama.....na Rudraśakti Kali-dêvâlayamaṁ mâḍuvalli baḷi-gelasamu-maṁ sodheyumaṁ geyu....namm â......Saka-varishaṁ 1075 Bhâva-saṁvatsarada Kârttika-suddha-paurṇṇimâse-Sômavâra.....haṇa......niyandu samasta-praje-gâvuṇḍugaḷ ellam irddu dêvar-aṅga-bhôga nan.....khaṇḍa-sphu.....hiriya-kereya keḷage gadde sa 1 ko 10 si.....................

* So in the original.

158

At Gaṇḍasi (Gaṇḍasi hobli), on a stone near the Âñjanêya temple.

namas tuṅga etc. ||
svasti šrî jayâbhyudayô'stu Šaka-varusha *1256 varttamâna Raktâkshi-saṁvatsarada Mârggasira-šuddha-Â-vâradandu šrîmad-anâdi-agrahâraṁ Ballâlapuravâda Hiriya-Gaṇḍasiya šrîmad-ašêsha-mahâjanaṅgaḷu sabhâ-sthaḷadalli kuḷidu tammoḷu sarvvadaikamatyavâgi Hiriya-Gaṇḍasiya ..mma-Gavuḍu Mâisâhaṇiya maga Kañchiya-Nâyakaṅge koṭṭa šilâ-sâsanada kramav ent endaḍe emm ûra paḍuvaṇa..... Kañchiya-Nâyaka mâḍida haḷiyalu kaṭisida kannegeṟeya keḷage hâdi....gadeyali ûra muṇḍa....nisaṁ mâḍi ..Jôgehaḷḷi û.... ......yaṅge....goḍageyâgi salu....koṭa silâ-šâsana (usual final phrases) yîsâsana baredâta sênabôva-Saṅkaṇṇa mahâjanaṅgaḷa oppa šrî-vîra-Ballâḷa-Dêvarasaru oppa baradâta Dâsiya-Vîrappa šrî

159

In the same temple.

šrî || Asita-giri-samaṁ syât kajjalaṁ sindhu-pâtrê
sura-taru-vara-šâkhâ-lêkhinîṁ patram urvvîṁ |
yadi likhati gṛihîtvâ Šâradâ sârvva-kâlaṁ
tad api tava guṇânâm Îša pâraṁ na yâti ||

svasti šrî jayâbhyudaya-Saka-varusha 1265 neya Svabhânu-saṁvatsarada Kârttika-šu 1 Gu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Harihara-mahârâyaru râjyaṁ geyyutt ire tat-pâda-padmôpajîvi Sôma-vaṁšôdbhava Padmanâbha-tanaya Bhâyaṇṇaṅgaḷu Hiriya-Gaṇḍasiya sthaḷadoḷage tamma jananiya nâmadiṁ Maṅgâpurav emba grâmavaṁ rachisi adake Maṅga-samudrav emba taṭâkamaṁ kaṭṭisi â-taṭâkada dakshiṇa-bhâgada kôḍiyaṁ Hiriya-Gaṇḍasiya agrahâravaṁ jîrṇṇôddhâravaṁ mâḍi â-hiriya-keṟege tanda kâluvege rakshaṇârtthavâgi ûra munde Hanumanta-dêvara pratishṭheyaṁ mâḍi šâsanavaṁ neḍisidakke maṅgaḷam ahâ šrî šrî

163

On a stone in front of the ruined Îšvara temple on the tank bund.

svasti šrî jayâbhyudaya-Šaka-varsha 1183 Durmmati-saṁvatsarada Mârgga-šira-šudha 15........Huṟigilavâḍiya Bîra-Jîyana maga Gujjaya-Nâyaka nilisida kalu maṅgaḷa

* So in the original; but it should be 1246.

164

On a stone near the north gate of the same village.

.....š charaṇana.... sametar appa.... Jinasêna-bha.... šishyar Goṇa-.... dêvar avara si...Kâdabbe-kantiya....âr anvayam e....svasti Satya-vâkya Koṅguṇivarmma dharmma-mahârâjâ (2 lines gone). (back) Kâdabbe-kantiya î-Bâsayya-ballahana besadoḷu........baha......

165

On a stone near the trench of the same village.

namas tuṅga etc. ‖

svasti šrî pṛithvî-vallabha mahârâjâdhirâja râja-paramêšvaraṁ Yâdava-kulâmbara-dyumaṇi Hoysaṇa šrî-vîra Ballâḷa-Râyaṁ pṛithvî-râjyaṁ geyyutt ire Šaka-varsha 1242 neya Siddhârthi-saṁvatsarada Âšvîja-su 10 Sômavâradandu Gaṇḍaseya...............

166

In the same place.

namas tuṅga etc. ‖

svasti šrî pṛithvî-vallabhaṁ mahârâjâdhirâja......jaladâmbaraṁ Yadu-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Maleparoḷu gaṇḍa kadana-prachaṇḍa yêkâṅga-vîra Šanivâra-šiddhi giri-durgga-malla chaladaṅka-Râma vairîbha-kaṇṭhîrava Magara-râjya-nirmmûla Chôḷa-râjya-pratishṭhâchâryya *kumuda-jaivâtṛika bhuja-baladiṁ Šomêšvara-Dêvarasanu Kaṇṇanûrallu pṛithvî-râjyaṁ geyyutt ire Šaka-varsha 1179 Naḷa-saṁvatsarada Âšvayuja-šu 1 Âd-andu Gaṇḍaseya-Nâmayya-Nâyakana maga Nârasiṁha-Nâyakanu Magareya mêle hêḷikey âge hôda...ṭṭôḍu-maṅgalada bavaradalli kâdi Brahma-lôkakke sandanu

167

In Chikka-Gaṇḍasi (same hobli), on a rock in the waste-weir of the tank.

(Nâgarî characters)

šubham astu šrî-Gaṇâdhipatayê namaḥ ‖

namas tuṅga etc. ‖

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1457 neya Manmatha-saṁvatsarada Chaitra-šuddha 15lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Achyuta-Râya-mahârâyaru pṛithvî-râjyaṁ gaiyyuttam iralu Parâšara-gôtrada Âpastamba-sûtrada Yajus-sâkhâdhyâyigaḷâda Timmarasara makaḷu Râmappagaḷu nânâ-gôtrada nânâ-sûtrada nânâ-šâkheya

* So in the original.

aśêsha-vidvan-mahâjanaṅgaḷige koṭa bhû-dâna-dharmma-śilâ-śâsanada kramav ent endare śrîmanu-Achyuta-Râya-mahârâyaru namage nâyakatanake pâlista Honnavaḷî-sîmey-oḷagaṇa śâsanastav aha Chikka-Gaṇḍasege pratinâmavâda.... ..samudravanu Tuṅgabhadrâ-tîradali Virûpâksha-dêvara Viṭhala-dêvara sannidhiyalu śrîmanu-Achyuta-Râya-mahârâyarige dharmav âgabêkendu namma Kaḍigaḷala Sarasi-ammanavarige puṇya-lôka-prâpti âgabêkendu gaṇa-saṅkhye mâḍi brâhmaṇarugaḷige dhâren eradu koṭṭa dharmma grâmada chatus-sîmeya vivara (here follow details of boundaries) yint î-chatus-sîmey-oḷaguḷa Hiriyûru Chikka-Gaṇḍasege saluva kâluvaḷigaḷu Gollahaḷḷi Bommênahaḷḷi Hâsênahaḷḷi Voḍeyahaḷḷi yint î-chatus-sîmege horagâgi idda Chikka-Gaṇḍasege saluva Voḍagarahaḷige......saluva sîme sahavâgi Parâśara-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Timmarasara makaḷu Râmappagaḷu nânâ-gôtrada nânâ-sûtrada nânâ-śâkheya aśêsha-vidvan-mahâjanaṅgaḷige Chikka-Gaṇḍasege pratinâmavâda.....samudrav emba grâmavanu hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâren eradu koṭṭevâgi â-grâmakke saluva chatus-sîmey-oḷagaṇa nidhi-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu putra-pautra-paramapareyâgi â-chandrârka-sthâyiyâgi sukhadiṁ anubhavisi bahiriy endu Parâśara-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Timmarasara makkaḷu Râmappagaḷu nânâ-gôtrada nânâ-sûtrada nânâ-śakheya aśêsha-vidvan-mahâjanaṅgaḷige tri-vâchakavâgi dhâren eradu koṭṭa dâna-dharma-śilâ-śâsana ‖ (usual final verses).

168

On the same rock.

Chikka-Gaṇḍaseya vṛittimanta yimmaḍi Kauṇḍinya-gôtrada Âśvalâyana-sûtrada Ruku-śâkhâdhyâyigaḷâda Saṅgayyaṅgaḷa makkaḷu Gauraṇṇanu vaḷayada kaṭṭanu hâkisi śilâ-śâsanavanu barasidanu ‖

169

In the same village, on a basement near the entrance of the Channa-Kêśava temple.

śrî Krôdhi-saṁvatsarada Mâgha-ba 1lu suṅkada-Puṭarasaru Chikka-Gaṇḍaśiya mahâjanaṅgaḷu sandar â-maṭhada gôpîchandanakke yî-ûra maggadoḷage mûṛuvîsada ondu magga-deṛeyanû naḍasi bahevu (usual final phrases).

170

In the same place.

Dhâtu-nâma-saṁvatsarada Kârttika-su 11 Śukravâradandu..............ṛe naya Kêśavanâtha-Gôpînâtha-dêvara eṇṇe-majjanada dharmakke Gaṇḍasiya ûroḷage vondu maggavanu naḍisi bahudu yî-dharmavanu â-ma....dharma ....suṅkadavaru pâlisi baharu ।

171

In the same place.

Vyaya-saṁvatsarada Kârttika-suddha 1 Â śrîmatu-Davanasirayada Eṟeya-makkaḷu Channapagaḷu Chikka-Gaṇḍasiya Kêśava-dêvaru Gôpînâtha-dêvarige vastrakke yî-ûra maduve-deṟeyoḷage ondu maduve-deṟeyanu naḍasi bahevu (usual final phrases).

172

At Hullekere (same hobli), on a stone in the enclosure of the Channa-Kêśava temple.

nityaṁ dibyâvatârair anavaratam anantâtibhârâvatâra- ।
byâpârair âryya-varyyâmara-nara-ramaṇair ârtta-bandhuḥ karôti ।
hatvâ durvṛitta-daityân nata-nuta-charitaś śrêyasas sthâpanaṁ yas ।
sô'yaṁ nas saṁsritânâṁ disatu śam adhikaṁ Śrîpatis śubhra-kîrttiḥ ॥
Śrîniḷaya-kamaḷa-sambhava-vadana-sarôjâta-janana-sâmartthyât ।
sad-brahma-varchchasâḍhyâ jayanti satyâśishô viprâḥ ॥
vinaya-sphûrtti-nidhânaṁ ।
Vinayâdityâbhidhânan artthi-nidhânaṁ ।
jana-nâthan âdan â-nṛipa- ।
tanûbhavan Eṟeyaṅga-Dêvan adaṭara gôvaṁ ॥

antu-samasta-kshatra-dharmmad eṟeyan appa Yeṟeyaṅga-Dêvaṅgav Êchala-Dêvigaṁ puṭṭi ॥

śrîmad-Yâdava-vaṁśa-vârddhi-viḷasat-saṁvarddhanôdyat-sudhâ- ।
dhâmaṁ dṛipta-nṛipâḷa-jâḷa-jaḷajâta-brâta-saṁvarddhanô- ।
ddâmânêkapam ishṭa-śishṭa-janatâ-kalpadrumaṁ tân enal ।
bhûmîpâḷaka-mauḷi-ratnam esedaṁ śrî-Vishṇu-bhûpâlaka ॥
paḍuval paśchima-vârddhi mûḍa negaḷd â-Kâñchî-puraṁ teṅka nôr- ।
ppaḍe sach-chandana-manda-mâruta-chaḷa-śrîkhaṇḍa-shaṇḍâchaḷaṁ ।
baḍagal Perddoṟe mêreyâda nelanaṁ vikrântadind âḷdan en- ।
daḍe pôlvannan ad âvan î-bhuja-baḷa-bhrâjishṇuvaṁ Vishṇuvaṁ ॥
â-Vishṇuvarddhanaṅgaṁ ।
bhâvôdbhava-râjya-lakshmiy enisida Lakshmâ- ।
Dêvigav udbhavisidan î- ।
bhûvallabha Nârasiṁhan âhava-siṁha ॥
bhuvanaikâścharyyav âyt îtana charitav id ent emba Kâdamba-sainyaṁ ।
kavi yêṟ îg endu Baṅkâpuradoḷ iral adaṁ kêḷdu garbhbhasthan âgirdd ।
avatâraṁ geyvutaṁ tad-balaman aledu tat-prâjya-sâmrâjya-sarvva- ।
svavan âdaṁ tandeg ittaṁ jasam ese-vinegaṁ Nârasiṁha-kshitîśaṁ ॥
nuta-Dharmmaṁ ripu-Bhîman Arjjuna-yaśaṁ vidvishṭa-bhûbhṛid-Yamaṁ ।
kshiti-Râmaṁ kṛita-sîme-gîta-Bharataṁ bhâsvat-su-mitrôdbhava- ।

kshitipâḷam Narasiṁha-Dêvan avanî-Šatrughnanant udgha-Bhâ- |
rata-Râmâyaṇa-pûrvva-purusha-prakhyâtiyaṁ tâḷdidaṁ ||
Naḷa-Nâbhâgâmbarîša-prathita-Pṛithu-Harišchandra-ṭach-Chandraguptô- |
jvaḷa-kîrty â-Râma-Râmârjjuna-Puru-Sagara-khyâta-Dushyanta-dhâtrî- |
taḷapâḷar kkûḍi band î-Kali-yugadoḷag ond âdavol kshatra-dharmmaṁ |
toḷagal vikhyâti-vettaṁ Yadu-kula-tilakaṁ Nârasiṁha-kshitîšaṁ ||
bandu kavid ari-baḷâmbudhi |
nindude Narasiṁhan-onde sabaḷada moneyoḷ |
binduvin andade munnaṁ |
nindavol ambhôdhi Râman-ambina moneyoḷ ||

svasti samadhigata-pañcha-mahâ-šabda-mahâ-maṇḍaḷêšvaraṁ | Dvârâvatî-pura-varâdhîšvaraṁ | Yâdavânvaya-sudhâvârddhi-varddhana-sarach-chandra | idânîntana-Harišchandra uddaṇḍa-maṇḍaḷika-maṇḍalî-taru-shaṇḍa-maṇḍitâkhaṇḍa-Khâṇḍava-dahana-prachaṇḍa-kôdaṇḍa-Pârttha | gaṇḍara-tîrttha Tuḷuva-baḷa-jaḷadhi-baḍavânaḷa | vairi-baḷa-gahana-dahana-dâvânaḷa | Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa maṇḍalika-gaṇḍabhêruṇḍa raṇa-raṅga-dhîra | jagad-êka-vîra | maṇḍaḷika-bêṇṭekâṟa | para-maṇḍala-sûṟekâṟa | saṅgrâma-Bhîma | Kali-kâla-Kâma | nâmâdi-samasta-prašasti-sahitaṁ šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noṇambavâḍi-Banavase-Halasige-Huligeṟe-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga-pratâpa-Hoysaḷa-šrî-Nârasiṁha-Dêvaru Hima-Sêtu-mary-yâdeyâda bhûmiyaṁ dushṭa-nigraha-šishṭa-pratipâḷanaṁ geydu rakshisuttaṁ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyutt ire ||

tat-pâda-padma-jîvanan |
utpâḷita-sakaḷa-dharmman âšrita-varmmaṁ |
hṛit-padma-nihita-Šaṅkaran |
utpanna-mati-prabhâva-bhâvita-kâryyaṁ ||
Šrîvatsa-gôtra-vâridhi- |
jaivâtrikan akhiḷa-bhuvana-nayanânandaṁ |
Gôvinda-Dêva-pautraṁ |
bhû-višrita-kîrtti Maddi-Râja-tanûjaṁ ||
naya-vinaya-satya-šaucha- |
priya-vachana-prêma-bandha-bandhura nityô- |
daya-dâna-mâna-mânita |
jaya-lakshmî-hṛidaya-kântan urvvî-kânta ||
šrîkaraṇa-tantra-mantrakk |
êka-prabhu Nârasiṁha-Dêvana maneyoḷ |
lôkôpakâra-karaṇaṁ |
šrîkaraṇada Bûchi-Râjan ûrjjita-têjaṁ ||
šrîya manaḥ-priyaṁ janita-kâman iḷâ-priyan abja-šaṅkha-la- |
kshmâyata-hastan âtta-vijayaṁ dvija-râja-su-sêvitaṁ bala- |
jyâyan abhêdya-mantra-kusaḷaṁ Bali-bandhananante râya-Nâ- |
râyaṇan embud urvvi Narasiṁha-narêndrana mantri Bûchana ||

para-bhûpâḷaka-jishṇu šatru-dahanaṁ dushṭâri-Kâḷaṁ manô- ।
hara-mantrônnati-Râkshasaṁ bhuvanapaṁ samyag-guṇa-ṛparšanaṁ ।
vara-Vittêšan Umêšan ant akhiḷa-dikpâḷa-prabhâvânvitaṁ ।
Narasiṁha-priya-mantri mantra-vilasad-vidyâ-chaṇaṁ Bûchaṇaṁ ॥
âraye tîbra-têjam amṛitâtmam iḷâ-priya-nandanam sad-â- ।
châra-budha pradhâna-guru sad-bali-dhî-sakhav antu tanna ka- ।
yvâra-viḷâsadind esevutirddud a-sat-kṛiti-manda yemma ka- ।
yvâradin âdud embud...rvvige bhûmige kîrtti-varttanaṁ ॥
kaḍed îḍâḍida hippe dugdha-nidhi tâṁ chandraṁ kaḷaṅkâṅkitaṁ ।
Mṛiḍašaiḷaṁ baṟi beḷḷi-kaṭṭu Himavantaṁ mañju Rudrâṅgau a- ।
ppaḍe mât êṁ viraha ppa....venasuṁ sachchhidram end end... ।
..ḍe beṅkoḷvudu Bûchi-Râjana yašaḥ-šrî parvvi mû-lôkamaṁ ॥
vinayada beṭṭu vîra-rasa-sâgarav oppina kûrppu mikka mân- ।
tanada tavar vvidhâna-niḷayaṁ jaya-lakshmiya ramya-harmmyam â- ।
ḷdana manam âšritâḷi-kavachaṁ budha-bândhava-kâmadhênu saj- ।
jana-nidhiy embud urvvi vibhu-Bûcheyan âhava-Savyasâchiyâ ॥

svasti samasta-dhâriṇî-jana-janita-rakshâ(da)-dâkshiṇya-parôpakâra prasiddha-purushâgragaṇya । châru-châritraṁ pavitrîkṛita-dharitrî-maṇḍaḷaṁ । Vâg-viḷâsinî-suvarṇṇa-karṇṇa-kuṇḍaḷa । Rati-ramaṇa-ramaṇîya-vitaraṇa-ramya-saumyâṅga । niravadya-hṛidya-vidyâ-prasaṅga sakaḷa-guṇa-sammardda Maddi-Râja-râjita-guṇânurûpav appa putra sarvvôrvvarâ-mitra lôkâmbikâyamâna-Mâkâmbikâ-taḷôdara-kshîrôda-parijâta-pârijâta । para-hita-paratantra tantrâdhikâri......râjânujâta । šrîkaraṇa-tantrâdhikâri nânâvidhâṅka-Nâkaṇa-guṇânuguṇav âda sôdara । dharitrî-parirakshaṇa-guṇâspada-Padmôdara । Karṇṇâṭa-kuḷa-kamaḷa-mârttaṇḍa pati-vañchaka-nikara-nirbbhêdana-prachaṇḍa । svâmi-sampatti-samṛiddha । chatur-upadhâ-višuddha । sarvva-guṇa-sampûrṇṇa । Kali-kâla-Karṇṇa । nâmâdi-samasta-prašasti-sahita šrîman-mahâ-pradhânaṁ sarvvâdhikâri šrîkaraṇada heggaḍe-Bûchi-Râjaṁ Saka-varsha sâvirad embhatta-nâlkaneya Chitrabhânu-saṁvatsarad uttarâyaṇa-saṅkramaṇadandu Nirugunda-nâḍa Hulleyakeṟeyaṁ tann âḷda Nârasiṁha-Dêvana kayyalu haḍadu šrî-Sômanâthapurav endu hesar iṭṭu sarvva-bâdhâ-parihârav appant agrahâraṁ mâḍi chatur-vvêda-pâragar appa brâhmaṇargge dhârâ-pûrvvakaṁ mâḍi sarvva-namasyavâgi biṭṭu koṭṭaru ॥ mattaṁ ॥

vadanaṁ paṅkajav akshi matsya vudaraṁ nîraṁ padaṁ kûrmma vu- ।
nmada-chakraṁ ku...ge kanne-geṟeyaṁ viprôttamargg ittu man- ।
trada sampûrṇṇateyind ad eyde taḷedaṁ kanyânna-gô-bhûmi-dâ- ।
nada sat-puṇyaman êṁ Nṛisiṁha-sachivaṁ vipra-priyaṁ Bûchaṇaṁ ॥
šrî-Sômêšapuraṁ Purandara-purâkâraṁ vichitrair gguṇair
asty êkaṁ Narasiṁha-Dêva-vishayê tasmiṁs tadâdhîšvarê ।
tan-mantrî Surarâja-mantrî-sadṛišas sarbbair gguṇais sammatô
nâmnâ Bûchaṇa-ity asau tad akhiḷaṁ prâdâd dvijêbhyô mudâ ॥

sach-chhâstra-šruti-tarkka-kâvya-vividha-prôddâma-sat-karmmabhiḥ
khyâtêbhyô'khiḷa-kautukâlayam alaṁ šrî-Kêšavasyâlayaṁ ।
kṛitvâ tatra Harês surâsura-gurôš chakrê pratishṭhâṁ cha yas
sô'yaṁ jîvatu putra-mitra-dhanavân â-kalpam aty-ûrjjitaḥ ॥

â-šrî-Channa-Kêšava-dêvara šrîkâryyakke Bûchaṇṇa biṭṭa bhûmi Bûchasamudrada naḍuvaṇa kalla-tumbina keḷage gadde hanneraḍu salagey â-gadde sîme (here follow details of boundaries and gift) šrî-Chenna-Kêšava-dêvara nandâdîvigege suṅkada-Mañcheya-heggaḍe biṭṭa yettu gâṇa vondu 1 dêvara tôṭa pannâyavanu šrîkaraṇa-heggaḍe-Sômayyanu sûryya-grahaṇadandu dhârey eṟadu biṭṭanu ॥ (usual final phrases).

shashṭi-varsha-sahasrâṇi svarggê tishṭhati bhûmidaḥ ।
âchchhêttâ chânumantâ cha tâny êva narakê vasêt ॥
sva-dattâṁ para-dattâṁ vâ yatnâd raksha Yudhishṭhira ।
mahîṁ mahîbhṛitâṁ šrêshṭha dânâch-chhrêyônu-pâlanaṁ ॥

173

On the same stone.

svasti šrî Vijaya-saṁvatsarada Mârggašira-šuddha-pâḍiva-Sômavâradandu Gaddumbaḷiya Mallayyaṅgaḷa maga Viṭṭhayyanu tanage prâyašchittârthavâgi šrî-Chenna-Kêšava-dêvarige Gaṅgasamudrada naḍuvaṇa tumbina modal-êriyalli khaṇḍuga-gaddeyanu siddhâya-mânyavâgi â-chandrârkka-târaṁ-baraṁ dhârâpûrvvakam mâḍi koṭṭanu

174

On the side of the same stone.

Pramâthi-saṁvatsarada Mâgha-su 10 Bri Hulleyakeṟeya šrî-Channa-Kêšavadêvarige êkâdašiya jâgada-dîvigegevu vondu vupahârakav â-heggaḍe-Chandaṇṇanu bîja-vonnâgi â-chandrârkka-târaṁ-bara dhârâ-pûrvvakaṁ mâḍi koṭṭa gadyâṇaṁ eraḍakaṁ baḍi-hana âṟaka suggiya aghghadalu koṇḍu mahâjanaṅgaḷê naḍisuvaru

175

At Keṅkere (same hobli), on a stone in Vire-Gauḍana Virachikka's garden.

svasti Šaka-varsha 829 Vibhava-saṁvatsaraṁ pravarttise Sugga-Gâvuṇḍana maga Basavana ..de mandeṅgara Mâruga tale-gaḍidaṁ

176

At Mâvinakeṟe (same hobli), on a broken stone lying on the tank bund.

šrî pa.............svasti šrî Šrîpurusha-mahâ....duṟegaḷa Bañchapaya eṟidu viḷd ôdu....la-kandan damman eṟe..kam akku

178

At Vaḍagarahaḷḷi (same hobli), on a stone near the Sômêšvara temple.

namas tuṅga etc. ‖
svasti samadhigata-pañcha-mahâ-sabda samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêšvara parama-bhaṭṭârakaṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Male-râja-râja Maleparoḷu gaṇḍa gaṇḍabhêruṇḍa kadana-prachaṇḍan a-sahâya-šûran êkâṅga-vîra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Taḷakâḍu-Koṅgu-Naṅgali-Banavase-Hânuṅgallu-Halasige-Beḷvalaṁ-goṇḍa bhuja-baḷa-pratâpa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêvaru Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam ire ‖ tat-pâda-padmôpa-jîvigaḷ appa âtana pratâpamaṁ pêḷvaḍe ‖

Chôḷaṁ muttida hanneraḷ-varshakaṁ kôḷpoyte tâṁ pôdan emb ‖
âḷâpaṁ bare sârdd ad ondu moḷanaṁ mêlvechchuv Uchchaṅgiyaṁ ‖
hêḷâsâdhyav id âdud endu divijar chchôdyaṁ baḍuttire ball- ‖
âḷ âḷdam Giridurggamalla-pesaraṁ Ballâḷa-bhûpâḷakaṁ ‖

svasti samasta-prašasti-sahitaṁ šrîman-maha-pasâytaṁ parama-visvâsi svâmi-drôhara gaṇḍa machcharipara gaṇḍa bîra..ḍana Mottada Kûsadallayana yašônnatiy ent endaḍe ‖ Šaka-varsha 1118 neṇṭaneya Naḷa-saṁvatsarad Âšvîja-suddha 6 Âdivâradalu Nirugunda-nâḍa Komâra-vittiyaṁ hiriya-Hirêvâḷa-haḷḷi Vaḍageṟeya paḍuvaṇa deseyalu keṟeyaṁ kaṭṭi taṭâka-pratishṭheyaṁ mâḍid alliy â-Bâgavâḷa-Mallaya-Nâyakanuṁ Vaḍageṟeya Mâcha-Gavuḍa Hiri-Yeṟaganahâḷa-Bîchi-Gauḍanu Chikk-Eṟaganahâḷa-Honneya-Nâya....yahâḷa Doḍa-Gauḍa Âladahaḷḷiya Kêta-Gauḍa Bidureyahaḷḷiya Kaṁ....Mâra-Gauḍana Nalakeṟeya Kaliya-Gauḍa Tagacheyageṟeya....Gauḍa Nâgarahâḷa Jakka-Gauḍan oḷagâgi âtana bô....yuṁ yiddu â-keṟeya keḷage keṟe-goḍageyâgi Kûsadallayyaṅge 8 salage gaddeya...n âtana makkaḷu mammakkaḷâgi â-chandrârkka-târaṁ-baraṁ salvantâgi dhârâ-pûrvvakaṁ mâḍi koṭṭaru gadde sa 8 ‖ eṇṭu salage gadde-oḷage dêhârada Kâmayaṅge sa 1 â-keṟeya keḷage dêvarige biṭṭa gadde Mâda-jîyyaṁ sa 2 ‖ (usual final verses).

179

At Bâgavâḷu (same hobli), on a stone near the Kallêšvara temple.

svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍaḷêšvaraṁ Malaparoḷu gaṇḍa Binayâyta-Hoysaḷa-Dêvara râjyadalu Bahudhânya-saṁvatsarada Komâra-vittiya Bâgavâḷa Paṭṭavattana-kula-tilakaṁ praje-mechche-gaṇḍa gaḍiy-aṅka-kêsari nanṭara-Sannaha-Gâvuṇḍana maga Bîcha-Gâvuṇḍaṁ mattaṁ Bîcha-Gâvuṇḍana maga Bâchi-Gâvuṇḍanuṁ î-Sivâleyava Bîcha-Gauṇḍan ettisi î-dêvargge hiriya-keṟeya keḷage biṭṭa gadde khaṇḍuga hattu mattaṁ beddale mattar ondu teṅ-

kaṇa-haḷḷada daḍa naṭṭa-kallu mûṟ-aṟada mûḍalu naṭṭa-kallu mûṟakkinda baḍaga kôḍi î-haḍuval êri banda gade î-dêvargge biṭṭa datti chandrâdityan uḷḷanaka (usual final phrases) î-sthâṇa-oḍeya Sômarâsi-paṇḍitaru î-šâsanava..... râchâriya maga Mâṇikâchâri î-sâsanavaṁ bareda....ma

180

In front of the same temple.

namas tuṅga etc. ||

....dâsa...janayya baraha || šrî-gurubhyô namaḥ ||

seḷedu puli pâyal .. hoy |

Saḷay ene muni kaṇḍu hoy Saḷay en.. Hoy- |

saṇan âdaṁ[.... .] |

Saḷa-vesar âytu Yâdava. ....daṁ ||

šrî-Nârasiṁha-nripâḷaṅgaṁ paṭṭa-mahâ-dêvigaṁ mudaman eyde taḷed Êchala-Dêvigaṁ bhû-višrutan udayisidaṁ bhuvanaika-mûrtti vîra-Ballâḷa-nripaṁ || svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Vâsantikâ-dêviya labdha-vara-prasâdaru Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi nâmâdi-prasasti-sahitaṁ Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Uchchaṅgi-Hânuṅgallu-goṇḍa bhuja-baḷa-Vîra-Gaṅgan a-sahâya-sûra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niššaṅka-pratâpa-Hoysaṇa-chakravartti šrî-vîra-Ballâḷa-Dêvaru Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tatu-pâda-padmôpajîvi || Nirugunda-nâḍ-oḷagaṇa Kumâra-vrittiya Hiriya-Bâge-vâḷa Sômanâtha-dêvara dêvâlyake nilisida Eṟeyamerggeḍe šrî-Sômanâtha-dêvara nitya-nivêdyakkaṁ ..harivâṇa..... Gauḍara maga Chikkeya-Nâyaka âtana maga nâḍ-âḷvan â-Tambeya-Nâyaka-nâḍâḷvana maga Malleya-Nâyaka Kañcheya-Nâyakana maga Mâreya-Nâyaka Malleya-Nâyakana tamma Râya-Gauḍan-oḷagâda samasta-praje-gâvuṇḍugaḷuṁ muntâgi â-dêvarige Saka-varsha *1141 neya Yuvada-saṁvatsarada Šrâvaṇa-ba 2 Â | biṭṭa datti gadde sa 3 nandâdîvigege biṭṭa beddale vûra munde kamba 100 oḷageṟeyoḷage ka 100 antu kamba 200 dhârâ-pûrvvakaṁ mâḍi biṭṭa datti â.. .....Sâtana Malli ......maga Mâda-jîya Hiriyappa-jîyana maga Mâḷa-jîya âtana maga...... Sômanâtha-dêvargge koṭṭa sthâna || mattaṁ Malleya-Nâyakana maiduna.... Bommeya vûra mûḍana keṟeya teṅkaṇa-kôḍiya kaṭṭisida desege â-Bommeyage paḷu ma.......yalli dhârâ-pûrvvakaṁ mâḍi koṭṭa gadde sa 1 ko 10 (usual final phrases) yî-sâsanavaṁ Kelaṅgeṟeya Sîguriya Bâchayana maga Anantayya barada yî-šâsanavaṁ kaṇḍaḷisidar...... heggaḍeya Âchana maga Mâkôja Bôḷôjana maga Maṇḍaḷâchâri....ṟeya kaṭṭisid allige....la vêriya niḍeya beḷadalli koṭṭa beddale kamba innûṟu 200 keṟeya Bôli-dammaḍi kaṭṭisi šâsanava nili-sida........guppeya....yaṅge maṅgaḷam ahâ šrî šrî

* So in the original: Šaka 1141=Pramâdi; Yuva=1137.

181

On the same stone.

Piṅgaḷa-saṁvatsarada Âšvîja-su 1 . . . . . . nu-dêvara amṛitapaḍige koṭṭa. . . ko 5 Sômanâtha-dêvarige ko 5 dharmmake koṭevu. . . amṛita-paḍige

183

At Âladahaḷḷi (same hobli), on a stone in the Sômêšvara temple.

šrî | namas tuṅga etc. ||
Saḷan emba Yâdavaṁ Poy- |
saḷan âdaṁ Šašakapurada Vâsantikeyoḷ |
muḷidu puli vâyivuduṁ poyi |
Saḷay ene muni baḷikam âytu Poysaḷa-vaṁšaṁ ||

svasti-samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ Dvârâvati-pura-varâdhîšvaraṁ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Maleparoḷ gaṇḍa gaṇḍabhêruṇḍan a-sahâya-šûra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râman Adiyama-madêbha-kaṇṭhîravaṁ Pâṇḍya-gaṇḍa-šaiḷa-vajra-daṇḍaṁ Kâḍava-Râya-Kaiṭabha-Janârddanaṁ Makara-Râya-râjya-nirmmûḷanuṁ Chôḷa-Râya-râjya-pratishṭhâchâryyan enisida Hoysaṇa-šrî-vîra-Ballâḷa-Dêvaru nija-râjadhâni-Dôrasamudradoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire | tat-pâda-padmôpjîvi || svasti šrî jayâbhyudaya Šaka-varušada *1161 neya Bahudhânya-saṁvatsarada Vaišâkha-su 2 Bu-dandu šrîmat-pratâpa-chakravartti Hoyisaḷa-šrî-vîra-Ballâḷa-Dêvaru Bârakûra daṇḍiṅge bijayaṁ geyidalli šrîman-mahâ-pasâyitarum appa Hiriya-Nirugundada-nâḍ-oḷagaṇa Kumâra-vittiya Kûsada Bâgivâḷa Honneya-Nâykanavara makkaḷu Aṅkeya-Nâyakanavaranu Bârakûrali yira hêḷidaḍe yidhênu jîyâ vend adake mechchi â-Bâgivâḷa kâluvaḷi Âladahaḷḷiyanu â-chatus-sîme-sahitavâgi â-chandrârkka-saluvantâgi sa-kâruṇyadinde chavugâviya mund iṭṭu kalla naṭṭisi karuṇisi koṭṭa koḍage maṅgaḷa mahâ šrî šrî

184

At Bâgaḍe (same hobli), on a stone to the south of the Îšvara-temple.

kaḍugali Bâgaḍe Bammaṁ |
toḍardaṅgaṁ Bhîmananna. . . . . nege |
siḍilannaṁ. . tage. . . |
kaḍalannaṁ vîraroḷage Bippulanannaṁ ||
. . yi. . . da-guṇaṁ. . . dage kâva guṇaṁ |
vairi-balamaṁ tannaya |

* So in the original: but, it should be 1261.

bhujadoḷu sochchha-guṇaṁ ı
yi. . . .kâva ga. . . . . .gavudaṅg enduṁ ॥
âlada bîḷa biṭṭ eḍeya duḍḍeya dûḍinoḷ addu gâ. . . . . ı
bâḷu ba. . . .kâkkaḷaṁ. .ja. .kâdiya biḍuva balaman alli yî- ı
kâḷegadalli tann oḍane tâgi vîraran ikki bâḷa. . . . ı
. . . . .Bamman endu dhare baṇṇisutippudu udâra-dhîranaṁ ॥
Kittanakeṟeya vi. . .gaḷ ı
etti ba. .lu kaṇḍu Bamma-Gavuḍana maganâ ı
*Jakkanind eydi muttida kuttidan ı
ettidan ânt iṟiva vairi-balamaṁ dhuradoḷ ॥
hind irdda tâyi-tandege ı
kundada kîrttiy ene nilisi tâṁ kalitanadiṁ ı
mund irdda vîra-lakshmiyoḷ ı
ondit. . sakaḷaṁ surar-oḍane Bomma-Gavuḍana Jakkanu ॥
svasti śrî jayâbhyudayaś cha Śaka-varsha 1161 neya Vikâri-saṁvatsarada Bhâdrapada ba 10 Bṛihaspativâradandu Bâgaḍeya Kittanakeṟeya sîmâ-sambandhada kâḷegadalli Bomma-Gavuḍana maga Jakkayyanu saṅgaḍa mechchi kâdi sura-lôka-prâptan âdalli avar-ayya Bamma-Gavuḍanuṁ avar-aṇṇa Mahadêvanuṁ niḍisida vîragallu ॥ âtaṅge śrî-Vijayanarasiṁhapuravâda Bâgaḍey-aśêsha-mahâjanaṅgaḷu mechchi koṭṭa umbaḷiya beddalu hola moraḍiyiṁ baḍagalu kamba nânûṟu idu â-chandrârkka-sthâyiyâgi saluvudu ı yint udârava mâḍid âtanu Mârôjana maga rûvâri Mâkôjanu ı maṅgaḷa mahâ śrî śrî śrî ॥

185

At Jâvagallu (Jâvagallu hobli), on a stone in the main doorway of the Lakshmî-Nṛisiṁha temple.

namas tuṅga etc. ॥
svasti śrî vijayâbhyudaya-Sâlivâhana-Śaka-varusha sâ 1483 ne sandu varttamânavâda śrîmatu-Durmmati-saṁvatsarada Jêshṭa-śu 1 lu . . . śrîman-mahârâjâdhirâja paramêśvara śrîman-mahâ-pratâpa Sâluva-Râya Digûra Nimarâjayanavarige dharmmav âgabê. . . . .Râmappaya. . . . .naru . . . . . .sênabôva. . . . .kalli nirûpisuvudu. . . . .

186

At Kurâdahaḷḷi (same hobli), on a stone in front of the Kallêśvara temple.

namas tuṅga etc. ॥
parama-śrî-sarvva-dharmmaṁ negaḷe para-mahîpâḷakar ttanna têja- ı
sphuritakk uḷḷ añje tann ujvaḷa-yaśam avanî-chakramaṁ parvve dik-kuñ- ı

* So in the original.

jara-dantâgâḍadiṁ baḷpaḷane baḷed iral vîra-lakshmî-nivâsaṁ |
dharaṇî-saṅkîrttiyaṁ prajvaḷisida Vinayâdityan âditya-têjaṁ ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaraṁ Dvârâvatî-pura-paramêsvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Maleparoḷ gaṇḍaṁ kadana-prachaṇḍaṁ nâmâdi-samasta-prašasti-sahitaṁ šrîmat-Tribhuvana-malla Vineyâditya-Poysaḷa-Dêvaru Gaṅgavâḍi-tombhattaṟu-sâsiramaṁ sukha-saṅkathâ-vinôdadin âḷuttam ire || tat-pâda-padmôpajîvi šrîmat-perggaḍe-Châvuṇḍa-Râyan Âsandi-nâḍ-oḷagaṇa Dêshavaṇiyan âḷuttam ire ||

dhareg ellaṁ kîrtti . . parakalis iraviṁ Dêsha-mâṇakyam îy ûr |
pparamâtmaṁ Liṅga-dêvar chchaḷisidaḍe punas-sṛishṭiyaṁ bêga lôkô- |
ttaram âgal mâḍidar tâṁ gurugaḷum avar îy-ûra gâvuṇḍar irvvar |
bbharadindaṁ . . ta-dêvâlayam ese-vinegaṁ Dharmmarâsi-bratishaṁ ||
neṟe tapad ondu pempu guṇad âgaram embud id ondu pempu pêr |
aṟikeya kîrttiyiṁ keṟeya kaṭṭida pempu surêša-bhaktiyiṁ |
taṟis alavinde dêgulaman ettida pempu samasta-dhâtriyoḷ |
peṟaran ad êke pêḷ pogarddapai pogaḷ iṁ sale Dharmmarâsiyaṁ ||

ene negarda Dharmmarâsiya ghaḷige-pîḷigege nindar ||

daṇḍita-pâpar gguru-kuḷa- |
maṇḍana-maṇḍita-sarîrar aṟiviṁ tiḷiviṁ |
pâṇḍuratara-yašav enisid a- |
khaṇḍita-tapad oḷpu Vimaḷasakti-bratiya ||
yama-niyama-svâdhyâya- |
kramadind anyûna-tatva-saṅgrahadind â- |
kramadiṁ kshameyiṁ dayeyiṁ |
damamiṁ šrî-Rudrasakti tân avara maga ||
sogayisuva Magare-nâḍiṅg |
agaṇita-nâḷ-goṇḍa Barmmigâṅkana putraṁ |
mige kîrtti-dâna-dharmmaṁ |
jaga-vikhyâtaṁ vinîta-Mâdi-Gavuṇḍa ||
vasudhâtaḷakke dharmmada |
pasugeya pâḷiya vineyad oḷpina kulamaṁ |
masuḷisada chalada nanniya |
Ma(ša)saṇa-Gavuḍaṁ su-kîrtti nilisuva gaṇḍa ||

Mâdi-Gavuṇḍana tammaṁ ||

î-vasudheyal uḷḷ avargaḷ |
châvaḷirggar kkuṭiḷar aṭirkkaḷ aḷirpar avandir |
bbhâvipaḍe kalpa-vṛikshaṁ |
kêvaḷamê vandi-janakke Sôva-Gavuṇḍa ||

matta Masaṇa-Gauḍana magaṁ ||

šrîgaṁ visruta-vâṇi- |
šrîgaṁ Hara-hâsa-bhâsam enisuva kîrtti- |

šrîgaṁ vinûta-vijaya- |
šrîgaṁ neley enisi negarda Barmma-Gavuṇḍaṁ ||
intu mâḍida dharmmakke bhûmi piriya-keṟeya keḷage dêvara pinde mû-gaṇḍuga-gaddeyuṁ tammaḍiya-keṟeya hindaṇa keyi hiriya-keṟeya mûḍaṇa kôḍiya-keyyuṁ koḍagiya kereyoḷagaḷa keyyuṁ Dêsavâṇiya vûra teṅkaṇa hittila keyyuṁ | Jalaganaguḷiya gadde keyyumaṁ (usual final phrases).

187

On a rock on the hill of the same village.

svasti šrîmatu-mahâ-maṇḍaḷêšvara Poysaḷana mahâ-pradhâni sandhi-vigrahi Châvuṇḍa-Râjana putra Mâdi-Râjanu Jina-Dêvanu daṇḍanâyakar Tteylapaiyanu antu tammuṭa muvaru Dêšavâṇiyan ârdda Râyagaṭṭa-voḷagâgi keṟeyu dêgulamuva mâḍisida dvija-kuḷa-tiḷaka ||

188

On the Kallahaḷḷi hill (same hobli), on a stone near the Bairedêva temple.

svasti šrîmatu Bamma-bôvana maga Kâḷiga-bôvanu Chikka-Nuliyanûra tuṟu hariye kâdi sura-lôka-prâptan âda ||

189

At the same place.

svasti šrîmatu Bahudhânya-saṁvatsarada Mâgha-bahuḷa-pañchami-Brihavâradandu Dêsavâṇiya Bamma-dêva-heggaḍeya haḷiya Bhairava-dêvarige Kâṭa-bôvana Mârana maga Mâdiganu âḷâgi kelasa mâḍikoṇḍu sura-lôka-prâptan âda ||

191

At Handarâḷu (same hobli), on a stone in the site of a ruined temple.

svasti jayâbhyudaya Šaka-varusha 1184 Durmmati-saṁvatsara-Mârggašira-sudha 15lu danagaḷaṁ Haṟagimaḍiya Bisa-jiyanâ maga Gâḍeya-Nâyakana ta- (rest gone).

193

At Kôligunda, on a stone near the Kallêšvara temple.

namas tuṅga etc. ||
namaš šaši-kaḷâ-kôṭi-kalpa-mâ........yê |
prasanna.....kalpa-kalpavṛikshâya Šambhavê ||
svasti šrîy irpp uttama- |
vâstu jagaj-jana-manôharaṁ sujana-jana- |
prastutya...višada-yašô- |
vistâritam esevud amare Hoysaḷa-vaṁšaṁ ||

â-Hoysaḷa-vaṁ..doḷ udayisida Vinayâditya-putran app Eṟeyaṅgaṅgav Êchala-Dêvigaṁ....mûvar-ddêvarante Ballâḷa-Vishṇu-Vudayâdityar emba mûvaruṁ puṭṭidar avaroḷage Vishṇu-nṛipana vikramad anukramam ent ene ‖

munisind aruṇate kaḍe-gaṅg |
inis odave virôdhi-narapa-saptâṅgaṁ Vi- |
shṇu-nṛipâḷaṅg appuvu nôḍ |
anupama....ḷaviy itarar-aḷaviye jagadoḷu ‖

â-Vishṇu-nṛipâḷaṅgaṁ Lakmâ-Dêvigaṁ puṭṭida vî....rasiṁha-Dêvana prabhâvaṁ ‖

madavad-arâti-bhûmipara dantiya dantaman....ḷtu tad- |
biduvane poyye pôḷdu poṟa-poṇme sa-raktaka-mauktikaṅgaḷ â- |
padadoḷ avaṁ...ṅganege hâraman oppire mâḷpan endoḍ âr |
kkadanadoḷ âmp idirchchuv adaṭar jjaga....rasiṁha-bhûpanaṁ ‖

â-Narasiṁha-nṛipaṅgaṁ |
mânini mâdêvi sâdhvi Ê.....la- |
kshmî-niḷayan âgi Ballâ- |
ḷa-nṛipâḷaṁ puṭṭidaṁ dharâtaḷa-tiḷakaṁ ‖

âḷ eleg uṇṭu kôṭe...kshisal ârggav enutta vîra-Ba- |
llâḷanoḷ ânta Pâṇḍya-narapâḷana tat-tanujâtan appa Bhu- |
.....ka-kshitipan aggada Jaitugan appa Vîra-bhû- |
pâḷana kêḍe hêḷave mahônnati.....le-râja-râjanaṁ ‖

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâ......bhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noṇambavâḍi-Banava ... nuṅgalu-Uchchaṅgi-goṇḍa bhuja-baḷa-Vîra-Gaṅgan a-sahâya-šûra Šanivara-siddhi Giridu.....d aṅka-Râma nissaṅka-pratâpa-Hoysaḷa-vîra-Ballâḷa-Dêvaru Dôrasamudrada ne-.....sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire | tat-pâda-padmô......vantara kulada chalada châgada mahimey ent ene ‖

dhareyoḷag âro.... |
....ṭṭam birudu Kâṭeya-mâvantaṁ |
sthiravê vîra-viḷâsaṁ |
dhuradoḷ kâlâgni-Rudranaṁ.,.... ‖

..radoḷ idirchchida ripu-sin- |
dhura-ghaṭeg uravaṇise mogav eḍarad erad auṅk.. |
..........gelp î- |
pariṇateyiṁ khyâta-Mâra-bôvana Hemma ‖

ari-kari-ghaṭeyaṁ.... |
širagaḷoḷu bâḷan ikke birud âru karaṁ |
muri-mîse mumbal elvaṁ |
dhuradoḷu kî.......ṭan alte Babbana Hemma ‖

Javanaṁ jakkulipaṁ ripu- |
Javanaṁ mumballa kîḷvan ant â-dhuradoḷu |

Ja....ne̱re bachchisidant i̱ridaṁ ।
Javanana Kêteyane vîran âhava-dhîraṁ ॥

svasti śrîmatu mahâ-pasâyta Kâṭeya-mâvantanuṁ hiriya-Hemmeya-mâvantanuṁ chikka-Hemmeya-mâvanta Javaneya-mâvanta Kêteya-mâvanta Duggeya-mâvanta Bûcheya-mâvantan-oḷagâda-mâvantara meyi jôḷakk âḷva Kôḷigundad ûra chelv id ent ene ॥

ke̱reyiṁ nandana-vanadiṁ ।
pa̱rameya daniyiṁ koḷaṅgaḷiṁ sujana-janakk ।
e̱revaṭṭ ene rañjisuguṁ ।
ne̱red irdd î-Kôḷigundav avanî-taḷadoḷ ॥

int î-Kôḷigundad anâdi-saṁsiddha-pratishṭhey appa mûla-sthânada Kali-dêvara śrî-pâdârâdhakan appa Vinayaśiva-paṇḍitana magan appa Rudra-jîyan avara tanûjar appa Mâra-jîya Benaka-jîyar avara putrar appa Gûḷa-jîya Dudda-jîyanuṁ jîrṇṇôddhâravâda dêgulavaṁ mâḍisi sâsanavaṁ barasuv âgaḷ â-vûra Chanda-Gauḍa Mâra-Gauḍa He..ya-heggaḍe Mâreya-heggaḍe Mâdeya-heggaḍe Honneya-heggaḍe sênabôva Vishṇu-Dêvan o[ḷa]gâda samasta-praje-gâvuṇḍugaḷum irddu Saka-varsha 1117y Ânanda-saṁvatsarada Vaiśâkha-śuddha-trayôdaśî-Sômavârad andu dêvar-aṅga-bhôga-nivêdyak endu pûrvva-dalu biṭṭu-banda bhûmi (here follow details of gift and usual final phrases) svasti śrîmatu Kôḷigundada Śivâlyaṅgaḷaṁ eraḍu-ke̱reya....Bâchôjana maga Kêtôja-Gaṇapôj-aṅgaḷ umbaḷiyâgi bi......hiriya-ke̱reya tumbina mûḍaṇa heggadde 1 hiriya-hâḷa teṅkaṇa.....keyi 1 î-dharmmavan aḷidavaru â-ke̱reyan oḍeda pâpa ॥

194*

At the same village, on a stone in the tank.

śrî svasti Śakha-nṛipa-kâḷâtîta Châḷukya-Vikramâditya-kâla......Rudhirôdgâri-saṁvatsarada Âśvîja-kṛishṇa-paksha....Mandavâradandu chandrârkka-târaṁ ......svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvara Dvârâvatî-pura-varêśvaraṁ Yâdava-kuḷâmbara-dyumaṇi śrîmat-Tribhuvana-malla-Hoy-saḷa-Dêvaru Gaṅgavâḍiya sukha-saṅkathâ-vinôdadiṁ râjyaṁ gaiyutt ire svasti samadhigata-pañcha-mahâ-sabda ma.........svarâdhipati mahâ........ nâyaka vibudha-vara-dâyakan animitta-parôpakâri Malla-vijaya-sûtradhâri svâmi-drôhi..........biruda su-janaika-mitra gôtra-pavitra śrîmad-daṇḍa-nâyaka-Lachimaiyyana maga śrîman-mahâ....vigraha.. nâyaka Hodimaiy-ya (others named) Kôḷigundad ûr-oḍeya Râjimaiyyanu....osarake mâḍal ich-chhaisi khaṇḍuga gaddeyu teṅka..mmattaru....yumaṁ biṭṭar (usual final phrases) yî-sthânakk oḍey enisidda maṅgaḷa maha śrî śrî

sthitâdi-dharmmaḥ para-râja-dharmmô svapâḷa.........yaḥ ।
stutâdi-dharmm ô.........abda-sahasra-Rauravaṁ ॥

(usual final verse) yî-Śrîkaṇṭha........ ॥

* From a copy supplied by the village people.

CHANNARAYAPATNA TALUQ.

(Nos. 1 to 144 are included in Inscriptions at Śravaṇa Beḷgoḷa, separately published as Vol. II of this Series.)

145

At Bekka (Šravaṇa Beḷgoḷa hobli), on a stone lying near the ruined Îšvara temple.

namas tuṅga etc. ॥
svasti samasta-bhuvanâšrayaṁ šrî-prithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvara parama-bhaṭṭârakaṁ Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrîmat-Tribhuvanamalla-Dêvaru râjyaṁ geyyuttam ire ॥

šrîmad-Yadu-[ku]ḷa-gagana-di- ।
vâmaṇi Eṟeyaṅga-Dêvan avana magaṁ saṅ- ।
grâma-ji-Vishṇu-nṛipaṁ tad- ।
bhûmîša-priya-tanûbhavaṁ Narasiṁhaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-puravarâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi šrî-Vishṇuvarddhana-Jagadêkamalla-Nârasiṁha-Hoysaḷa-Dêvaru râjyaṁ geyyuttam ire ॥

Chaḷukyânvaya-padma-shaṇḍa-viḷasan-mârttaṇḍan ugrâvanî- ।
pâḷa-šrî-Madhusûdanaṁ Hara-širaš-chandrâvadâtôdgha-dik- ।
pâḷa-vyâpi-vinûta-višruta-yašaṁ šašvaj-jaya-šrî-vadhû- ।
lîḷaṁ Muddarasaṁ dharitri pesaraṁ jîy embinaṁ tâḷdidaṁ ॥
šaraṇ endaṅg idirâgi bandu raṇadoḷ nindaṅge tann ondu dur- ।
ddhara-dôr-ddaṇḍame vajra-pañjaram ari-prâṇâniḷâhâra-bhî- ।
kara-kâḷôragam endoḍ âvano samaṁ baṇṭiṅge pêḷ endu Mudd- ।
arasaṁ baṇṇise dhâtri sandan eḷeyoḷ Châḷukya-vaṁšôdbhavaṁ ॥

(back) âtaṅge
Smara-nibhar ambudhiyoḷ šî- ।
tarôchiyuṁ pârijâtamuṁ puṭṭuvavol ।
dhare pogaḷe puṭṭidar bBâ- ।
charasaṁ Nâgarasar embar irvvar ttanayar ॥
â-yirvvaroḷaṁ kiṟiyaṁ ।
prâyadoḷ untuṁ samasta-guṇadiṁ piriyaṁ ।
chîy enisade Nâgarasaṁ ।
jîy enisidan abdhi-parivṛitôrvvî-taḷadoḷ ॥
âtaṅge puṭṭidaṁ Puru- ।
hûtaṅge Jayantan oldu puṭṭuvavol vi- ।
khyâtaṁ Huḷḷarasaṁ dhâ- ।
trîtaḷa-tiḷakaṁ Chaḷukya-chûḍâratnaṁ ॥

int e[ni]pa Huḷḷarasaṁ 'tamm ayyandir appar bBâcharasa-Nâgarasar ettisida dêvâlyakke jîrṇṇôddharisi tande mûvaruṁ Saka-varisha 1001 neya Siddhârtthi-saṁvatsarada Chaitra-suddha-pañchami-Bṛihavâradandu Mârarâsi-paṇḍitargge dhârâ-pûrvvakaṁ mâḍi biṭṭa datti Sômêšvara-dêvargge Muddêšvara-dêvargge hiriya-keṟeya naḍuvaṇa tûbina modalalu bâyi-kallinda baḍagalu gadde salage aydu eraḍu-haḷḷada naḍuvaṇa-gadde salage aydu Muddêšvara-dêvara mundaṇa beddale salage ondu eraḍu-Šivâlayakke biṭṭa datti ॥ (usual final verse).

146

In the same village, on a stone in front of the basti.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥
Šrî-kântâ-pîna-vakshôruha-giri-sikharôjjṛimbhamâṇaṁ višâḷaṁ ।
lôkôdyat-tâpa-lôpa-pravaṇa-viḷasitaṁ vîra-vidviḍ-mahîpâ- ।
nêka-vyâmukta-sañjîvana-bahuḷitôdyad-guṇa-stôma-muktâ- ।
nîkaṁ nishkaṇṭakaṁ nišchaḷam enal esaguṁ Hoysaḷa-kshatra-vaṁšaṁ ॥
adaṟoḷ mauktikadante puṭṭidan iḷâpâḷaugha-chûḍâmaṇi- ।
tvadin udyad-guṇa-šôbheyiṁ sva-ruchiyiṁ sad-vṛitta-rârâjita- ।
tvadin aty-unnata-jâtiyiṁ samam enal saṅgrâma-raṅgâgradoḷ ।
madavad-vairi-kuḷa-pratâpi-Vinayâdityaṁ dharâdhîšvaraṁ ॥
ka ॥ Vinayâdityana tanayaṁ ।
jana-nutan Eṟeyaṅga-bhûbhujaṁ tat-tanujaṁ ।
vinutaṁ Vishṇu-nṛipâḷaṁ ।
manasvi tad-apatyaṁ nega . . . Narasiṁhaṁ ॥
vṛi ॥ nata-narapâḷa-jâḷaka višâḷa-vijṛimbhita-bâḷa-bhâsurô- ।
ddhata-tiḷa . . . . .gaḷan âhava-raṅga-Râman û- ।
rjjita-nija-puṇya-puñja-baḷa-sâdhita-sarvva. . . . . . . ।
. . . . . .mahônnatikeyind esedaṁ Narasiṁha-bhûbhujaṁ ॥
ka ॥ â-Narasiṁha-nṛipaṅgaṁ ।
bhû-nute paṭṭa-mahadêvi tat-satiy âdaḷ ।
mâniniy Êchala-Dêviye ।
dâna-guṇa-khyâta-kalpa-latevol â. . . . ॥
vṛi ॥ lalanâ-lîlege munnav entu Madanaṁ puṭṭirddan â-Vishṇugaṁ ।
vilasachchhrî-vadhuviṅgav ante Narasiṁha-kshôṇipâḷaṅgav Ê- ।
chala-Dêvi-priyegaṁ parârttha-charitaṁ puṇyâdhikaṁ puṭṭidaṁ ।
balavad-vairi-kuḷântakaṁ jaya-bhujaṁ Ballâḷa-bhûpâḷakaṁ ॥
gata-lîlaṁ Lâḷan âḷambita-bahaḷa-bhayôgra-jvaraṁ Gûrjjaraṁ sa- ।
ndhṛita-šûḷaṁ Gauḷan aṅgîkṛita-kṛišatara-sampal-lavaṁ Pallavaṁ prô- ।
jjhita-chôḷaṁ Chôḷan âdaṁ kadana-vadanadoḷ bhêriyaṁ poyse vîrâ- ।
hita-bhûbhṛij-jâḷa-kâḷânaḷav atuḷa-bhujaṁ vîra-Ballâḷa-Dêvaṁ ॥

ripu-râjad-râji-sampat-sarasiruha-šarat-kâla-sampûrṇṇa-chandraṁ ।
ripu-bhûpâpâra-dîpa-prakara-paṭutarôdbhûta-bhûri-pravâtaṁ ।
ripu-râjanyaugha....khaḷa-sau........ḷôgra-pratâpaṁ ।
ripu-pṛithvîpâḷa-jâḷa-kshubhita-Yaman ivaṁ vîra-Ballâḷa-Dêvaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ । Dvârâvatî-pura-varâdhîšvaraṁ । Tuḷuva-baḷa-jaḷada-viḷayâniḷaṁ । dâyâda-durgga-dâvânaḷaṁ । Pâṇḍya-kuḷa-kuḷakudhara-kuḷiša-daṇḍaṁ । gaṇḍa-bhêruṇḍaṁ । maṇḍaḷika-bêṇṭekâṟa । Chôḷa-kaṭaka-sûṟekâṟa । saṅgrâma-Bhîma । Kali-kâla-Kâma । sakaḷa-vandi-jana-manas-santarppaṇa-pravaṇatara-vitaraṇa-vinôdaṁ । Vâsantikâ-dêvî-labdha-vara-prasâdaṁ । Yâdava-kulâmbara-dyumaṇi । maṇḍaḷika-chûḍâmaṇi । kadana-prachaṇḍa । Malaparoḷ gaṇḍa nâmâdi-prašasti-sahitaṁ । šrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgaḷi-Noṇambavâḍi-Banavase-Hânuṅgalu-gaṇḍa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysaḷa-Ballâḷa-Dêvaru dakshiṇa-mahî-maṇḍalamaṁ dushṭa-nigraha-šishṭa-pratipâḷana-pûrvvakaṁ sukha-saṅkathâ-vinôdadiṁ Dôrasamudradoḷ râjyaṁ geyyutt ire ॥ tat-pitâmaha-Vishṇu-bhûpâḷa-pâda-padmôpajîvi ॥

vṛi ॥ nute Lôkâmbike mâte rûḍha-janakaṁ šrî-Yaksha-Râjaṁ yašô'- ।
nvite yî-Padmala-Dêvi vallabhe jagad-vikhyâta-puṇyâdhipaṁ ।
sutan î-šrî-Narasiṁha-Dêva-sachivâdhîšaṁ Jinâdhîšan î- ।
psita-daivaṁ tanag endoḍ êṁ viditanô šrî-Huḷḷa-daṇḍâdhipaṁ ॥

ka ॥ Janaka-tanujâteyindaṁ ।
Vanajôdbhava-vaniteyindav aggaḷav enipaḷ ।
jana-nuta-Padmala-Dêviy a- ।
nûna-pativratadin amaḷa-chaturateyindaṁ ॥

tat-putra ॥
vinuta-Nayakîrtti-muni-pada- ।
vanaruha-bhṛiṅgaṁ vidagdha-vanitânaṅgaṁ ।
Kanakâchaḷa-guṇa-tuṅgaṁ ।
ghana-vairi-madêbha-siṁhan î-Narasiṁhaṁ ॥

svasti šrî Mûla-saṅgha-niḷaya-mûḷa-stambharuṁ nir-avadya-vidyâvashṭambha-ruṁ Dêšiya-gaṇa-gajêndra-sândra-mada-dhârâvabhâsaruṁ । para-samaya-samutpâdita-santrâsaruṁ । Pustaka-gachchha-svachchha-sarasî-sarôja-virâjamâ-naruṁ । Koṇḍakundânvaya-gagana-divâkararuṁ । gâmbhîryya-ratnâkara-ruṁ । tapas-šrî-rundrarum appa Guṇabhadra-siddhânta-dêvara šishyar mmahâ-maṇḍalâchâryya-Nayakîrtti-siddhânta-dêvar ent appar endaḍe ॥

vṛi ॥ Smara-šastrâmbuja-daṇḍa-chaṇḍa-mada-vêtaṇḍaṁ dayâ-sindhu ba- ।
ndhura-bhûbhṛid-varan udgha-môha-bahaḷâmbhôrâsi-Kumbhôdbhavaṁ ॥
dhareyoḷ tâṁ negaḷdaṁ bhaya-kshaya-karaṁ lôbhâri-šôbhâharaṁ ।
sthiran î-šrî-Nayakîrtti-dêva-munipaṁ siddhânta-chakrêšvaraṁ ॥

tach-chhishyar ॥
uragêndra-kshîra-nîrâkara-Rajatagiri-šrî sita-chchhatra-Gaṅgâ- ।
Hara-hâsairâvatêbha-sphaṭika-vṛishabha-šubhrâbhra-nîhâra-hârâ- ।

mararâja-švêta-paṅkêruha-Haladhara-Vâk-šaṅkha-haṁsêndu-kundô- ।
tkara-chañchat-kîrtti-kântaṁ budha-jana-vinutaṁ Bhânukîrtti-vratîndraṁ ॥
siddhântôddhata-vârddhi-varddhana-vidhau šuklaika-parvvôdgatas
târâṇâm adhipô jita-Smara-šaraḥ pârârtthya-pâraṅgataḥ ।
vikhyâtô Nayakîrtti-dêva-munipa-šrî-pâda-padma-priyas
sa šrîmân bhuvi Bhânukîrtti-munipô jîyâd apârâvadhi ॥

Šaka-varshada 1095 neya Vijaya-saṁvatsarada Paushya-bahuḷa-chauti-Maṅgaḷavâradandu uttarâyaṇa-saṅkrântiyalli Bhânukîrtti-siddhânta-dêvaran adhipatigaḷâgi mâḍi tad-gurugaḷ appa Nayakîrtti-siddhânta-chakravarttigaḷge dhârâ-pûrvvakaṁ mâḍi ॥

vṛi ॥ achaḷa-šrî-yuta-Gommaṭêša-vibhugaṁ šrî-Pâršva-dêvaṅgav u- ।
dgha-chaturvviṁšati-tîrtthakarggav esav î-sat-pûjegaṁ bhôgakaṁ ।
ruchirânnôtkara-dânakaṁ mudade biṭṭaṁ Bekkan emb-ûran u- ।
dgha-charitraṁ sale Mêruv-uḷḷinegav î-Ballâḷa-bhûpôttamaṁ ॥
kramadiṁ Gommaṭa-tîrttha-pûjegav ašêshâhâra-dânakkav u- ।
ttamaraṁ mukhyaran âgi mâḍi vidita-šrî-Bhânukîrttîšaraṁ ।
vi-madaṅg î-Nayakîrtti-dêva-yatig â-kalpaṁ salal Bekkanaṁ ।
su-manaskaṁ vibhu-Huḷḷapaṁ biḍisidaṁ šrî-vîra-Ballâḷaniṁ ॥

grâma-sîme ॥ (here follow details of boundaries) idu Bekkana chatus-sîme ॥ (usual final verses).

148

At Haḷê-Belgoḷa (same hobli), on a stone near the ruined basti.

bhadram astu Jina-sâsanâya sampadyatâṁ pratividhâna-hêtavê ।
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ॥

svasti samasta-bhuvanâšraya-šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkkaṁ saluttam ire tat-pâda-padmôpajîvi ॥ samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkṛita šrîmat-Tribhuvanamalla-Vinayâditya-Poysaḷaṁ ॥

šrîmad-Yâdava-vaṁša-maṇḍana-maṇiḥ kshôṇîša-rakshâ-maṇir
llakshmî-hâra-maṇir narêšvara-širaḥ-prôttuṅga-šumbhan-maṇiḥ ।
jîyân nîti-pat[h]êksha-darppaṇa-maṇir llôkaika-chintâmaṇiḥ
šrî-Vishṇur vvinayânvitô guṇa-maṇis samyaktva-chûḍâmaṇiḥ ॥
ereda manujaṅge sura-bhû- ।
miruhaṁ šaraṇ endavaṅge kuḷišâgâraṁ ।
para-vaniteg Aniḷa-taneyaṁ ।
dhuradoḷ poṇardaṅge mirttu Vinayâdityaṁ ॥

Rakkasa-Posyaḷan emb âṟ- ।
akkaramaṁ baredu paṭaman ettidaḍ idiroḷ ।
lakkada sama-lekkade maṟu- ।
vakkaṁ nindapuve samara-saṅghaṭṭaṇadoḷ ॥
balidaḍe maledaḍe Malapara ।
taleyoḷ bâḷ iḍuvan udita-bhaya-rasa-vasadiṁ ।
baliyada maleyada Malapara ।
taleyoḷ kaiy iḍuvan oḍane Vinayâdityaṁ ॥
â-Poysaḷa-bhûpaṅge ma- ।
hîpâḷa-kumâra-nikara-chûḍâratnaṁ ।
šrî-pati nija-bhuja-vijaya-ma- ।
hîpati janiyisidan adaṭan Eṟeyaṅga-nṛipaṁ ॥
vṛitta ॥ anupama-kîrtti mûṟeneya Mâruti nâlkaney-ugra-vahniy ay- ।
deneya samudram âṟeneya pûgaṇey êḷaney urvvarêšan eṇ- ।
ṭaneya kuḷâdriy ombhataney udga-samêta-hasti pattene- ।
ya nidhâna-mûrttiy ene pôlvavar âr Eṟeyaṅga-Dêvanaṁ ॥
ari-puradoḷ dhaga-ddhagilu dhan-dhagil embud arâti-bhû. . ।
. . . ra širadoḷu ṭhagiḷ ṭha. . . . . embudu vari-bhûtalê- ।
svara-karuḷoḷu chimil chimi-chimil chimil embudu. .paḻibi du- ।
rddharataram endoḍ aḷk uṟade pôluvar âr mMalerâja-râjanaṁ ॥
kanda ॥ Muraripuva piḍiva chakrada ।
hatigaṁ kêsarigam â-phaṇi-dhvaṁsiya vish- ।
phurita-nakha-hatigam Eṟegana ।
karavâḷgam idirchchi barduṅkal ârpparum oḷarê ॥
irmmaḍi Dadhîchi-munige pa- ।
dirmmaḍi Guttage Chârudattag attal ।
nûrmmaḍi Ravi-sûnuge sâ- ।
sirmmaḍi mêlu dâna-guṇadin Eṟeyaṅga-nṛipaṁ ॥
â-mahâ-maṇḍaḷêšvarana gurugaḷ ent appar endaḍe ॥
šlôka ॥ šrîmatô varddhamânasya Varddhamânasya šâsanê ।
šrî-Koṇḍakunda-nâmâbhûn Mûḷa-saṅghâgraṇî. . . . ॥
tasyânvayê'jani khyâtê vikhyâtê Dêšikê gaṇê ।
guṇî Dêvêndra-saiddhânta-dêvô Dêvêndra-vanditaḥ ॥
jayati Chaturmmukha-dêvô yôgîšvara-hṛidaya-vanaja-vana-dinanâthaḥ ।
Madana-mada-kumbhi-kumbha-sthaḷa-daḷanôlbaṇa-paṭishṭha-nishṭhura-siṁhaḥ ॥
tachchhishyô Gôpanandy-âkhyô babhûva bhuvana-stutaḥ ।
Vâṇî-mukhâmbujâḷôka-bhrâjishṇu-maṇi-darppaṇaḥ ॥
jayati bhuvi Gôpanandî Jina-mata-lasad-jaḷadhi-tuhinakaraḥ ।
Dêšiya-gaṇâgragaṇyô bhavyâmbuja-shaṇḍa-chaṇḍakaraḥ ॥
vṛitta ॥ tuṅga-yašôbhirâman abhimâna-suvarṇṇa-dharâdharaṁ tapô- ।
maṅgaḷa-lakshmi-vallabhan iḷâtaḷa-vandita-Gôpanandiy â- ।

vaṅgam a-sâdhyam appa pala-kâlade ninda Jinêndra-dharmmamam ।
Gaṅga-nṛipâlar-andina vibhûtiya rûḍhiyan eyde mâḍidam ॥
Jina-pâdâmbhôja-bhṛiṅgam Madana-mada-haram karmma-nirmmûḷanam Vâg- ।
vanitâ-chitta-priyam vâdi-kuḷa-kudhara-vajrâyudham châru-vidvaj- ।
jana-pâtram bhavya-chintâmaṇi sakaḷa-kaḷâ-kôvidam kâvya-Kañjâ- ।
sanan ant ânandadindam pogaḷe negaḷdan î-Gôpanandi-bratîndram ॥
maleyade Sâṅkhya maṭṭam iru Bhautika poṅgi kaḍaṅgi bâgadiṟ ।
ttola tola buddha Bauddha tale-dôṟade Vaishṇava ḍaṅg aḍaṅgu vâg- ।
bharada poḍarppu vêḍa gaḍa chârbbaka Chârvvaka nimma darppamam ।
salipane Gôpanandi-muni-puṅgavan emba madândha-sindhuram ॥
tageyal Jaimini tippikoṇḍu pariyal Vaišêshikam pôgad uṇḍ- ।
igey ottal Sugatam kaḍaṅgi baḷegôyalk Akshapâdam biḍal ।
puge Lôkâyatan eyde Sâṅkhya naḍasalk ammamma shaṭ-tarkka-vî- ।
dhigaḷoḷ tûḷditu Gôpanandi-dig-ibha-prôdbhâsi-gandha-dvipam ॥
diṭa nuḍiv anya-vâdi-mukha-mudritan uddhata-vâdi-vâg-baḷô- ।
dbhaṭa-jaya-Kâḷa-daṇḍan apašabda-madândha-kuvâdi-daitya-Dhûr- ।
jjaṭi kuṭiḷa-pramêya-mada-vâdi-bhayaṅkaran endu daṇḍuḷam ।
sphuṭa-paṭu-ghôsha dik-taṭaman eyditu vâk-paṭu-Gôpanandiya ॥
parama-tapô-nidhâna vasudhaiva-kuṭumbaka Jaina-šâsanâm- ।
bara-paripûrṇṇa-chandra sakaḷâgama-tatva-padârttha-šâstra-vi- ।
stara-vachanâbhirâma guṇa-ratna-vibhûshaṇa Gôpanandi ninn- ।
oreg inisappaḍam doregaḷ ill eṇe gâṇen iḷâtaḷâgradoḷ ॥
*ka ॥ ênan ênan ele pêḷven aṇṇa san- ।
mâna-dâniya guṇa-bratangaḷam ।
dâna-šaktiy abhimâna-šakti vi- ।
jñâna-šakti sale Gôpanandiya ॥

vacha ॥ intu negaḷda Koṇḍakundânvayada šrî-Mûla-saṅghada Dêši-gaṇada Gôpa-nandi-paṇḍita-dêvargge 1015 neya Šrîmukha-samvatsarada Paushya-šuddha 13 Âdivâra-saṅkrântiyandu šrîmat-Tribhuvanamallan Eṟegaṅga-Voysaḷam Gaṅga-maṇḍaḷamam sukha-saṅkathâ-vinôdadim râjyam geyyuttam irddu Belgoḷada Kabbappu-tîrtthada basadigaḷa jîrṇṇôdhâraṇakkam dêva-pûjegam âhâra-dânak-kam pâtra-pâvuḷakkam Râchanahaḷḷamumam Beḷgoḷa-panneraḍumam dhârâ-pûrvvakam mâḍi biṭṭa datti ॥ (usual final verses) šrîman-mahâ-pradhâna hiriya-daṇḍâdhipa.....mayyaṅge...............................

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At Chalya (same hobli), on a stone in the Bayirê-dêva temple.

šrîmat-parama-gambhîra etc. ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaram Dvârâvatî-pura-varêšvaram Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷu

* So in the original.

gaṇḍan uddaṇḍa-maṇḍaḷika-širô-giri-vajra-daṇḍam Taḷakâḍu-goṇḍaṁ vîra-Vishṇuvarddhana-Dêvan âtan-anvaya-kramaṁ Yadu-modalâd-anêka-râjâ-santânakadiṁ baḷikke ||

Yadu-kuḷa-kuḷâdri-šikharadoḷ |
udiyisidaṁ durnnirîksha-têjôhṛita-sam- |
pad-arâti-râja-maṇḍalan |
udâtta-guṇa-ratna-vârddhi Vinayâdityaṁ ||
âtana tanayaṁ sakaḷa-ma- |
hîtaḷa-sâmrâjya-lakshmiyuṁ tanag êka- |
švêtâtapatram âge pu- |
râtana-nṛipar-eṇege vandan Eṟeyaṅga-nṛipaṁ ||
â-vibhugaṁ negard Êchala- |
Dêvigam âdar ttanûbhavar bBallâḷa- |
*šrî-Vishṇuvarddhanar |
â-vikrama-nidhigaḷ-anujan Udayâdityaṁ ||
neneyal pâpa-kshayaṁ nôḍidoḍ abhimata-saṁsiddhi sad-bhaktiyindaṁ |
manam old ârâdhisalk â-sukṛitad odavan ê-vêḷvud embannegam mun- |
nina puṇyaṁ vîrar app â-Naḷa-Nahusharoḷ anyûnan âdaṁ jagat-pâ- |
vana-satya-tyâga-šauchâcharaṇa-pariṇataṁ vîra-Vishṇu-kshitîšaṁ ||
†nir-avadya-kshatra-dharmmânvitar enipa mahâ-kshatriyar llôkadoḷ nâl- |
vare munnaṁ šrî-Diḷîpaṁ Dašaratha-tanayaṁ Kṛishṇa-Râjaṁ baḷikk â- |
dyara sâdṛišyakke vandaṁ Yadu-kuḷa-tiḷakaṁ vîra-Vishṇu-kshitîšaṁ ||
Adiyaman ôḍid ôṭamane rôḍisi kaltu Nṛisiṁha-varmman ô- |
ḍidan avan-ôṭamaṁ guṇisi Cheṅgiri Cheṅgiriyalli kaltu koṇḍ |
adaṭina Koṅgar â-negarda Koṅgaran îkshisi Pâṇḍyan ôḍidaṁ |
Yadu-tiḷakaṅge Vishṇu-dharaṇîpatig ôḍadar âr ddharitriyoḷ ||

va || ant Adiyaman adaṭ aledu Nṛisiṁhavarmma-siṁhamaṁ kadanadoḷ echchaṭṭi vairigaḷa širô-girigaḷaṁ dôr-ddaṇḍa-vajra-daṇḍadind aḷaṟe poydu Kaḷapâḷa-kuḷamaṁ kaḷakuḷaṁ mâḍi taguḷd Aṅgarana saptâṅgamuman eḷakuḷigoṇḍu dakshiṇa-samudra-tîraṁ-baraṁ samasta-bhûmiyuman êka-chchhatra-chhâyeyiṁ pratipâḷisuttuṁ Taḷavanapuradoḷ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire ||

šrî-vîra-Vishṇuvarddhana- |
Dêvaṁ shaṭ-tarkka-Shaṇmukha-Šrîpâḷa- |
traividya-bratig î-Jai- |
nâvasataman adhika-bhaktiyiṁ mâḍisidaṁ ||
posat ene tâ mâḍisid î- |
basadiyumaṁ bâḍam idaṟa sambandhiy enalk |
esev â............ |
basadiyumaṁ tîrtthadalli koṭṭaṁ mudadiṁ ||

* So in the original. † One line is wanting.

â-kuḷa-tiḷakaṅge guru-kuḷam âda šrîmad-Dramiṇa-gaṇada Nandi-saṅghad Aruṅ-guḷânvayad âchâryyâvaḷiy ent endoḍe ‖

krama ha. .Mahâvîra- ।
svâmiya tîrtthakke Gautamar ggaṇadharar ant ।
â-muniyiṁ baḷik âda ma- ।
hâ-mahimar eni............... .... ‖
šrutakêvaḷigaḷu palabarum ।
atîtar âd im-baḷikke tat-santânô- ।
nnatiyaṁ Samantabhadra- ।
bratipar ttaḷedaru samasta-vidyânidhigaḷ ‖

avaṟiṁ baḷikkam Êkasandhi-Sumati-bhaṭṭârakar avariṁ baḷikke vâdîbha-siṁha-šrîmad-Akaḷaṅka-dêvar avariṁ Vakragrîvâchâryyar avariṁ Šrîṇandy-âchâryya ....yake râjyav â-mudadiṁ Siṁhanandy-âchâryyar avariṁ Šrîpâḷa-bhaṭṭârakar avariṁ šrî-Kanakasêna-Vâdirâja-dêvar avariṁ baḷikke ‖

itara-vyâ.....l êke ma....m anitum isu......prabhâ-saṁ- ।
hatiyinde vaysutirppar ddhanad......adhikam ey- ।
didaṁ kiñchitkara-kiñchin-nyûnam enduṁ .... ।
.......n oppada.....jagat-pûtam âšcharyya-bhûtaṁ ‖
avariṁ Šrivijayar bbhuva- । na-vinûtaru Šanti-dêvar avariṁ .... ।
.....vanada....... । ....na-bratiparu ‖

â-Pushpasêna-siddhânta-dêvariṁ baḷika ‖

gata-sarvvajñâbhimânaṁ Sugatan apagatâpta-praṇâdaṁ Kaṇâdaṁ ।
kṛita . . . . pâdâ- ।
natan âdaṁ marttya-mâtraṅgaḷa nuḍigaḷoḷa. nenasal parbbi lôkôn- ।
natan âyt Arhan-matâmbhônidhi-vidhu-vibhavaṁ Vâdirâja..... ‖

..............Šântishêṇa-dêvar avariṁ baḷikka ‖

peṟat êṁ saptarddhi yiṁ sambhavikum odavuguṁ prâtihâryyaṅgaḷ ellaṁ ।
neṟed irkkuṁ rîtiyind ê-samavasitiyum î-kashṭa-kâla-prabhâvaṁ ।
peṟapiṅgalk î-mahâ-yôgiyoḷ ene tapamuṁ yôgyatâ-lakshmiyuṁ kaṇ- ।
deṟedant âg irppud ind and anupamam aparâtîta-divya-prabhâvaṁ ‖
Kaṇtuvan ântum eyde . .yad ôḍisi durmmada-karmma-vairi-vi- ।
krântaman eyde laṅgisi mahâpuram âga .....di..... ।
...n â-tîrttha-nâthar ene rûḍhiyan ânta Kumârasêna-sai- ।
ddhântikar âdam ujvaḷisidar jJina-dharmma-yašô-vikâsamaṁ ‖
sale sanda yôgyateya . ।
..l eseda durddhara-tapô-vibhûtiya pempiṁ ।
Kali-yuga-gaṇadharar embudu ।
nelan ellaṁ Mallishêṇa-Maladhârigaḷaṁ ‖
hṛidya-syâd-vâda-bhûbhṛid-bhavan anupama-shaṭ-tarkka-bhâsvan-nakhaṁ pâ- ।
yd udyad-darppândha-vâdi-dviradana-ghaṭeyaṁ vikrama-prauḍhiyindaṁ ।
vidyâ-siṁhî-rati-vyâptiyoḷe sukhiyisutt irppuḍu utsâhadiṁ trai- ।
vidya-Šrîpâḷa-yôgîšvaran enipa mahâ-vâdi-mattêbha-siṁhaṁ ‖

âvana vishayamô shaṭ-ta- ।
rkkâviḷa-bahu-bhaṅgi-saṅgataṁ Šrîpâḷa- ।
traividya-gadya-padya-va- ।
chô-vinyâsaṁ nisargga-vijaya-viḷâsaṁ ॥
tamag âjñâ-vašam âdud unnata-mahîbhṛit-kôṭi biṇp ।
amardatt î-dhareg eyde tamma mukhadoḷ shaṭ-tarkka-vârâsi-vi- ।
bhramam âpôšana-mâtram âdud enal î-mât ên Agastya-prabhâ- ।
vamumaṁ kîḷpaḍisittu pempi . . . Šrîpâla-yôgîndrana ॥
vargga-tyâgada sûchita- ।
mârggôpanyâsad aḷavu mârkkoḷal ant â- ।
Bharggaṅgam arid enalke nir- ।
arggaḷam âdatt a. . . vîryyaṁ vratiyoḷ ॥

intu niravadya-syâd-vâda-bhûshaṇaruṁ gaṇa-pôshaṇa-samêtarum âgi vâdîbha-siṁha vâdi-kôḷâhaḷa târkkika-chakravarttiy emba nijânvaya-nâmaṅgaḷan oḷa-koṇḍu anvaya-nistârakaruṁ šrîmad-Akaḷaṅka-matâvaḷambanaruṁ shaṭ-tarkka-Shaṇmukharum asâra-saṁsâra-vyâpâra-parâṅmukharum âda Šrîpâḷa-traividya-dêvargge ॥

šalya-traya-rahitargg î- ।
Šalya-grâmam anupamaṁ koṭṭ ari-nṛipa-hṛit- ।
šalyaṁ sakaḷa-kaḷânvaya- ।
kalyaṁ šrî-Vishṇu bhaktiyaṁ tâṁ meṟedaṁ ॥

ant î-basadiya khaṇḍa-sphuṭita-jîrṇṇôddhârakkam î-sambandhiya rishi-samu-dâyad âhâra-dânakkaṁ Kañchi-goṇḍa-Vîra-Gaṅga-Vishṇuvarddhana-Poysaḷa-Dêvaṁ Saka-varsha 1047 Krôdhi-saṁvatsarada uttarâyaṇa-saṅkramaṇadalu Kâvêrî-tîrada Hulleyahoḷeyalu Šalyad-ûruvaṁ tîrtthadalli tamma basadiyumaṁ Šrîpâḷa-traividya-dêvargge kai-dhâre yeṟedu šrî-vîra-Vishṇuvarddhanaṁ koṭṭ îy-ûra sîmâ-sambandham ent endoḍe (here follow details of boundaries) int î-chatus-sîmeyind oḷag uḷḷadaṁ sarvva-bâdhâ-parihâramâgi biṭṭu koṭṭa šrî-vîra-Vishṇuvarddhana-Dêvaṁ koṭṭa Šrîpâḷa-traividya-dêvaru tamma mâḍisida Hoysaḷa-Jinâlayakke biṭṭa taḷa-vṛitti beḷdale vûra mundaṇa Hâdarivâḷ oḷagâgi mattaru nâlku Attikeṟeyumaṁ hiriya-keṟeya keḷage gadde saḷage êḷu tôṇṭa ondu Doḍḍagaṭṭada keṟe voḷagâgi chatus-sîmeyumaṁ basadige mâḍi biṭṭu koṭṭa bhûmi yidaṟa sîme mûḍalu Kesaṟakeṟeg iḷida maṇala haḷḷa teṅka Honna-marakke hôda baṭṭe haḍuva hiriya-keṟey oḷageṟe baḍaga honne-marakke hôda hoḷeya baṭṭe

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At Bommênahaḷḷi (same hobli), on a stone in front of the Jaina-basti.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât traiḷôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥

Śrîpati-janmadind eseva Yâdava-vaṁśadoḷ âda dakshiṇô- ।
rvvîpatiy appan orvva Saḷan emba nṛipaṁ seḷeyinda kôpana- ।
dvîpiyan ondan orvva muni poy Saḷay endaḍe poydu geldu dig- ।
vyâpi-yaśaṁ negaḷte-vaḍedaṁ gaḍa Poysaḷan emba nâmadiṁ ॥
svasti śrî-janma-gêhaṁ nibhṛita-nirupamôdâtta-têjô-mahaurvvaṁ ।
vistârântaḥ-kṛitôrvvî-taḷam avanata-bhûbhṛit-kuḷa-trâṇa-dakshaṁ ।
vastu-vrâtôdbhava-sthânakam amaḷa-yaśaś-chandra-sambhûti-dhâmaṁ ।
prastutyaṁ nityam ambhônidhi-nibham eseguṁ Hoysaḷôrvvîśa-vaṁśaṁ ॥
adaṟoḷ Kaustubhad ond anarghya-guṇamaṁ dêvêbhad uddâma-sa- ।
tvad agurvvaṁ himarasmiy-ujvaḷa-kaḷâ-sampattiyaṁ pârijâ- ।
tad udâratvada pempan orvvane nitântaṁ tâḷdi tân alte pu- ।
ṭṭidan udvṛitta-tamô-vibhêdi Vinayâdityâvanîpâḷakaṁ ॥
budha-nidhi Vinayâdityana ।
vadhu Keḷeyabbarasiy embaḷ âtmâsyâ-vibhâ- ।
vidhurita-vidhu parijana-kâ- ।
madhênu negaḷdaḷ su-sîla-guṇa-gaṇa-dhâmaṁ ॥
avarg Eṟeyaṅgaṁ janiyisid ।
avan Êchala-Dêvig âdan â-dampatig ud- ।
bhavisidar ajêya-Ballâ- ।
ḷa-vîra-Vishṇu-pratâpiy-Udayâdityar ॥
avaroḷ madhyaman âgiyum ।
avarg ellaṁ Vishṇu padaka-nâyakadant o- ।
ppuvan udita-vîra-lakshmiya ।
savati mahâ-paṭṭad arasi Lakshmiy-adhîśaṁ ॥
bhûdêva-sabhôchchârita- ।
vêda-dhvani-nirata-Vishṇu-bhûpaṅgaṁ La- ।
kshmâ-Dêvigam udayisidaṁ ।
śrî-dayitaṁ Nârasiṁha-Dêva-nṛipâḷaṁ ॥
bhû-vallabha-vipuḷa-yaśaś- ।
śrî-vallabha-Nârasiṁha-nṛipa-paṭṭa-mahâ- ।
dêviy enal negaḷd Êchala- ।
Dêvige Ballâḷa-Dêvan udayaṁ geydaṁ ॥
hesar-Uchchaṅgiya-kôṭeyan ।
asadṛiśa-bhuja-baḷade munne koṇḍ arasugaḷ âr ।
asahâya-śûra-Śanivâ- ।
ra-siddhi-Giridurgga-malla-Ballâḷanavoḷ ॥
êkâṅga-vîra-Śûdrukan ।
âkâra-Manôjan artthi-sura-taru turagâ- ।
nîka-vara-Vatsa-Râjan a- ।
nêkapa-Bhagadattan alte Ballâḷa-nṛipaṁ ॥

gadya ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṁ । Dvârâvatî-pura-varâdhîśvaraṁ । Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṁ । Pâṇḍya-kuḷa-

dâvânaḷaṁ | maṇḍaḷika-bêṇṭekâṟaṁ | Chôḷa-kaṭaka-sûṟekâṟaṁ | Vâsantikâ-dêvî-labdha-vara-prasâda | vitaraṇa-vinôdaṁ | Yâdava-kuḷâmbara-dyumaṇi | maṇḍaḷika-makuṭa-chûḍâmaṇi | asahâya-šûra nṛipa-guṇâdhâraṁ | Šanivâra-siddhi sad-dharmma-buddhi | Giridurgga-malla | ripu-hṛidaya-sella | chalad-aṅka-Râma | raṇa-raṅga-Bhîma | kadana-prachaṇḍa | Malaparoḷ gaṇḍa | nâmâdi-prašasti-sahitaṁ Koṅgu-Naṅgali-Taḷakâḍu-Noḷambavâḍi-Banavâse-Hânuṅgal goṇḍa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysaḷa-Ballâḷa-Dêvar ddakshiṇa-mahî-maṇḍalamaṁ sad-dharmmaṁ paripâlisuttuṁ Dôrasamudrada neleviḍinoḷ sukha-saṅkathâ-vinôdaṁ râjyaṁ geyyuttum ire tat-pâda-padmôpajîvi ||

Bharatâgama-tarkka-vyâ- |
karaṇôpanishat-purâṇa-nâṭaka-kâvyô- |
tkara-vidvaj-jana-nutan enipa |
sthira-puṇyaṁ Chandramauḷi mantri-lalâmaṁ ||
nuta-Baḷḷâḷa-nṛipâḷa-dakshiṇa-bhujâ-daṇḍaṁ payaḥ-pûra-hâ- |
ra-tushâra-sphaṭikêndu-kunda-kamanîyôdyad-yašô-vârddhi-vê- |
shṭita-dik-chakran apâra-puṇya-niḷayaṁ niššêsha-vidvaj-jana- |
stutan app î-vibhu-Chandramauḷi-sachivaṁ dhanyaṁ peṟar ddhanyarê ||
â-Chandramauḷig akhiḷa-ka- |
ḷâ-chaturaṅg amaḷa-kîrttig asadṛiša-vibhavaṅg |
Âchâmbike guṇa-vârddhi sad- |
âchâra-samête chitta-vallabhey âdaḷ ||
hariṇî-lôchane paṅkajânane ghana-srôṇi stanâbhôga-bhâ- |
sure bimbâdhare kôkiḷa-svane su-gandha-švâse chañchat-tanû- |
dari bhṛiṅgâvaḷi-nîḷa-kêše kaḷahaṁsî-yâne sat-kambu-ka- |
ndharey app Âchala-Dêvi Kantu-satiyaṁ saundaryyadind êḷipaḷ ||

tri-kuḷakaṁ || su-kavi-sura-taru Šileya-Nâ- |
yaka Chandrâmbikeya magan enipa Sôvaṇa-Nâ- |
yakan ayya tâyi Bâchâ- |
mbike Dêši-daṇḍanâyakaṁ hiriy-aṇṇaṁ ||
bhaya-lôbha-durllabha Bammeya- |
Nâyakan iddha-kîrtti kiṟiy-aṇṇaṁ Mâ- |
reya-Nâyakaṁ bhagini Cha- |
ḷiyabbarasi Kâma-Dêvan aṇugina tammaṁ ||
bhû-vinutan âtmajâtaṁ |
Sôvaṇṇaṁ Chandramauḷi pati tanage kaḷâ- |
kôvidan end and Âchala- |
Dêviyavol nônta satiyar âr vvasumatiyoḷ ||
Gauri tapaṅgaḷaṁ negaḷdutuṁ neredaḷ gaḍa Chandramauḷiyoḷ |
nâriyarg innave sobagu pêḷ palavuṁ bhavadoḷ nirantaram |
sâra-tapaṅgaḷaṁ paḍedu tâm neredaṁ gaḍa Chandramauḷi gam- |
bhîrey enippa tannau enip Âchalevol sobagiṅge nôntar âr ||

tad-guru-kuḷa-šrî-Mûla-saṅgha-Dêšiya-gaṇa-Pustuka-gachchha-Koṇḍakundânvayadoḷ ॥

ka ॥ vidita-Guṇachandra-siddhâ- ।
nta-dêva-sutan âtma-vêdi para-mata-bhûbhrid- ।
bhidura Nayakîrtti-siddhân- ।
ta-dêvan esedaṁ munîndran apagata-tandraṁ ॥
paramâgama-vâridhi-hima- ।
kiraṇaṁ râddhânta-chakri-Nayakîrtti-yamî- ।
švara-šishyan amaḷa-nija-chit- ।
pariṇatan Adhyâtmi-Bâḷachandra-munîndraṁ ॥
bharadiṁ Beḷuguḷa-tîrtthadoḷ Jinapati-šrî-Pâršva-dêvôdgha-ma- ।
ndiramaṁ mâḍisidaḷ vinûta-Nayakîrtti-khyâta-yôgîndra-bhâ- ।
sura-šishyôttama-Bâḷachandra-muni-pâdâmbhôjinî-bhakte su- ।
sthirey app Âchala-Dêvi kîrtti-višadâšâ-chakre sad-bhaktiyiṁ ॥

va ॥ Šaka-varshada sâsirada-nûṟa-nâlkaneya Plava-saṁvatsarada Pausha-bahuḷa-tadige Šukravârad uttarâyaṇa-saṅkrântiyandu ॥

vṛi ॥ šîladi Chandramauḷi-sachivaṁ nija-vallabhey Âchiyakkan â- ।
ḷôḷa-mṛigâkshi mâḍisida Pâršva-Jinêšvara-gêhad udgha-pû- ।
jâḷige bêḍe Bammeyanahaḷḷiyan ittan udâri vîra-Ba- ।
llâḷa-nṛipâḷakaṁ dhareyum abdhiyum uḷḷinam eyde salvinaṁ ॥
tad-avanipan itta dattiyan ।
adan Âchale Bâḷachandra-muni-râja-šrî- ।
pada-yugamaṁ pûjisi chatur- ।
udadhi-varaṁ nimire kîrtti Jina-patig ittaḷ ॥

antu dhârâ-pûrvvakamâgi koṭṭa tad-grâma-sîme (9 lines following contain details of boundaries, and usual final verses).

šrîman-mahâ-maṇḍalâchâryya-Nayakîrtti-dêvaru Bammeyanahaḷḷiyalu kanne-vasadiyaṁ mâḍisi šrî-Pâršvanâtha-pratishṭheyaṁ mâḍi dêvar-ashṭa-vidhâr-chchanege Sômasamudrada keṟeya keḷage modal-êriyalli gadde salage yeraḍu baḍagaṇa hâḷinalu bedalu nânûṟuvaṁ Nayakîrtti-dêvaruṁ Mâreya-Nâyakana maga Sôvaṇṇanu Gauḍa-Gauḍan-oḷagâda prajegaḷuṁ âchandra-târaṁ-bara salvantâgi biṭṭa datti maṅgaḷa mahâ šrî ॥

151

At Kumbênahaḷḷi (same hobli), on a stone to the west of the Âñjanêya temple.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ ।
jîyât traiḷôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥

namô'stu ॥

Šrîpati-janmadind eseva Yâdava-vaṁšadoḷ âda dakshiṇô- ।
rvvîpatiy appan orbba Saḷan emba nṛipaṁ seḷeyinde kôpana- ।

dvîpiyan ondan orvva muni poy Saḷay endaḍe poydu geldu dig- |
vyâpi-yasaṁ negaḷte-vaḍedoṅ gaḍa Poysaḷan emba nâmadiṁ ||
Vinayâditya-nṛipâḷana |
tanûjan Eṟeyaṅga-bhûpan âtana putraṁ |
Kanakâchaḷônnataṁ Vi- |
shṇu-nṛipâḷa....tan-âtmajaṁ.... ||
.......yaṁ sakaḷa-ma- |
hîtaḷa-sâṁrâjya-lakshmiya......... |
švêtâtapatran âge pu- |
râtana-nṛipargg eṇisida..Ballâḷa-nṛipaṁ ||
êkatra guṇinas sarvvê Vâdirâja tvam êkataḥ |
tavaiva gauravaṁ tatra tulâyâm unnatiḥ kathaṁ ||
sale sanda yôgyateyin a- |
ggalisida durddhara-tapô-vibhûtiya pempiṁ |
Kali-yuga-gaṇadharar embudu |
jagav ellaṁ Mallishêṇa-Maladhârigaḷaṁ ||
tamag âjñâ-vašam âdud unnata-mahîbhṛit-kôṭi tamminde biṇp |
amardatt î-dhareg eyde tamma mukhadoḷ shaṭ-tarkka-vârâsi-vi- |
bhramam âpôšana-mâtram âdud enal iṁ mât ên Agastya-prabhâ- |
vamumaṁ kîḷpaḍiṣittu pempin-esakaṁ Šrîpâla-yôgîndrana ||

avar-agra-šishyaru šrî-Vâdirâja-dêvaru tamma Salyada Kumbeyanahaḷḷiyalu tamma gurugaḷige parôksha-vinayamâgi Paravâdimalla-Jinâlayam endu kanne-vasadiyaṁ mâḍisi dêvar-ashṭa-vidhârchchanegaṁ âhâra-dânakkaṁ hiriya-keṟeya Gauḍiyahaḷḷi-gadde salage eraḍu koḷaga hattu alliṁ teṅka Biṭṭi-seṭṭiya-keṟeyuṁ adaṟa kelada beddale salage eraḍuvaṁ sarbba-bâdhâ-parihâramâgi biṭṭa datti || (usual final verses).

šrîman-mahâ-pradhânaṁ sarvvâdhikâri tantrâdhishṭhâyakaṁ Kammaṭada Mâchayyanuṁ mâva Ballayyanuṁ dêvara nandâdîvigege gâṇada suṅkavaṁ biṭṭaru || Kaṇḍachcha-Nâyakana madavaḷige Râchave-Nâyakitiya maga Kundâḍa-heggaḍe Nayachakra-dêvara besadiṁ mâḍisida basadi || svasti šrîman-mahâ-pradhâna sarvvâdhikâri hiriya-bhaṇḍâri Huḷḷayyaṅgaḷa meyduna ašvâdhyakshada heggaḍe Hariyaṇṇaṁ Kumbeyanahaḷḷiya dêvara mâḍisi koṭṭa || Šrîpâḷa-traividya-dêvara šishyaru Padada-Šântisiṅga-paṇḍitarggeyu avara putra Paravâdimalla-paṇḍitarggeyuṁ avara tamma Umeyâṇḍagaṁ âtana tamma Vâdirâja-dêvaṅgaṁ Vâdirâja-dêvaru dhârâ-pûrvvakaṁ mâḍi koṭṭaru ||

152*

In Channarâyapaṭṭaṇa, on the right-wall of the main doorway of the Kêšava temple.

Šrî-kântâ-kamanîyam (3 lines illegible)
........vara-phaḷa-sampadaṁ samajani..........mahanîya-kîrttir vVishṇuvarddhanô nâma ||

* This inscription is very much defaced.

yasmin dâtari sampradânam abhavan dêvâḥ parair adhvarair
adhvany êsha manô...............nṛipâḥ ।
yat-têjas-tapanô dur-andhatamasaṁ dush-kshatrajaṁ bhinnavân
ity âryyair abhivarṇṇitaṁ vibhu........Vishṇu-bhû..... ॥
.....mahî..........karttuṁ kshamâ yaṁ patiṁ
bharttâ dâsya..rggaḷasya dig-ibhârgga........... ।
....śruti-dvandvam arṇṇa..m âsatê Vishṇu-nṛipa-kathâ
mâya..............tasyâsîd râja-lakshmî......tiḥ ॥
kâyaṁ mânavam a........kâlê niyô....pâra.........
....ra-jigupsâspadaṁ samabhava............. ।
.....nayânvitaḥ vibhâti vîra-Ballâḷa-mahîpati........
.......Harâya................vijaya-stambhêshu lêbhê.....naḥ ॥
puṟpâṇy udguṇi-saurabhâṇi patayô'pyuttuṅga........
.......pakâra-ghaṭanâ yênâmara-strî-janaiḥ ।
labhyantê..........................nṛipâkarshaṇa-bâ..
..................pattana-vadhûṁ sambhôga-yôgyâṁ.. ॥

*..............yaśô................yaḥ .dhâtrî-bhô...purâ..ṇa......
.................vaśamaṁ...maṇir bBallâḷa-Dêvatas tathâ....
..............maṇḍaḷêśvara Dvârâvatî-pura-varâdhîśvaraṁ Vâsantikâ-dêvî-labdha-vara-prasâda......... vîra-virôdhi-vargga......... dur-andhatamasa ....pûrita-su-bhaṭa-baḷa-kapâḷa-chamasaṁ । nija-bhuja............ ...nûna-gâmbhiryya-guṇânushaṅga...................maṇḍaḷaṁ । bhôgô-pabhôga-lakshmî-vilâsaṁ nirjjitâkhaṇḍa.........gaṇḍa-bhêruṇḍa Maleparoḷu gaṇḍaṁ sâhitya-vidyâ-nirata............Talakâḍu-Gaṅgavâḍi-Noḷamba-vâḍi-Banavase-Hânuṅgalu..............śûra niśśaṅka-pratâpa-Hoysa.... ....sukha-saṅkathâ-vinôdadiṁ prithvî-rajyaṁ geyyuttam ire tat-pâda .. ..gôtran udyama-śauṇḍâtuḷa......śa...dâna-paṇḍita ja......... .....âtana mahâsati Mâravvegam â-Kauṇḍinya-kuḷa-maṇḍanaṅgaṁ Mâra-mayya-heggaḍey âda...........vinutâchâra pempaṁ taḷedan udâra-yaśô-vibhâsi heggaḍe-Mâra..............Mârage........ ..Paramêśvarage Pârvvatiyuṁ Harige Śrîyu vanite..................sakala-jana......kara-vinîta-vachana-sampadaṁ apadâna.........maṇḍala prachaṇḍa-maṇḍaḷika-maṇḍaḷî-bhayaṅka........vijaya-patâkâ..parâhati.......chaṇḍâsidhâran audâryya-sâdha....drôha-gharaṭṭa...........êshu guṇâdhârâ niḷâdvâ..tô yach-chhâya-viśâḷa-kîrtti..........sênâ-patê ॥

dhî-vâg-vyâpṛitayô bhavantam atuḷaudâryyaṁ svayaṁ vṛiṇvatê ।
............rô'sti sapa.....mâja-sênâ-patêḥ ।
dôr-lîlâ-paripâḷitâkhila...........ṇâ.... ।
........va paty asubhṛitâṁ prîtyai yadîyaṁ.... ॥

........saraḷâ....v abhitapaḥ prêyân amêyôdayô yattô................ dhairyyaḍiṁ vâridhi-gabhîra-sthitiyiṁ dinaṁ vinuta-têja-mahimâ........ pâḷiya....ta....t enipa.........sênâpati ॥

* Very much defaced.

dorey âdâ........dâha.........ru šauryyadi..............âru Mâcha-tanûjana paḍi....dâni.............tânu....ta..ra prîti-prada prîti-..sṛita-sampanna-kaḷâ-ku...........vartti-šakti ripu-vargga-bhêdiy âga-..........mahônnatiyaṁ tâḷdidan aty-udâra-mahima.. ....rttti Sâtala-Dêvi...agrahâra..........vaḷasi vinûtav âytu payô.........Nâyakaru nija-svâmi šrî-vîra-Ballâḷa-Dêvar-âyur-ârôgy-aišvaryâbhivṛiddhyartthav âgi Kabbuhu-nâḍa Amṛitanâthapurav âda Koḷatûra-agrahâravaṁ mâḍi alliya Mûlasthânada šrî-Râmêšvara-dêvargge nitya-naivêdya-nandâdîvige.....sâra-Chaitra-pavitra-modalâda-naimittikakke gadde salage nâlku sa 4 Vishṇuvardhana-paramêšvara-dêvargge gadde-salage yeraḍu 2 Sômasamudrada Sâtalêšvara-dêvargge bhûmi â-šilâ-šâsana-maryyâde haḷiyaṁ...švara-dêvargge šâsana-maryyâde Brahma-dêvargge gadde salagey ondu 1 ‖ šrî-Mâchalêšvara-dêvargge vṛitti nâlku । šrî-Kêšava-dêvargge vṛitti yeraḍu 2 । Ṛig-vêda-khaṇḍika-vṛittiy ondu 1 Yajur-vvêda-khaṇḍika-vṛittiy ondu 1 bhaṭṭa-vṛittiy ondu 1 Pañchikêšvara-agnishṭhage vṛittiy ondu 1 antu.........nânâ-gôtrada brâhmaṇargge eppattu vṛitti 70 mâḍi Šaka-varsha 1108 Parâbhava-saṁvatsarada Pushya-šuddha-trayôdaši..........uttarâyaṇa-saṅkramâṇadalu...........
....vîra-Ballâḷa-Dêvariṅg â-mahâjanagaḷge dhâ.....sîmâ-sammandhav ent endaḍe (15 lines following contain details of boundaries and usual final phrases) Jâvaṇi-paṇḍitara kavite ‖

baravara ....taleya ।
pariharisuva sûryya....... ।
.... ।
...... nôḍidargge baravan idum amôghaṁ ‖

šrî ‖ ....Hariharaiyana maga maṅgaḷa mahâ......................Âṅgi-rasa-saṁvatsarada Âshâḍha-su 5..............nôḍuva.................
(rest gone).

153

On the west-wall of the same main doorway.

šrî-Gaṇâdhipatayê namaḥ šrî-Prasanna-Kêšavâya namaḥ šrîmatu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha sâ 1400 varusha sanda varttamâna Viḷambi-saṁvachharada Mârggašîrsha-šudha 10 Šukravâradalû šrîman-mahâ-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Virûpâksha-mahârâyaru Hastinâvatiya nelevîḍinalu sukha-râjyavan âḷuva kâladalu â-hiriya-aramaneya amarada-nâyakarâda šrîman-mahâ-sâvantâdhipati mûvaru-râyara gaṇḍa gaṇḍabhêruṇḍa gaja-siṁha Sâtigrâmada Sôvaṇṇa-Voḍeyara maneya taḷavâṛa Maleya-Nâyakara maga Bommeya-Nâyakaru Sôvaṇṇa-Voḍeyara anujñeyinda tâü âḷuva râjyadoḷage amarada-nâyakatanada šrîmad-anâdi-agrahâraṁ Amṛitanâthapurav âda Koḷatûra šrî-Prasanna-Kêšava-dêvarge gôpuravanu kaṭisi â-ura sêvege

šrîmad-ašêsha-mahâjanangaḷa kayiyyali tat-kâlôchita-krayadalli kshêtra-gadde-beddalugaḷanu krayava koṇḍu dêva-brâhmarugaḷige dânava mâḍida vivara Kêšava-dêvaru sankrântiyalli bijaya-mâḍuvadakke tengina-tôpa mâḍisi chatus-sîmeyali šankha-chakrada šilâ-pratishṭheya mâḍi â-kal-oḷagâda tengina sasigaḷanu dêva-brâhmarugaḷige koṭṭa vivara Kêšava-dêvargge paḍuval-âdiyâgi mûḍaṇa-bêliy-oḷagâda tengina-tôpinalliy(y)a brâhmaṇa-bhôjanakke Râmai-dêvara hinde kall-oḷagu gadde aiguḷa Râmai-dêvargge Kêšava-dêvara tôpina bêliyiṁ mûḍa tengina-sâlu 5 Râmai-dêvargge nandâdîvige kal-oḷagu gade salage kha 2 Mahâdêvargge Râmai-dêvara baḍaga uddi-mêle paḍuva-mûḍa-sâlu 1 ke tengu..â-baḍaga Mâchalêšvara-dêvargge tengârula bêli-sâlu paḍuva Benakage teng ondu Karu-Brahma 1 sandhyâ-maṭha 2 yatigaḷige 1 Êri-Brahma 1¼ Dharmmasâgarada purâṇîka Subrahmaṇya-bhaṭarige Kêšava-dêvara baḍagaṇa bêli-sâla paḍuv-âdi tengu bhûmi saha 4 Beladamûle Taṇḍagadavariṁ Kṛishṇa-bhaṭariṁ krayava koṇḍa Taṇḍagadavara Apaṇṇ-upâdhyara madhyadall-ida aḍakê-marada kuḷavanu Sôvaṇṇa-Voḍeyara kayyali kuḷava biḍisi sarvvamânyavâgi dhâren eṛadu koṭa kal-oḷagâda kshêtra ‖ Bâ-upâdhyarige Keñchigoṇḍana-haḷa svayaṁbhôgadali Vâmana-mudrê-kal-oḷagâda gade ¼ arddhôdaya-puṇya-tithiyali Timmarasarige Vaḍugûrali dhâren eṛadu Vâmana-mudre-kal-oḷagâda hola 1 ‖ šubham astu yî-dharmmagaḷanu Sôvaṇṇ-Oḍeyar-anujñeyiṁ Bome-Nâyakaru puṇya-tithiyali sahiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi dêva-brâhmarige â-chandrârkkasthâyiyâgi mâḍida dharmma (usual final verses and phrases) Chauḍôjana maga Chauḍôjana baraha ‖

154

On a beam over the same doorway.

(1st side) aṛiyaḷ ilêndire dêvaṁ |
..ṛipuven embaṁ..karedu tâṁ bandhugaḷâ- |
n aṛan aṛidu toṛadu sugatiyan |
uṛe paḍedavar âro Dôrevol bhûtaladoḷ ‖
..gada-bharadi gajhjhiyan ê- |
vud id end aṛidu toṛadu sanyâ....... |
..nadi........ |
...gu..da palaman âr varṇṇisuvôr ‖

(2nd side) enda goravara ho..... |
.....rasu...ge.y ippa..ravâṇade tapadoḷ |
nindu paḍeda vara-lôkaman |
ondu-muhûrttado..toṛadu paḍedud apûrvvam ‖
pejje-guḍid aḷipi baḷveno |
jejjige vuṭṭidudan aṛipuvê..šruti-ê- |
kajja nanag endu baged ati- |
lajjeyo..ṇmi toṛador âr dDôreyavol ‖

svargga-lôkaman êrisidoṁ Maḻdayyana magaḷ Lôkabbe Puṇuseyammana peṇḍati pûjeya mâḍi dânaṁ geydu nisidigeya kalla niṟisidaḷ maṅgaḷaṁ

155

In Channarâyapaṭṇa, on the base of the garuḍa-kambha in front of Channarâyasvâmi temple.

šrî šubham astu svasti šrî vijayâbhyudaya Šâlivâhana-šaka-varusha sâ 1591 neya Saumya-saṁvatsarada Pâlguna-šu 15 Budhavâradalu Maisûru-Dêva-Râja-Vaḍêraiyanavaru sukha-râjyaṁ gaivutt iralu Kânakâranahaḷiya prabhu Doḍaiyanavara komâru Basavainavarige.....Chennarâyapaṭaṇada kôṭeyali Chennarâyasvâmiyavarige dîpa-mâlâ-kambada sêve mâḍistaru maṅgaḷa mahâ šrî

156

In Channarâyapaṭṇa, on a stone near the garbhâṅkaṇa in the Chandrašêkhara temple.

šubham astu svasti šrî vijayâbhyudaya Šâlivâhana-šaka 1585 neya Šôbhakrutu-saṁvatsarada Vaišâkha-su 10 Saumyavâra biṟud-ent-embavara gaṇḍa Maisûra Dêva-Râja-Vaḍêraiyyanavaru sukha-râjyaṁ gaiut iralu Chennapaṭṭaṇada sîmeya Tuṅgaṇi-nâḍa Kânikâranahaḷiya prabhu Doḍaiyanavara komâra Basavaiyyanavaru yî-Šôbhakrutu-saṁvatsarada Vaišâkha-šu 10 Saumyavâra Chandrašêkhara-svâmiyavara dêvasthânavanu kaṭṭisi Chandrašêkhara-svâmiyavara pâda-pratishṭhâ-sêveyanu mâḍisidaru Kâḍa-Basavêšvarana dêvasthânavanu kaṭṭisidaru maṅgaḷa mahâ šrî

Biṇḍênahaḷḷiya-grâmavanu Chandrašêkhara-svâmiyavara sêvârtthage biṭṭadu Pramâdîcha-saṁvatsarada Vaišâkha-šu 11 Šukravâra Gaurammanavara mâḍistaru

157

In Channarâyapaṭṇa, on the base of the garuḍa-kambha of the Mailarêšvara temple.

šubham astu šrî Šâlivâhana-šaka-varusha 1580 neya Viḷambi-saṁvatsarada Kârtika-ba 10 Šukravâradalu Juñjaiyana maga Karivîraiyana maga Nîlaiya mâḍista sêve šri

158

In Channarâyapaṭṇa, on stones forming the abacus in Koḷada-maṇṭapa.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha..........beḷi-kulôdbhava .....jyaṁ gaivalli Chennapaṭṭaṇada sîme Tuṅgaṇi-nâḍa staḷada Kânakâranahaḷiya prabhu Âlûra-Bhîma...ya koṭṭiddalli Vijayapurada Pâtsâhana râjakâryyadalli kalla-kôṭeya kaṭṭisidaru maṭha-maṇṭapa-koḷa-bâ.......

159

In Channarâyapaṭṇa, on a stone in Siṅgâchâri's field by the side of Bâgûr road.

Šâlivâhana-šaka-varusha 1569ya Sarvvajitu-saṁvatsarada Âšvîja-su 5lû Chennapaṭaṇada sîme Tuṅgaṇi-nâḍa staḷada Kânikâṟanahaḷiya prabhu Doḍaiyanavaru Channarâyapaṭṭaṇada kalla-kôṭeya kaṭisuvalli Doḍaiyanavara keḷage pârupatyava mâḍutâ yidda Kasulagereya staḷada Kempaṇa-Gauḍaru yî-koḷana kaṭistaru kalla-maṭha kaṭisidaru

160

In Channarâyapaṭna, on the pillars of the swing in front of the Oḷagaramma temple.

šrî šubham astu svasti šrî jayâbhyudaya Šâlivâhana-šaka-varusha 1509 Sarvadhâri-saṁvatsarada Vaišâkha-šu 5lu birid-ent-embara gaṇḍa Maisûra Kaṇṭhîrava-Narasa-Râja-Voḍeyaraiyanavaru sukha-râjyaṁ gaivalli Chennapaṭaṇada sîmeya Tuṅgaṇi-nâḍa staḷada Kânakâṟanahaḷiya prabhu Chennavîreya-Gauḍanavara kumâra Doḍaiyanavarige yî-Chennarâyapaṭaṇava koṭu yiddalli Turukarâja-kâryyadalli kala-kôṭeya kaṭisidaru piraṅgi maṭava kaṭisidaru Râmêšvarage mûru-aṅkaṇa guḍiya kaṭisi yeraḍu-širasina Basavana pratishṭhe mâḍisi munde koḷana kaṭisidaru paḍuvaṇa maṭhava kaṭṭisi koḷana kaṭṭisidaru dêvatemmage (north pillar) mûru-aṅkaṇa guḍiya kaṭisi munde uyâle-kambava nilisidaru keṟeyali Gaṅge-Basavana nilisidaru sandhyâ-maṭhadali dêvatâ-vigrahavanu pratishṭhe mâḍisi koḷana kaṭisidaru huli-mukhada châvaḍiyalli tamma kula-svâmi Kârttivîrêšvara Bhadrakâḷamma Mâchaḷêšvara-dêva yivugaḷa pratishṭeya mâḍisidaru maṅgaḷa mahâ šrî šrî šrî

161

In Channarâyapaṭṇa, on a stone in the enclosure of the Sâtêšvara temple.

namas tuṅga etc. ||
šrî-Gaṅgâ-jaḷa-pâtanônnata-jaṭâ-jûṭaṁ Kubhṛijjâ-kuchâ- |
bhôgôdghṛishṭa-višâla-vakshan Amṛitêšaṁ višva-višvambharâ- |
bhâga-byâpta-yašô-viḷâsi sasi-chûḍaṁ Mâchi-Râjaṅgay old |
îg î-Šântala-Dêvigaṁ šubhaman â-chandrârkka-taraṁ-barâ ||

râjânvaya ||

šrî-pati-Hoysaṇa-kuladoḷu |
bhûpatigaḷ palarum âda tad-anantarav â- |
šâ-paripûrita-têjô- |
rûpadin udayisidan eseye Vinayâditya ||
Vinayâditya-nṛipâḷa-sûnuv Eṟeyaṅgaṁ tan-mahî-nâthan-aṅ- |
ganey app Êchala-Dêvig udbhavisidaṁ Ballâḷanuṁ Vishṇu-bhû- |

panuv gra-prabaḷa-pratâpad Udayâdityâvanî-pâḷanuṁ |
jana-nâthatvaman ântan ant avarggaḷoḷu šrî-Vishṇu-bhûpâḷakaṁ ||
â-Vishṇuva sati Lakshmî- |
Dêvige janiyisida Nârasiṁhaṁ ripu-dhâ- |
trî-vara-Hiraṇyakâtyu- |
grâvêšada Nârasiṁhan enisiye negaḷdaṁ ||
â-vîra-Nârasiṅgha-ma- |
hî-vallabhey agra-mahisiy anupama-saubhâ- |
gyâvasathey enipp Êchala- |
Dêvige Ballâḷa-Dêvan udayaṁ geydaṁ ||
udayaṁ geydu virôdhi-bhûbhuja-puraṁ santânamaṁ tûḷdi taun |
adaṭiṁ sâdhisi višva-bhû-vaḷayamaṁ sâmrâjya-lakshmî-manô- |
mudamaṁ mantri-nijâpavargga-hṛidayâbjôtsâhamaṁ mâḍiy a- |
bhyudayaṁ bettan ati-pratâpa-dinapaṁ Ballâḷa-bhûpâḷakaṁ ||
Ballâḷa-kshôṇipâḷaṅg abhimata-phala-saṁsiddhiyaṁ mâḷke Lakshmî- |
sallîlâlambanaṁ bhû-bhuvana-bhavana-saṁrakshaṇaṁ *yasya-vidyâ- |
kallôḷâmbhô-vinandrâmara-makuṭa-maṇi-dyôti-pâdaṁ yašô-sadu- |
vallî-prôdubhûta-kandaṁ mudin akhila-yôgîndra-bṛindaṁ Mukundanu ||
hesar-Uchchaṅgiya-kôṭeyan |
asadṛiša-bhuja-baḷade munna koṇḍ arasugaḷ â- |
r asahâya-šûra Šanivâ- |
ra-siddhi Giridurgga-malla Ballâḷanayolu ||

ad ent endaḍe || svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ | Dvârâvatî-pura-varâdhîšvaraṁ | Yadu-kuḷa-viḷasita-sudhâkaraṁ | satya-ratnâkaraṁ | Chakrakûṭa-kôṭâṭavî-dâvânaḷaṁ ripu-baḷa-jaḷadhi-baḍavânaḷaṁ | šauryya-mṛigarâjaṁ Malerâja-râjaṁ Kaḷapâḷa-kapâḷa-šaiḷa-vajra-daṇḍaṁ Malaparoḷu gaṇḍa vividha-yâchaka-janaika-chintâmaṇi samyaktva-chûḍâmaṇi | uddaṇḍa-prachaṇḍa-Pâṇḍya-gaṇḍa-garvva-vidaṇḍanaṁ | vivêka-Kamaḷâsanâdy-ânêka-prašasti-sahitaṁ | Taḷakâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Huligeṟe-Banavase-Hânuṅgall-Uchchaṅgi-goṇḍa bhuja-baḷa Vîra-Gaṅgan asahâya-šûra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma pratâpa-Hoysaḷa vîra-Ballâḷa-Dêvaru šrîmadu-râjadhâni-Dôrasamudrada nelevîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire tat-pâda-padumôpajîvi ||

šrîkaraṇâgragaṇyan uditôdita-puṇyan iḷâ-varêṇyan aṅ- |
gîkṛita-satya-yiddha-guṇa-nityan udañchad-amâtyan Aṅgaja- |
prâkritiy uttama-prakṛiti rakshita-satu-kṛiti Mâchi-Râjan *â- |
šâ-kaḷitôma-têjan akhiḷônnata-Mâra-tanûjan oppuvaṁ ||

â-mahânubhâvana manô-nayana-vallabhe ||

parama-dayâḷu mânya-nija-gôtra-pavitre sandhâna-dâna-nir- |
bbharatara-šakti-yuktey Amṛitêša-padâbja-vara-praṣâdade bhâ- |

* So in the original.

suratara-kîrtti-nirmmaḷita-mûrtti patibrate pempan âvagaṁ |
karaṇada-Mâchi-Râjana manaḥ-priye Śântala-Dêvi tâḷdidaḷ ||
śrî-nidhi-Dêvimayya-Narasauveya nandana-Chandimayyanâ- ||
mâniniy appa Châmalege puṭṭida Śântala-Dêvi Bamma-Dê- |
vânuje Râman-agra-bhave kaṭṭisidaḷu Koḷatûral artthiyiṁ |
bhû-nuta-Mâchi-Râja-vadhu Śântisamudra-mahâ-taṭâkamaṁ ||

svasti śrîman-mahâ-pradhânaṁ śrîkaraṇâdhipati hiriya-daṇḍanâyaka-Mâchaiyana madavaḷige daṇḍanâyakiti Sâtavveyaru Sakhaṁ 1104 Plava-saṁvatsarada Vaiśâkha-suddha-pañchamî-Sômavâradandu śrî-Śântalêśvara-dêvara pratishṭheyaṁ mâḍisi Heddoṟeyim baḍagaṇa Boppana-bhaṭṭara Bîchavaḷḷiya śrî-Kalidêvar-âchâryya Kalyâṇaśaktiya magaṁ Rêchaśakti avara maga Śântiśaktigurugaḷa kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi sthânamaṁ koṭṭu tâvu kaṭṭisida Śântisamudrada kîḷeriyalu biṭṭa gadde (here follow details) Koḷatûra Mâdi-Gauḍa Mâcha-Gauḍa..Mañcha-Gauḍa...Mâdihaḷiya Ajja-Gauḍa Biṇḍa-Gauḍa Sâta-Gauḍan oḷagâda samasta-praje-gâvuṇḍugaḷu biṭṭa mîsalu goḷaga nandâdîvigege honge vîsada varâya voḷavâṟu hoṟavâṟinge honn ikki hiḍiva davasada hêṟinge biṭṭaru heggaḍe-Gaṇapayyanu sadâ yondu-nandâdîvigege dêvara mundey ondu gâṇada teṟeyanu biṭṭanu yî-dharmmavanu samasta-prajegaḷuṁ Gaṇapayyanuṁ pratipâḷisuvaru || (usual final verses) Âsandiya Sômôjana maga Hariyôja Sâtêśvara-dêvara dêvâlyavaṁ eraḍu-tâmra-śâsanavuvaṁ geyda Hariyôjaṅge Sâtasamudrada keḷage gadde ko 10 ||

162

On a vîrakal in the same enclosure.

svasti śrîmatu Saka-varisa *sâsirada nûṟaneya Manumatha-saṁvatsarada Âsâḍha-suda-daśamî-Sômavâradandu Koḷatûra paṭṭigâṟa Râjeya-Nâyaka tamm âḷvikeyalu ûr-aḷivinalu kâdi svarggastan âda âtana hiriya-maga Bâcheyanuṁ âtaniṁ kiṟiyâtaṁ Kâcheyanuṁ tamm ayyana khyâtiya âḷutanakke...... vîra-kalla-sâsanava nilisidaru ||

163

In Channarayapaṭṇa, on a stone near the sluice of the tank.

śrî-Śâradâ-gurubhyô namaḥ śubham astu ||

namas tuṅga etc. ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1565 nê Vishu-saṁvatsarada Phâlguṇa-bahuḷa 10 Aṅgârakavâra Utta[râ]-nakshatrada Śiva-yôgadalu Mayisûra-Kaṇṭhîrava-Narasa-Râja-Vaḍêraiyanavaru suka-râjyaṁ gaiyutt iruvalli Channapaṭṭaṇada staḷa. Tuṅgaṇi-nâḍa staḷada Kânikâranahaḷiya prabhu Doḍ-

* Śaka 1100 = Hêviḷambi; Manmatha = 1098.

aiyanavara komâra Chenna-Vaḍeyanavaru Gaṅge-Basavêšvarana pratishṭheya mâḍisi maṇṭapavannu kaṭṭisidaru maṅgaḷa mahâ šrî šrî šrî

165

In Channarâyapaṭṇa, on the east beams of the navaraṅga-maṇṭapa in the Gadde-Râmêšvara temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šakha-varusha 1569 neya Sarvvadhâri-saṁvatsarada Vaišâkha-šu 5 lu birid-ent-embavara gaṇḍa Maisûra Kanṭhîrava-Narasa-Râja-Voḍêraiyanavaru sukha-râjyaṁ gaivalli Channapaṭṭaṇada staḷada Tuṅgaṇi-nâḍa sîmeya Kânakâṟanahaḷiya prabhu Âlûra Bhî........Beḷḷi-kulôdbhava......Chenna....Gavuḍar-aiyyanavara komâra Doḍaiyyanavarige yî-Chennarâyapaṭṭaṇada sîmeya koṭṭidalli Vijeyapurada Pâtsâhanavara râja-kâryyadalli kalla-kôṭeya kaṭṭisidaru maṭa..maṇṭapa sandhyâ-maṭa koḷa bâvi Basavana kamba uyiyâleya kamba dêvatâ-vig(h)raha yishṭanu nillisidaru ‖ maṅgaḷa mahâ šrî

166

On a stone in front of the same temple.

(The upper portion is broken)

........šrêshṭha-guṇaṁ pogaḷe satya-Yudhishṭhira.........navase-kâṟar adhishṭâyaka......yaṇṇanaṁ budha-nidhiyaṁ ‖

sogayisuva Gaṅgavâḍige ।
mogam ene.....na......pud adaṟoḷ ।
mige Diṇḍigûra šâkhâ- ।
nagaraṁ boṭṭ enipud alte Moneganakaṭṭaṁ ‖
Kanakâchaḷa-kûṭadavolu ।
ghana-pathamaṁ muṭṭi neṭṭan amard oppuvinaṁ ।
Moneganakaṭṭadal ûrjjita- ।
Jina-gṛihamaṁ Râma-Dêva-vibhu mâḍisidaṁ ‖

tad-guru-kuḷam ent endaḍe ‖ šrî-Nayakîrtti-siddhânta-chakravarttigaḷa sišyaru ‖

vidit Âdhyâtmika-Bâḷachandra-muni-râjêndrâgra-šishyar praša- ।
stida-vandyar mmuni-Mêghachandrar anaghar bbhâsvad-dayâ-sâgarâ- ।
bhyudayar Postaka-gachchha-Dêšika-gaṇa-šrî-Koṇḍakundânvayâ- ।
spada-dîpar kkaram oppuvar vvasudheyoḷ šasvat-tapô-lakshmiyiṁ ‖

Šaka-varsha 1108 neya Višvâvasu-saṁvatsarad uttarâyaṇa-saṅkrântiy-Âdivârad-andu Banavase-kâṟara Mottada-Nâyakaru Diṇḍiyûra vṛittiya gâvuṇḍu-prabhu-gaḷuṁ Mêḷi-sâsirbbaru Šântinâtha-dêvar-ashṭa-vidhârchchanegaṁ khaṇḍa-sphuṭa-jîrṇṇôddhârakkaṁ ṛishiyar-âhâra-dânakkaṁ sarvvâ-bâdha-parihâram âgi Mêghachandra-dêvargge dhârâ-pûrvvakaṁ mâḍi biṭṭa gadde-beddale-sthaḷaṅgaḷ ent endaḍe । (here follow details of gift).

167

In Channarâyapaṭṭaṇa, on copper plates in possession of Kṛishṇa-Šâstri, son of Mysore Kṛishṇa-Šâstri.

(Nâgarî characters)

šrî-Gaṇâdhipatayê namaḥ (from here to 'kîrtyâ samindhê' in line 65 corresponds with No. 6 of Hassan Taluq)

Šâlivâhana-nirṇṇîtê šakâbdê sa-chatuš-šataiḥ ı
mitê daša-šatair êka-chatvârimšat-samanvitaiḥ ıı
Pramâthi-vatsarê mâsi Mârggašîrshaka-nâmani ı
kâmadhênu-mahâ-dânê gô-dvâdašyâm mahâ-tithau ıı
Tuṅgabhadrâpagâ-tîrê šrî-Virûpâksha-sannidhau ı
šrî-Jâmadagnya-Vatsîya-gôtrâya guṇa-šâlinê ıı
Âšvalâyana-sûtrâya sudhâ-nishyandi-sûktayê ı
Ṛik-šâkhâdhyâyinê vêda-vêdântâgama-vêdinê ıı
vivêkinê vinîtâya višishṭâya manîshiṇê ı
gurôr Îšvara-bhûpasya Narasâdhipatêr api ıı
api vîra-Nṛisimhasya Kṛishṇa-Râyasya cha kramât ı
sarva-kratu-mahâ-yâga-Vâjapêyâdi-yâjinaḥ ıı
sûri-lôkârchyamânasya sûnavê Raṅgu-yajvanaḥ ı
pada-vâkya-pramâṇêshu parâm prauḍhim upêyushê ıı
Basavâ-dîkshitêndrâya dîkshitâya jânâvanê ı
Ghanagiry-âhvayê râjyê prâjyê Hvaisaṇa-nâḍukê ıı
Âtakûra-sthaḷê châpi vikhyâtim adhikâm šritam ı
Jinnâgarasya sîmâyâḥ prâchîm âsâm upâšritam ıı
Jinnâgarâhvayâd grâmâd dakshiṇâm dišam âšritam ı
Kuppê-grâma-varâkhyâtât pašchimâyâm diši sthitam ıı
uttaram châpi Kîlâra-grâmâd Benavarâd api ı
Timmâsamudra ity êva pratinâma-samâšritam ıı
grâmam Saṇaba-nâmânam sadâ sasya-samanvitam ı
sarvamânyam chatus-sîmâ-samyutam cha samantataḥ ıı
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jâlânvitam ı
akshîṇy-âgâmi-samyuktam êka-bhôgyam sa-bhûruham ıı
vâpî-kûpa-taṭâkaiš cha kachchhênâpi samanvitam ı
putra-pautrâdibhir bhôgyam kramâd âchandra-târakam
dânasyâdhamanasyâpi vikrayasyâpi chôchitam ı
parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ ıı
vividhair vibudhaiš šrauta-pathikair adhikair girâ ı
Kṛishṇa-Dêva-mahârâyô mânanîyô manasvinâm ıı
sa-hiraṇya-payô-dhârâ-pûrvakam dattavân mudâ ı
Basavâ-dîkshitô grâma-yajamânô yašôdhanaḥ ıı

vidhâya tam imaṁ grâmaṁ sapta-viṁšati-vṛittikaṁ ।
sthâpayitvâtmanô vṛittîr ashṭau puṇyâya bhûyasê ॥
viprêbhyô grâma-dêvâbhyâm anyâ vrittîr adân mudâ ।
grâmê'šmin višrutê viprâs sapta-viṁšati-vṛittikê ॥
vṛittimantô vilikhyanê vêda-vêdânta-pâragâḥ ।

(20 lines following contain names, etc. of vṛittidars).

nânâ-šâkhâbhidhâ-gôtra-sûtrâ nigama-vêdinaḥ ।
vṛittim ašnuvatê'traikâṁ Âtakûrâvanîsurâḥ ॥
Basavâ-dîkshitêndrêṇa yajamânêna dhîmatâ ।
Harêr êkâ Harasyaikâ vṛittir atra samarpitâ ॥
tad idam avanî-vanîpaka-vinuta-dharâyasya Kṛishṇa-Râyasya ।
šâsanam uru-kavi-vaibhava-niva[ha]-nidânasya bhûri-dânasya ॥
Kṛishṇa-Dêva-mahârâya-šâsanêna Sabhâpatiḥ ।
abhâṇîn mṛidu-sandarbbhaṁ tad idaṁ tâmra-šâsanaṁ ॥
Kṛishṇa-Dêva-mahârâya-šâsanân Mallaṇâtmajaḥ ।
tvashṭâ šrî-Vîraṇâchâryô vyalikhat tâmra-šâsanaṁ ॥

(usual final verse). šrî-Virûpâksha (in Kannaḍa characters).

168

At Biṇḍênahaḷḷi (Channarâyapaṭṇa hobli), on a stone to the south of the Âñjanêya temple.

šrî šubham astu Maisûra Dêva-Râja-Vaḍêraiyanavaru Chennarâyapaṭṭaṇada Chendrasêkhara-svâmiyavara dhûpa-dîpa-naivêdya-aṅga-raṅga-vaibhavake biṭṭa koṭṭa Biṇḍênahaḷi maṅgaḷa mahâ šrî šrî šrî

169

At Doḍḍaganni (same hobli), on a stone near the Liṅgêšvara temple on the bank of the Hêmâvati river.

svasti šrî âyur-vvarddhanam aišvaryyâbhivṛiddhi-prâvarddhayamanam â-chandrârkka-târaṁ saluttam ire ॥ šrî-pṛithuvî-vallabha-mahârâjâdhirâja-Tribhuvana-malla-Châḷukya-Vikrama-râjyam uttarôttaram âge saluttam ire Saka-varisha sâyirada ippatteṇṭaneya Byaya-saṁvatsarada ॥ svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷu gaṇḍa Tribhuvanamalla-Poysaḷa-râjyam uttarôttaram âge ॥ svasti samadhigata-pañcha-mahâ-sabda Mahadêva-šrîpâda-padma-paṅkaja-bhramara Châḷukyâbharaṇaṁ Châḷukya-kuḷa-tiḷakaṁ Châḷukya-kuḷa-kamaḷa-mârttaṇḍa maṇḍaḷa-gâva machcharipara gaṇḍa mârkkôla-Bhairavaṁ mânige nidhânaṁ agaḷaṅka-malla dâyiga-bêṇṭekâṟa saraṇâgata-vajra-pañjara vinaya-vibhûshaṇa gôtra-pavitra samasta-guṇa-sampannar appa Bâcharasaru ॥

âyuṁ šrîyuṁ kîrttiyum ‖
âyatiyuṁ vîra-laksmiyuṁ Bâchiganal ‖
âvagame nelasi nindudu ‖
tôyadhi dhare chandran arkkan uḷḷaṇṇevaraṁ ‖
toṇḍutanadindam urkkuva ‖
miṇḍeyaraṁ piḍidu meṭṭi siramaṁ kîḷkuṁ ‖
gaṇḍan ivan alte Maleparoḷ- ‖
gaṇḍana maneyalli negarda maṇḍaḷa-gâvaṁ ‖
kaṇḍu besakeyvud oḷḷitu ‖
maṇḍaḷa-gâvaneye..ṭiṁ bêḍ ele kêḷiṁ ‖
toṇḍu miṇḍu dushṭu ‖
koṇḍeyamuṁ sallav alte Bâchigan-eḍeyalu ‖
Îsvara-bhaktaṁ parama-Ma- ‖
hêsvaran ene negarda Muddamarasana putraṁ ‖
sâsvatam âge tapôdhanarg ‖
âšrayam appantir ondu keṟeyaṁ koṭṭaṁ ‖

170

At Diṇḍagûr (same hobli), on the south wall of the Kêšava temple.

šrî ‖ yasminn arṇṇava-nêmi-chakram ahimatviṭ-têjasi kshmâpatau
Ballâḷê šarad-indu-kunda-višada-šlôkôttarê rakshati ‖
Dugdhâbdhês-tanayâ-payôdhara-taṭê krîḍâ-ratô'bhûd dhṛivaṁ
dêvas satva-guṇôttarô mṛigamada-šyâmâṅkurô'yaṁ Hariḥ ‖
tat-sûnur nNarasiṁha-bhûpatir athô višvambharâ-maṇḍalaṁ
rakshaty uddhata-Kâḍav-Âryyama-Yamaš Chôḷa-pratishṭhâpakaḥ ‖
dâvêrammada-vâḍabâ api cha tê yasya pratâpânaḷa-
jvâḷâkîrṇṇa-kaṇâ ripûn abhigatâ durgga-traya-prašrayân ‖
šrî-Mallikârjjunî nâma purî vijayatê paraṁ ‖
yâm êtya vismṛitâṁ vidyâṁ nûtnâṁ Vâṇî karôti sâ ‖
tad-dhâtrî-vibudhâdhipâ vishamakân matvâtha ghôshân amî
sarvvê samprati yâvad-indu-dharaṇî-bhâsvad-viyanmaṇḍalaṁ ‖
itthaṁ tad dhṛivam êva tâvad idam ity âlôchya nišchitya cha
šrîmat-Kêšava-sannidhâv iti hi tê' kurvvan samaṁ šrêyasê ‖

svasti šrîmatu vîra-Nârasiṁha-Dêvaru pṛithvî-râjyaṁ geyvuttam ire ‖ Šaka-varshaṁ 1154 neya Khara-saṁvatsarada Jêshṭa-su 10 Sô-d-andu šrîmad-anâdiy-agrahâraṁ šrî-Mallikârjjunapuravâda Diṇḍugûrad ašêsha-mahâjanaṅgaḷu munnina vibhâgavu samav all endu madhyastadindaṁ haḷḷigaḷa gadde beddalan aḷasi tammoḷ êkamatyavâgi vastu-sama varṇṇa-sama saṅkhyâ-samav endu sama-kaṭṭi dhṛivav âgi yichchhâ-vṛittiyâgi ninda vṛittiya kramav ent endaḍe (here follow details of vṛittis) yî-pariyale yichchhâ-pûrvvakav âgi chandrârkka-târaṁ-

baraṁ niśchayav âgi nindavaru â-haḷḷigaḷige manneyaru deyvikar âṭavikara bâdhey âdaḍaṁ matte samav all endu aṟisal â. . du âva haḷḷiyalu âvan âdaḍa[ṁ] kraya-dânava koṇḍâḍaṁ salvud îy-artthavan aḷibal âgadu

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On the hind wall of the Îśvara temple in the same village.

svasti śrî jayâbhyudaya-Shâlivâhana-shaka-varuśa 1573neya Kara-saṁvatsarada Jêshṭa-śudha 15 Stiravâradalli śrîmatu Chennapaṭṭaṇada sîmeya Kâṇikâraṇa-haḷḷiya Doḍaiyanavaru Kaṇṭhîrava-Narasa-Râjaiyanavaru Chennarâyapaṭṭaṇada sîmeya havâla mâḍiddâga Nâgabhaktaiyagaḷa pratishṭheya mâḍi maṇṭapava kaṭista sêve

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On copper plates in possession of Diṇḍagûra Kṛishṇayya.

(Nâgarî characters)

[Ib] ôṁ namô Gaṇapatayê ||
śrîmân pâyâd Varâhô'smân udvâha-samayê bhuvaḥ |
hastôdakatvaṁ dadhirê yasya saptâpi sindhavaḥ ||
âsît kadâchit kamalaṁ dêvasya Kamalâpatêḥ |
gambhîra-nâbhi-sambhûtam ambhôdhau Śêshaśâyinaḥ ||
tan-madhyâd udabhûd dêvaḥ śrutînâm api yaḥ kaviḥ |
Padmajas tan-manô-mâtṛâd Atrir nâmâbhavat sutaḥ ||
tan-nêtra-śuktês su-vyakta-mauktikâbhaḥ kaḷânidhiḥ |
Sômô'jani Budhô yasya tanûjô vibudhâgraṇîḥ ||
tasyânvayê Yadur abhûd Yadu-vaṁśa-janmâ
bhûpas Salaḥ kila Dilîpa-Nala-prabhâvaḥ |
yad-dôḥ-kṛipâṇa-daḷitâri-karîndra-kumbha-
muktâphalâni nija-nirmala-kîrtti-bîjaṁ ||
sô'py êkadâ Śaśapurê muninâ niyuktaḥ
Karṇṇâṭa-vâcham avalambya mahâ-bhayêna |
nîṁ poy Saḷa-kshitipa śîghram iti kshaṇêna
vyâghraṁ jaghâna nija-hasta-śalâkayaiva ||
tad-vaṁśajâḥ prathita-Manmatha-châru-rûpâ
bhûpâs tataḥ prabhṛiti Poysaḷa-nâmadhêyâḥ |
[IIa] śârddûla-lakshaṇam avêkshya raṇê'tibhîtâ
yâtâ diśô daśa ripu-kshitipâs tad êshâṁ ||
tatra cha ||
udyann êva nidhâya mûrdhasu padaṁ tuṅgêshu pṛithvîbhṛitâṁ
dôshôtsâha-kaḷaṅki-râja-vibhavaṁ nirmmûlam unmûlayan |

âkrâman kakubhaḥ pratâpa-nivahaiḥ padmânurâgaṁ vahann
uchchaṇḍô Vinayârkka-bhûtaḷapatiḥ kshôṇîṁ šašâsa prabhuḥ ||
Eṟeyaṅga-mahîpâlas tat-sutô'pâlayan mahîṁ |
yad-yašaḥ-pûra-karppûrair haritas surabhîkṛitâḥ ||
tasyâpy âsaṁs trayaḥ putrâ dêvâs traya ivâparê |
Ballâḷô Biṭṭi-Dêvaš châpy Udayâditya-bhûpatiḥ ||

têshu cha ||

nôtkhâtâḥ katarê ripu-kshitibhṛitô nô rakshitâḥ kê punaḥ
samprâptâš šaraṇaṁ kva vâ bhuvi hṛitô nô têna râjñâ karaḥ |
kiṁ dânaṁ na kṛitaṁ kṛitô na kaṭamaḥ pûrttaš cha dharmmô'thavâ
kiṁ brûmaḥ prabhavishṇu-Vishṇu-nṛipatês sat-pûjya-râjya-kramaṁ ||

tat-putrasya ||

ašôbhi višvaṁ višadair yyašôbhis tamôpahaiš šrî-Narasiṁha-nâmnaḥ |
nṛipasya tau kêvalam indu-sûryau janasya naktaṁ-di [IIb] va-lakshaṇâya ||
dig-gajasyêva dâna-šrîs Sumêrôr iva mêkhaḷâ |
âsîd Êchala-Dêvîti mahishî tasya bhûbhṛitaḥ ||
sâsûta tanayaṁ tanvî su-nayaṁ vinayônnataṁ |
šrî-Râmam iva Kausalyâ Ballâḷaṁ šauryya-bhûshaṇaṁ ||

sa cha ||

Šêsha drâg bhûshaṇâya Tripuraripu-tanôr yyâhi nêhâsti kṛityaṁ
Kûrmma tvaṁ šarmma yatra prabala-kisalayaṁ dig-gajâs sallakînâṁ |
bhuktvâ svêchchhâ-vihâraṁ kuruta guru-dharâ-bhâra-dhuryyô'yam êkaḥ
šrî-Ballâḷa-kshitîšas sakala-vasumatîṁ šâšvatâyur bbibhartti ||
â Sêtôḥ kîrtti-hêtôr dDašaratha-tanayasyâ cha Nîhârašailât
tvat-kîrtti-svachchha-Gaṅgâ-jala-vimala-taṭâd vîra-Ballâḷa-Dêva |
sarvvôrvvîṁ pâlayainâṁ nija-bhuja-vijitôttâla-bhûpâla-mauḷi-
šrêṇî-mâṇikya-mâlâ-khachita-pada-nakha-dyôtir â-chandra-târaṁ ||
dêva tvach-chaṇḍa-châpa-chyuta-chaṭula-šarâsâra-varshair vvikîrṇṇair
vâhinyaš šâtravâṇâm uchitam ati-cha [IIIa] lair *nnirvvibandhaṁ kabandhaiḥ |
vaktra-kshêtrêshu têshâṁ tṛiṇam atibahaḷaṁ chitram êtat tu kêchich-
chhrî-Ballâḷa-kshitîndra prati-narapatayô jîvanaṁ nô labhantê ||
tvach-chaṇḍâsi-prahârôtpatad-ahita-širô-Râhu-vitrasta-mugdha-
svar-ṇṇârî-vaktra-chandra-vyatikara-ruchiraṁ vyôma-dhâmâdbhutasya |
kiñchânyat tat-kabandhôchchalad-asṛig-aruṇa-chchhatra-sañchhanna-bhûta-
vrâtâbhûd bhûḥ kshaṇârddhaṁ tava samara-mukhê vîra-Ballâḷa-Dêva ||

svasti samasta-bhuvanâšraya-šrî-pṛithvî-vallabha-mahârâjâdhirâja-paramêšvara-Dvârâvatî-pura-varâdhîšvara-Yâdava-kulâmbara-dyumaṇi-sarvvajña-chûḍâmaṇi-Malaparoḷu-gaṇḍa-ripu-kadana-prachaṇḍa-Šanivâra-siddhi-naya-višada-buddhi-Giridurgga-malla-ari-hṛidaya-bhalla-chhalad-aṅka-Râma-mâninî-manôbhirâma-pratihata-ripu-darppa-abhinava-Kandârppa-asahâya-šûra-êkâṅga-vîra-gâmbhîryya-ratnâkara-aunnatya-Kanakadharâdhara-dhairyyaika-dhurî[IIIb]ṇa-sakala-

* So in the original.

kalâ-pravîṇêty-âdy-anêka-râjâvaḷî-virâjamâna-pratâpa-chakravartti-Hoyisaḷâdhi-pati-śrî-vîra-Ballâḷa-Dêvê sakala-kshôṇîpâlân vaśê kṛitvâ Tuṅgabhadrâ-taṭê Vijayasamudrâbhidhânâyâṁ râjadhânyâṁ sukhêna prajâḥ paripâlayati sati | tasya bhûpâlasya pradhânâgraṇîḥ Paṇḍita-daṇḍanâthô nâma ||

tvaṅgad-Gaṅgâ-taraṅgôttaraḷa-śaśi-kaḷâ-saṅga-siktâmṛitârdra-
prôjjîvan-muṇḍa-mâlâ-valaya-kalakalôttâla-vâchâla-mauḷiḥ |
Ballâḷôrvvîśa-mantri-pravaram adhi-guṇaṁ Paṇḍitaṁ daṇḍanâthaṁ
pâyâd Gaurî-kuchântar-gghusṛiṇa-rasa-lasat-kânta-gâtras Trinêtraḥ ||
Umâ-dêvî mâtâ para-pura-Purârâtir adhikaḥ
pitâ śrî-Ballâḷa-kshitipatir ataḥ Paṇḍita iha |
Kumâraḥ khyâtô'yaṁ vibudha-bhṛiti-śaktyâ sahajayâ
guṇaish shaḍbhir vvaktrair abhijayati sênâ-parivṛiḍhaḥ ||
kas têshv êtat-sva-khaḍgâhata-ripu-karaṭi-srasta*[IVa]*-mastishka-piṇḍair
bbêtâḷa-vrâta-satraṁ raṇa-śirasi chiraṁ kurvvatê Paṇḍitâya |
kiñchôchchaṇḍâsi-daṇḍa-prahṛita-ripu-bhaṭâṭôpa-rundhat-kabandha-
prôdgachchhad-rakta-dhârâ-kalana-parimiḷad-bhûta-kôṭi-prapâya ||
niśśêshaṁ dṛipta-râja-vraja-bala-jaladhîśân pibâmy âtta-garvvân |
aurvvas sarvvaṁ payôdhêr nna dhayati salilaṁ Kumbhajâchânta-śêshaṁ |
ity udyad-vairi-mâdyat-kari-kula-vidaḷat-kumbha-muktâphalaughaiḥ
vyaktaṁ tvan-maṇḍalâgraḥ prahasati satataṁ Paṇḍitâji-prachaṇḍa ||
saujanyasyâdi-mûrttiḥ sakala-guṇa-gaṇasyâkaraḥ Pushpachâpaḥ
kântânâṁ saj-janânâṁ kshiti-taḷa-nihitô bhûruhaḥ kalpakâkhyaḥ |
kîrtti-kshîrâbdhi-lakshmî-bhara-bharaṇa-vidhâv êsha piyûsha-bhânur
jjîyâd â-chandra-târaṁ Yadupati-sachivaḥ Paṇḍitô daṇḍanâthaḥ ||
naivâsîn na cha varttatê na bhavitâ yaḥ Paṇḍitaṁ pûrushô
gâmbhîryyêṇa guṇair udâra-charitair atrânviyâd bhûtaḷê |
yasyaitê sura-śâkhinaḥ karataḷê pañchâṅgulî-chhadmanâ
varttantê tam imaṁ kathaṁ vi*[IVb]*taraṇê stôtuṁ kshamantê narâḥ ||

ity-âdy-agaṇita-guṇa-gaṇâlaṅkâras sa Paṇḍita-daṇḍanâthô nija-svâminaṁ Ballâḷa-Dêvaṁ Diṇḍugûru-nâma-grâmasya svayam agrahâra-karaṇâya pra-ṇamya vyajijñapat | sa cha râjâ samprîti-pûrvvakam anumêne | tasyâgrahârasya samasta-pallî-parivṛitasya sîmâ-kramaḥ tatratyair abhijâtair abhijñaiḥ Karṇṇâ-ṭa-bhâshayâ prôktaḥ || (81 lines following contain details of boundaries) *[VIIa]* taṁ grâmaṁ sa Paṇḍita-daṇḍâdhîśvaraḥ | Śukla-saṁvatsarê Śrâvaṇyâṁ paurṇṇa-mâsyâṁ Bhânuvâra-yuktâyâṁ Sôma-grahaṇê sa-gṛihôpakaraṇaṁ sa-hiraṇyaṁ sôdakaṁ bhaktyâ nânâ-gôtrêbhyô brâhmaṇêbhyaḥ prâdât || tê cha dvijôttamâḥ ||

pañcha-pañchâśatâ sârddhaṁ śataṁ prakhyâta-nirmmalaṁ |
kulînâś śruta-sampannâ vêda-vêdâṅga-pâragâḥ ||

tasyâgrahârasya kappaṇa-kṛitâdhika-sahita-prathama(s)ḥ karaḥ | sô'pi śata-nishkâḥ | têshu madhyê'shṭâdaśa nishkâḥ khaṇḍikaṁ bhaṭṭa-vṛittyartthaṁ nir-mmitâḥ | (usual final verse) śubhaṁ || śrî ||

śrî-Vîra-Ballâḷa-Dêvasya ||

[VIIb] svasti šrî-vîra-Ballâḷa-bhûpâḷa-datta-Diṇḍugûra-mahâgrahârasyâdyaḥ karaḥ šataṁ nishkâḥ | tatra châdya-karê tat-putraḥ šatru-mahêbha-kumbha-vibhêdana-prabhavishṇu-bhujâ-dambhôḷir Yadu-râja-bîjî pratâpa-chakravarttî Hoysaḷa-šrî-vîra-Nârasiṁha-mahîpatir Vikrama-saṁvatsarê Vaišâkha-šuddha-trayôdašî-Bṛihaspativârê paṭṭa-mahâbhishêka-harshôtkarshônmêsha-sama-samaya-samudrita-šauryya-dhairyyaudâryyâdi-guṇa-gaṇâbharaṇas tatratya-nânâ-gôtrêbhyô viprêbhyô dhârâ-pûrvvakaṁ pañcha-viṁšati-nishkân datvâ pañcha-saptati-nishkân âdyaṁ karaṁ vidhâya nishkaṇṭakaṁ râjyaṁ bhunakti ||

rûpaṁ bhâgya-vijṛimbhitaṁ bhuja-balaṁ pratyartthi-pṛithvîšvara- |
šrî-saṅkêta-nikêtanaṁ vitaraṇaṁ sarvvârtthi-sârttha-priyaṁ |
râjya-šrîr avalôkya kâṅkshita-guṇân êtân athânyân api
prâpya šrî-Narasiṁha-bhûpa-nṛipatiṁ bâbhâti...... ||

šrî-Vîra-Nârasiṁha-Dêvasya

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At Karimâranahaḷḷi (same hobli), on stones near the village gate.

(1st stone) šubham astu Sidhârtthi-saṁvachharada Kârttika-sudha-paurṇṇamîlu šrîmatu Narasaṇṇa-Nâyak(k)a pra...radhânada namma....Narasaṇṇa-Nâyakaru...ḍeyarige â-Yâjimalla-Nâyakara kûḍa voṁ.........koḍahêḷi appaṇeya.......nûra-staḷada Kariya.......rena âdu chatus-sîmeyanû kallana ....Siṅgapa-Nâyakarû kêḷi Aṇṇyappa-Nâyakara kûḍe hêḷi Šakrayana.. hâka hêḷi â-nâya.....pa-Nâyakaru yî-Kari (2nd stone) yamâranahaḷige saluva gadde beddalu suṅka mag[g]a-maduve voḷavâṟu-hoṟavâṟu nâ..nâḍa huruḷi râgi eṇṇe tup.......uppina-mâḷe saha ên uḷa sa...Kṛishṇa-Râyarige dharmmav âgabêk-endu namage sukha-puṇyâbhivṛiddhiyâge â-chandrârkka-stâyiyâgi sukhadi anubhavisikoṇḍu bahiri endu biṭṭa dharmma-šâsana (usual final phrases).

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At Ânekere (Dandiganahaḷḷi hobli), on the wall to the right of the Janârdanasvâmi temple.

šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Harihara-mahârâyarige anêka-râjyâbhyudayav ahantâgi suṅkada ubhaya-mârggada Râyi-Seṭiyaru Lakhaṇṇa-Voḍeyara nirûpadiṁ Anegankeṟeya šrî-Chenna-Kêšava-dêvara nandâdîvigeya eṇṇege â-ûra teligara gâṇa-deṟeya suṅkada voḷage pûrvva-goḍagi naḍadu baha varaha ga 1͡2 aksharadalu hanneraḍu haṇavanu Pramâthi-saṁvatsarada Kârttika-šu 1 ârabhyavâgi dhâreyan eṟadu â-chandrârkka-sthâyiyâgi koṭṭaru kalla-šâsanavanu barasi koṭṭanâgi (usual final phrases) maṅgaḷa mâ šrî

176

On the same wall.

Pramâthi-saṁvatsarada Kârttika-šu 1lu Channa-Kêšava-dêvarige Âtakûra Telli-Seṭiya maga Kêti-Seṭi Nambiyara Mâdaṇṇana kayiyalu ೯3 nû koṭenâgi â-mûṟu-haṇavina baḍîlu vondu dîvigeyanu â-chandrârkka-sthâyiyâgi naḍasunu Kêti-Se[ṭi]ya dharmma maṅgaḷa mâ šrî

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In the same temple, on the right wall of the main doorway.

Šubhakṛitu-saṁvatsarada Vaišâ......šrîmatu Ânekeṟeya Chennarâya-svâmiya prâkâra bidd iralâgi nu......Nâyakara tamma Bayirapa-Nâyaka...râyana (rest effaced).

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On the door of the Ammanavaraguḍi in the enclosure of the same temple.

(Nâgarî characters)

Dundubhau hâyanê Bhâdrapadê mâsê šubhê dinê ।
Uttaṅkôktyâ Sâma-vêdê vyadhattâṁ ghaṭikâšramaṁ? ॥
Pañchchikêšvara (rest effaced).

179

On copper plates in the same village.

[Ib] Lakshmî-kântas sa vaḥ pâyâd dêvas Sundara-Kêšavaḥ ।
yasya trailôkya-valabhî-ratna-stambha-nibhâ bhujâḥ ॥
Šrî-vadhuviṅge pîlidaḻey irppavol irddudu kôḍoḷ irdda dhâ- ।
trî-vaḷayaṁ samudram adu jhallariy irppavol irddud ânta-daṁ- ।
shṭrâ-vara-šôbhe tettisida muttina kâvuvol irddud intu sad- ।
bhâvaman âḷda Sûkara-varaṁ poreg î-Giridurgga-mallanaṁ ॥
udiyisidaṁ Gadâdharana nâbhi-sarôjadin Abjajaṁ Chatur- ।
vvadananin Atriy Atri-muniyiṁ Šaši Sômanin â-Purûravaṁ ।
vidita-Purûravaṟ-pravaraniṁ Nahushaṁ Nahushâṅkaniṁ Yayâ- ।
ti dal avaniṁ Yadu-kshitibhujaṁ Yaduviṁ gaḍa Yâdavânvayaṁ ॥
antu negaḻteyaṁ taḷeda Yâdava-vaṁšadoḷ atyudagra-vi- ।
krânta-bhujâ-baḷaṁ pesarge sanda Saḷaṁ Sosavûrgge vandu Vâ- ।
santikeyaṁ *[IIa]* samarchip eḍeyoḷ puli pâye munîndran irddu niš- ।
chintade poy Saḷ endan ene poyvuduv âdudu Poysaḷânvayaṁ ॥
alagiṁ siṅgaman iṟidana ।
kalitanamaṁ naguva teṟade meṟevudu seḷeyiṁ ।

puli voyda kuṟupu Poysaḷa- |
kula-tilakara matta-gajada ṭakkeyadoḷ igaḷ ||
Vinayâdityane Poysaḷa-kshitiparoḷ vikhyâtiyaṁ pettan â- |
tana putraṅg Eṟeyaṅga-bhûpatige putrar ssanda Ballâḷa-Dê- |
van iḷâ[b]hṛit-pati Biṭṭi-Dêvan Udayâdityâṅkan â-mûvaroḷ |
janatâ-vallabhan âdan ûrjjita-yaśaṁ śrî-Vishṇu-bhûpâḷakaṁ ||
Mâḷava-Chêra-Kêraḷa-Noḷamba-Kadamba-Kaḷiṅga-Vaṅga-Baṅ- |
gâḷa-Varâḷa-Chôḷa-Khasa-Barbbara-Oḍḍaharâdi-vairi-bhû- |
pâḷara mûḷeyaṁ muṟidam uṇḍigeyoḷ seṟe-ge*[II b]*yva vîra-śâ- |
rddûḷaman otti biṭṭ aṇakad aggada mey-gali Vishṇuvarddhanaṁ ||
Śatamakhan aḷke mâḍuva makhaṅgaḷa Mêrugaḷ ende târaka- |
pratatigaḷ ârayal padeva dêva-kulaṅgaḷa vârddhi-gett ahar- |
ppati polageṭṭu niṭṭipa taṭâka-chayaṅgaḷa permmeyindam û- |
rjjitam enip agrahâram avu Vishṇu-nṛipâḷakan itta dattigaḷ ||
â-naranâtha-sûnu Yadu-vaṁśa-vanêruha-bhânu gôminî- |
mânasa-râjahaṁsiy enip Êchala-Dêviya kântan ânatô- |
dyâna-vasantan uddhata-virôdhi-nṛipâḷa-madêbha-siṁhan ant |
â-Narasiṁhan â-nṛipana nandanan artthi-janâbhinandanaṁ ||
Mâḷava-Râya-matta-gaja-kêsari Gûrjjara-Râya-râjya-nir- |
mmûḷanan Andhra-Râya-mada-marddanan Âhira-Râya-śaiḷa-dam- |
bhôḷi Varâḷa-Râ*[III a]*ya-raṇa-Bhairavan Âvuṭa-Râya....âru Ba- |
llâḷa-dharâdharâdhipati Poysaḷa-Râya-kuḷa-pradîpakaṁ ||
kadana-prôchchaṇḍa-bhûmaṇḍaḷa-patigaḷa bêr-vvêrgge ben-nîra poyal â- |
dudu kâypiṁ bâḷa nîr saṅgara-samayadoḷ int ant avashṭambhadiṁ tû- |
gida bâḷ bâḷ-pottu bâḷv uggaḍada birudaraṁ tûgi tuttiṭṭud êṁ tâ- |
ḷdidanô vikrântamaṁ Yâdava-kuḷa-tiḷakaṁ vîra-Ballâḷa-Dêvaṁ ||
innuṁ bîrada tôra-bittan agevoydant irppud ârûḍha-sam- |
pannaṁ dakshiṇa-chakri gelda Soṟaṭûriṁ Beḷvolaṁ muṭṭe saṅ- |
chhannôdghṛishṭa-kṛishîvaḷâvaḷi-haḷa-prâg-bhâga-niḥkîlitô- |
tpannaṁ Sêvuṇa-sainya-sad-bhaṭa-karôṭî-kôṭi-saṅghaṭṭanaṁ ||
ari-Giridurgga-malla-nṛipan ettida bêgade koṇḍa durggav ond |
eraḍe Virâṭa-râja-nagaraṁ Kuṟugôḍu Mataṅga-bhûdharaṁ |
Dhorevadi Gutti Guttavoḷal Uddhare *[III b]* Kâlaḍi Bandaṇikke Ba- |
ḷḷare Soṟaṭûr Erambarage Hâluve Mânuve Lokkiguṇḍigaḷ ||
svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṁ Dvâravatî-pura-varâdhîśvaraṁ | Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi | Malerâja-râjan aty-atula-têjaṁ | Maleparol gaṇḍaṁ kadana-prachaṇḍan | asahâya-sûran êkâṅga-vîraṁ | Śanivâra-siddhi śaraṇâgata-vârddhi | Giridurgga-mallan adaṭa-hṛit-sellaṁ | chalad-aṅka-Râma birudaṅka-Bhîmaṁ | niśśaṅka-pratâpa-chakravartti śrîmat-Poysaḷa-vîra-Ballâḷa-Dêvar śrîmad-râjadhâni-Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ pṛithvî-*[IV a]* râjyaṁ geyvuttum ire tat-pâda-padmôpajîvi ||

svasti śrîmad-agaṇya-puṇya-bhavanaṁ śishṭêshṭa-tushṭi-prabhâ- ।
hastaṁ dakshiṇa-chakravallabha-sabhâ-ratna-pradîpaṁ jagat- ।
prastutyâkṛiti mantri-maṇḍaḷika-daṇḍâdhîśa tat-tan-mahâ- ।
nistâraika-śaraṇyan ûrjjita-yaśô-râmâchaṇaṁ Mâchaṇaṁ ॥
Sirig udyad-yauvanaṁ Vâṇige sobagu kula-śrîge nityôtsavaṁ sach- ।
charitakk âlambanaṁ svâmige balada bhujaṁ râjya-santushṭig âyuṁ ।
siri-gôtrakk eyde kaṇṇuṁ gati para-hita-mârggakke janmâkaraṁ śrî- ।
karaṇa-prauḍha-pradhânaṁ sakaḷa-budha-marud-bhûjan î-Mâchi-Râjaṁ ॥
tribhuvana-karṇṇâbharaṇa- ।
prabhadoḷ Karṇṇâṭa-kuladoḷ avar ivar uvar end ।
ubhaya-kula-śuddhig âruman ।
abhivarṇṇisa-vêḍa Mâchi-Râjana sabheyoḷ ॥
âtana kuḷa-kramav ent endaḍe ॥
taḷe*[IVb]*daṁ têjaman advitîya-mahimaṁ Châḷukya-râjyâṅganâ- ।
puḷakaṁ śrêshṭha-Vaśishṭa-gôtra-tiḷakaṁ Gaurî-vadhû-lôchanô- ।
tpaḷa-chandraṁ vibhu Ruddimayya-rathinîndraṁ tat-sutaṁ permme taṇṇ- ।
oḷe taḷp oydire Râma-dêvan esedaṁ saujanya-sârôdayaṁ ॥
â-vibhuvina sati Râjala- ।
dêvi patibrate jagakke Râmana Sîtâ- ।
dêviyavol Sôman-Umâ- ।
dêviyavol sobagey avarge puṭṭida tanayar ॥
purushârttha-tritayaṁ sahôdarateyaṁ tâḷdittu vêda-trayâ- ।
charaṇaṁ pemp aḷavaṭṭa gaṇḍa-varijaṁ kaikoṇḍud embante Mâ- ।
charasaṁ Nâraṇa-dêvan âśrita-samudraṁ Rudran udyad-dharâ- ।
marar-âśîr-vvachanaṅgaḷindaṁ esed â-chandrârkkam opp irddapar ॥
purushar mmûvare lôka-vandyar avar âr end appa kêḷ Abjavi- ।
shṭaran Abjôdaran Abjanêtran ivar entuṁ khyâtar ên matte kêḷ ।
purushar *[Va]* mmûvare Mâchi-Râjan esev î-Nârâyaṇaṁ daṇḍanâ- ।
thara dêvaṁ vibhu-Rudran iṁ pesarisû bhûdêvaroḷ dêvaroḷ ॥
tanaya-samûhadoḷ Kiṟiya-Râmana dêsege sanda vidde pem- ।
pina Siripayyan unnatike Nâraṇa-dêvana maime Kêśirâ- ।
jana vinayaṁ manaṅgoḷise pûta-koḷakke sahasra-śâkheyâd ।
animisha-bhûruhakke dorey âdudu Mâchana vaṁśa-varddhanaṁ ॥
śrîman-mahâ-pradhânan adhana-budha-nidhânaṁ । sarvvâdhikâri sakaḷôpakâri । karaṇâgragaṇyaṁ sâkshara-śaraṇyaṁ । Rig-vêda-chûḍâmaṇi sat-kula-nabhômaṇi । gôtra-pavitraṁ kavi-jana-mitraṁ । śrîmat-Prasanna-Kêśava-dêva-divya-śrî-pâda-pallavôttaṁsaṁ sujanâvataṁsaṁ śrîkaraṇada-heggaḍe-Machayyaṅgaḷu Saka-varsha 1113neya Saumya-saṁvatsarada Pushya-bahuḷa 11 Âdityavâ*[Vb]*rad uttarâyaṇa-saṅkramaṇad andu Kabbuhu-nâḍ-oḷagaṇa Kêśava-purâpara-nâmadhêyâgrahâram app Âneganakeṟeyaṁ sarvva-bâdhâ-parihâram âgi gadyâ 100kkaṁ 350ṟa modala-siddhâyada kuḷadoḷage haṇav eraḍaṟa

sêse-mânya vôvata-kâruṇya yî-kramadin end-endigaṁ saluvantâgi svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-šîla-guṇa-sampannaruṁ yajana-yâjanâdhyayanâdhyâpana-dâna-pratigrahânûna-shaṭ-karmma-Prasannaru | šrîmat-Prasanna-Kêšava-dêva-divya-šrî-pâda-kaḷpa-pâdapa-chchhâyâsînaruṁ | nânâ-gôtra-samutpannarum appa mahâjanaṅgaḷge šrîmad-Vajrêšvara-dêvara sannidhânadoḷu pâda-pûjâ-purassaraṁ šrî-vîra-Ballâḷa-Dêvara [*VIa*] šrî-hastadiṁ dhârâ-pûrvvakaṁ mâḍisi biḍisi koṭṭar | int î-dharmmam âchandrârkka-târam uttarôttarâbhivṛiddhiyiṁ saluttum irkke maṅ-gaḷa mahâ šrî šrî šrî â-mahâgrahârada sthâna-mânyaṅgaḷ ent endoḍe (8 lines following contain details of gift) â-Âneganakeṟeya chatus-sîmâ-sambandhav ent endoḍe (27 lines following contain details of boundaries) int id âsanna-chatur-ggrâ-mânumatiyiṁ bareda kramaṁ | (usual final verses) Jannayyana kavite Dâvaṇṇana barapa Mallô-vajana kaṇḍaraṇe ‖ šrî-Malaparoḷugaṇḍa

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(Nâgarî characters)

[*VIIIa*] ôṁ namaš Šivâya ‖
âsîd dHoysaḷa-bhûpa-vîra-tilakaḥ šrî-Nârasiṁhô nṛipô
Ballâḷa-kshitipâḷa-sûnur akhiḷa-kshmâpâla-jêtâ balî |
šašvad-višva-diganta-santata-jaya-prastâva-saṁstâvaka-
stambhôttambhana-kêḷi-karmmaṭha-bhujâbhôgaika-bhûshôjvalaḥ ‖
sûnus tasya cha Sôyi-Dêva-nṛipatir jâtaš cha janma-kshaṇô-
chchhûna-kshâtra-mahô-balâd iva kṛita-kshmâpântar-ûshmôdayaḥ |
jâtê yatra khalair akhêdi su-janair ânandi diṅmaṇḍalaiḥ
prâsâdi vyasanair vyalâyi duritair dûrâd ayâyîšvarê ‖
Bhâradvâjô'bhavad dhîmân Mallaṇṇas tat-sutau budhau |
jâtâv Appaṇṇa-Tîkaṇṇau Sômêšasya dayôditau ‖

ataḥ paraṁ kâryya-bhâgas tu Karṇṇâṭa-bhâshayâ kathyatê ‖ svasti samasta-bhuvanâšrayaṁ sri-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêšvara Dvârâvatî-pura-varâdhîšvara Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâma-[*VIII b*] ṇi Malerâja-râja Malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-šûran êkâṅga-vîra Sanivâra-siddhi Giridurgga-malla chhalad-aṅka-Râma vairî-bha-kaṇṭhîrava Makara-râjya-nirmmûlana Pâṇḍya-râjya-disâpaṭṭa Chôla-râjya-pratishṭhâchâryya niššaṅka-pratâpa-chakravartti Hoysaḷa-šrî-vîra-Sômêšvara-Dêv-arasara kaiyalu Vašishṭha-gôtrada Vishṇu-dêvana maga Siṅgayyanu Kabbu-nâḍa Âneganakeṟe munna koṭṭa šâsana-maryâde samasta-bali-sahita kaḍege teṟuva ga 350 ge | Sâdhâraṇa-saṁvatsarada Jêshṭa-su 5 Â dalu Âne-ganakeṟege â-saṁvatsara-modalâgi â-Sômêšvara-Dêvarasarige sêseya tettu â-saṁvatsarada Vaišâkha-mâsada sûryya-grahaṇadalu dhâreya koṇḍu â-ûrige

palachha biḍugoḍe âgi biḍisida ga 30 Paridhâvi-saṁvatsarada Chaitra-su 2 Â dalu [*IXa*] Âneganakeṟege Virôdhikṛit-saṁvatsara modalâge šrîman-mahâ-pasâyita Appaṇṇa-Tîkaṇṇagaḷu Sômêšvara-Dêvarasarige sêseyaṇ tettu dhâreya koṇḍu â-vûriṅge palachha biḍugoḍe âgi biḍisida ga 40 antu palachha biḍu-goḍe ga 70 n ulië Virôdhikṛit-saṁvatsara modalâgi end-endigaṁ samasta-bali-sahita kaḍege teṟuva gadyâṇa innûṟa embhattu ||

â-nânâ-yuga-kalpam â-ravi-ratha-prasthânam â-vâridhi-
prasphûrjjaj-jala-bhâram â-naḍa-nadî-srôtas-sahasra-sruti |
â-pṛithvî-taḷam â-nabhôṅgaṇam ayaṁ Sômêšvara-kshmâpatêr
ddharmmas susthiratâm upaitu nitarâm â-Sêtu châ-Mêru cha ||
šrî-Vîra-Sômêšvara-Dêvasya.

181

At Sâgatavaḷḷi (same hobli), on the right wall of the Lakshmî-Nârâyaṇa temple.

svasti samasta-bhuvanâšrayaṁ šrî-prithvî-vallabhaṁ mahârâjâdhirâja paramê-švaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râjaṁ(râja) Malaparoḷu gaṇḍa kadana-prachaṇḍan asahâya-šûra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niššaṅka-pratâpa-cha-kravartti vîra-Ballâḷa-Dêvaru Haḷḷavurada bîḍinalu pṛithvî-râjyaṁ geyvuttam irddali mahâ-pasâytaṁ Hergguna..chayanu Holeyara bâla-paṇavan ettuvalli Sâgatavaḷḷiya Holeyara bâla-vaṇavanu šrî-Lakshmî-Nârâyaṇa-dêvara nandâdî-vige dhâreyanu Krôdhana-saṁvatsarada Jêshṭa-su 5 Sômavâradali dhârâ-pûr-bbakavan â-chandra-târaṁ mâḍi koṭṭan (usual final phrases).

183

At the same village, on a stone in the wasteweir of the tank.

šrîmanu mahâ-pradhânaṁ Perumâḷe-Dêva-daṇṇâyakaru Vijayamâdhavapurav âda Kundûrali Pañchikêšvarada dharmmake koṭṭa gadde salige âru beddalu innûṟu yî-dharmmake pratikûla.................

184

On a stone near the ruined temple below the same tank.

namas tuṅga etc. ||

... .putra sênabôva Sômeya bareda sâsana || ....svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvara Dvârâvatî-pura-varâdhî-švara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷu-gaṇḍâdy-anêka-nâmâvaḷî-alaṅkṛitar appa šrîman-mahâ-maṇḍaḷêšvara Taḷakâḍu-Koṅgu-Naṅgali-Koyyatûru-Tereyûru-Ko . . . . Noṇambavâḍi-Uchchaṅgi-Huligeṟe-Bana-vâse-Hânuṅgalu-Beḷuvala-[Hala]sigey-âdiyâgi samasta-maṇḍaḷikara saptâṅga-muman eḷadukoṇḍu šrî-Vîra-Gaṅga-Hoysaḷa-Vishṇuvarddhana-Biṭṭi-Dêvana su-

putra Vishṇuvarddhana-šrî-Nârasiṅgha-Hoysala-Dêvara suputra Vishṇuvarddhana-šrî-Kumâra-vîra-Ballâḷa-Hoysaḷa-Dêvaru sukha-saṅkathâ-vinôdadiṁ Dôrasamudrada nelevîḍinalu prithvî-râjyaṁ geyyuttam ire ‖ Šaka-varisha *1777 Vibhava-saṁvatsarada uttarâyaṇa-saṅkrântiy andu 10 Sômavârad andu Kêrahaḷḷiya Mâcha-Gâvuṇḍa[na] Dêkeya-Nâyaka Mûlasthânada dêvariṅge Tumbeya-jîyara kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti Tâvarekeṟeya mattaṁ Haḍavaḷa-Hoḷaleyana sarvvâṅga-lakshmi Umeyâḍi Beṇṇegeṟeya keḷage Kuṟuvaṇḍêsvara-dêvara liṅga-pratishṭeyaṁ mâḍi perggaḍe-Benavaṇṇa Jakka-Gâvuṇḍa Mâdeya-Nâyaka prabhu-gâvunḍugaḷuṁ Tumbeya-jîyara suputraṁ Sômarâsi-paṇḍitargge dhârâ-pûrvvakaṁ mâḍi biṭṭa datti Kuṟuvaṇḍêšvara-dêvariṅge gadde sa 4 beddale sa 3 Mûlastâna-dêvariṅge gadde sa 3 beddale sa 1½ suṅkada Aṟala Mahadêva-dêvara nandâdîvigege gâṇada teṟeya biṭṭa ‖ (usual final phrases and verse) mattaṁ Jaki-Seṭṭiya maga Kâcha-Gâvunḍa Mâra-Gâvuṇḍa Mâcha-Gâvuṇḍana maga Kâcha-Gâvuṇḍa Kâḷa-Gâvuṇḍa Sômarâsi-paṇḍitara maga Mañcha-jîyaru ‖ Nâgôja (on the left side). . . . šrîmatu piriy-arasi-Mahâdêviy-arasiyara maga heggaḍe-Mahâdêva Kuṟuvaṇḍêsvara-dêvariṅge dhârâ-pûrvvakaṁ mâḍi sthânapati Tumbeya-jîyara kâlaṁ karchchi biṭa dati bedale 1 ko gaḷde ko 1

185

At Bâgûr (Bâgûr hobli), on a stone in the Vêṇugôpâla temple.

šrî-Gaṇâdhipatayê namaḥ šubham astu

namas tuṅga etc. ‖

svasti sama. .sarâṇi sambhavantu | svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1573 neya Vikṛiti-saṁvatsarada Kârttika-šu 7 lu šrîman-mahâ-Maisura-pura-varâdhipa birid ent embara gaṇḍa Beṭṭa-bhûvarana kumâra Kaṇṭhîrava-Narasa-Râja-Vaḍêru Šrîraṅgapaṭṭaṇavan âḷuva kâladalli ‖ â-Narasa-Râja-Vaḍeyaravara kâryyakke karttarâda Kôṭûrayyanavarû Sâtigrâmavan âḷuvalli â-grâmakke saluva Âṇi-Bâgûralli tâvu nintu yiruvanthâ dêva-dêvôttama-dêvatâ-sârvvabhauma šrî-Gôpâla-svâmiyavara navaraṅga-paṭṭasâle-prâkâravanu kaṭṭisi dharmma-pratipâlaneyanu mâḍi pratishṭheya mâḍida šâsana yî-dharmmav ent endaḍe ‖

tṛiṇâd varsha-sahasrêshu dârubhiḥ šatakôṭibhiḥ |
yishṭikaḥ kôṭi-varshaṁ tu šilâyâm achyutaṁ padaṁ ‖
šva-mâṁsaṁ surayâ siktam nṛi-kapâlê chitâgninâ |
Indraḥ prichchhati châṇḍalîṁ kim amâdhyam ataḥ paraṁ ‖

(usual final verses) šrî-Gôpâla-Kṛishṇâya namaḥ ‖ yî-prâkârakke guḍî. . . . . prârambhava mâḍisidâta Yaḷavandûra Liṅgayya yî-navaraṅga-prâkâra-paṭṭasâle-samasta-dharmmav ellavu Koṭṭûrayyanavara komâra Nañjaiyanavaru mâḍistaru yî-dharmmakke sahâyavâdavaru sthaḷada šânabhôga Nâriyapaiya Chikkarasaiya aramane sênabhôga Mailâraiya Gôvindaiya ‖ yî-[dê]vasthâna kaṭṭida

* This should be 1130; the original looks like 1777, but appears to have been scratched over.

Basavaiyyage Gôpâla-svâ.....haḷḷiyalli baḍaga-dikkinalli hola......rekeṟeya ....dharmma-śâsana

186

At the same village, on the right wall of the Nâgêśvara temple below the tank bund.

namas tuṅga etc. ॥

â-Vinayâdityana putrar app Eṟeyaṅgaṅgaṁ mûvar ddêvaroḷage Ballâḷa-Vishṇu-Vudayâdityar ppuṭṭidar avaroḷage Vishṇu-nṛipana vikramav ad ent endaḍe ॥

Talemale Koṅgu Naṅgali Virâṭapuraṁ Taḷakâḍu Kôyatûr ।
vvaluhina Kañchi Râyapura-*Voḷumale-Koṅkaṇa-Cheṅgi Mâḷavaṁ ।
su-lalita-Chakragoṭṭa-Tuḷu-dêśaman aśramadinda Vishṇu-bhû- ।
lalaneg-adhîśan apratiman ôvade koṇḍa bhuja-pratâpadiṁ ॥
koṇḍaṁ Talakâḍaṁ kai- ।
koṇḍaṁ mêl etti Koṅgan aveyavadindaṁ ।
koṇḍaṁ Vishṇuve Chôḷana ।
maṇḍaḷamaṁ kappa-goṇḍa para-maṇḍaḷamaṁ ॥
modaloḷ Hoysaḷa-râjya-lakshmi-vodavaṁ toḷ-valviniṁ tâḷdu tann ।
udeyaṁ rañjise tanna balp odave tann ârpp êre tann âjñe mî- ।
ṟe diśâ-chakraman otti koṇḍu Taḷakâḍaṁ Gaṅga-râjyakke tâṁ ।
modal âdaṁ Yadu-vaṁśa-varddhana-karaṁ śrî-Vishṇu-bhûpâḷakaṁ ॥
Dharaṇijeg âda dhairyya dhareg âda negartteya pempu Pârvvatî- ।
vara-vadhug âda rûpu sogayippa mahâ-nadig âda nirmmaḷaṁ ।
sura-tarug âd udârate Sarasvatig âda su-vâṇi Vishṇu-bhû- ।
varana mahânubhâve sati-sannute Lakshmala-Dêvi nalmeyiṁ ॥
seḷe-naḍuvin uruḷi-guruḷina ।
toḷap adharada beḷapa-kaṅgaḷ abaḷâ-janad î- ।
kaḷasa-kucha-dvayad âkeya ।
viḷasitav âd arasi tanage Sâtala-Dêvi ॥
Vishṇuva Lakshmiya kula-va- ।
rddhishṇuv enalu negaḷdan Ikshuchâpanavol bhrâ- ।
jishṇuve siṁhada teṟadiṁ ।
Vishṇuge pasarisida (Vishṇuge pasarida) jasada Narasiṁha-nṛipaṁ ॥
*Udeya-nagêndra-kûṭa-taṭadoḷ diku-pâḷakar-uttamâṅgadoḷ ।
vodavida dig-madêbha-nikaraṅgaḷa dantavanaṁ banaṅgaḷoḷ ।
udadhi-chatushka-saṅkuḷadi sanmukhadoḷ nalidâḍe pâḍutuṁ ।
vidaḷita-kîrtti-kîrtti-lateyaṁ baredaḷ Narasiṁha-bhûpanaṁ ॥
idirâd ari-bhûpâḷara ।
madad âneya komban uḍidu dantada baḷeyaṁ ।
biduvina muttina hâraman ।
odavisi jaya-śirige toḍisuvaṁ Narasiṁh(nṛipa)ṁ ॥

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* So in the original.

kâmini Mahadeviy-arasi ma- |
hâ-mahipaṅg â-nṛipaṅge nirmmaḷa-dharmmaṁ |
šrî-mahitaṅge hitaṅg î- |
bhûmige guṇa-ratuna-bhûmi ramaṇî-ratunaṁ ||

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ parama-bhaṭṭârakaṁ Yâdava-kuḷâmbara-dyumaṇi râya-chûḍâmaṇi Vâsantikâ-dêvî-labdha-vara-prasâda avišrânta-vidyâ-vinôda-nṛipa rûpa-Kandarppa asahâya-sûra Šanivâra-siddhi Giridurgga-malla pratâpa-Hoysaḷa-Nârasiṁha-Dêvaru Dôrasamudrada neleviḍinoḷu râjyaṁ geyyuttam ire Dâvapaiyya-daṇṇâyakana kîrttiy ent endaḍe ||

uttaman adhika-viḷâsaṁ |
matt ennade mâḷpa sakaḷa-dânâdigaḷaṁ |
Guttana sari-dorey enisalu |
atyadhikaṁ Dâvapaiyya-daṇṇâyakanaṁ ||
gôtra-pavitraṁ sadu-guṇi |
kîrtti-yutaṁ Dâvapaiyya-daṇṇâyakanaṁ |
dhâtri hogaḷuttav irppudu |
âtana sati Lakshmi-dêviyaṁ budha-janaruṁ ||
vuttaripaṁ jasa-lateyaṁ |
bittaripaṁ sadu-guṇaṅgaḷaṁ budha-tatiyoḷ |
kattaripaṁ bhaya-lôbhavan |
uttama-purušaṁ mahanta-guṇi Kêšavanuṁ ||
poḷav-alar-gaṇgaḷ oppe naḷi-tôḷgaḷa bhâvam av oppe kômaḷâ- |
ṅguḷi-nakhav oppe danta-nikaraṅgaḷa rôchigaḷ oppe jaṅgheyuṁ |
seḷe-naḍuvuṁ nitambam amard oppire Daṇṇala-dêvi vopputuṁ |
suḷivaḷ apûrvva-rûpey ene Kêšava-dêvana lakshmi lîleyiṁ ||
nuḍidude dêvâlike tan |
naḍavali Manu-mârggav ârppu sura-kujada banaṁ |
yeḍegoṇḍa rûpu Kâmana ||
hiḍid alargaṇey enipa Dâva-daṇḍâdhipanuṁ ||
hṛidayadoḷ âgaḷuṁ Šiva-padâmbujamaṁ taḷevar mahantar a- |
ppuḍan aṛid âgaḷ ant avarge takk uchitaṅgaḷan eyde mâḍuvar |
vidita-vinôdadindav isu-dharmmava mâḷpar ad endu nôrppaḍaṁ |
mṛidu-vachanaṁ mahanta-guṇi Kañchala-dêvi Chandiyakkanuṁ ||
â-purusana satiy enipa ma- |
hâ-padaviyan uḷḷa heggaḍe-Nâgimayyana vadhuvaṁ |
dîpadalu pôlip(p)ar oḷare |
Mâkavvege pola-strîyar êṁ bandaparê ||
*satiyaṁ pôlise Kâmana |
Ratiy-annaḷu Dâva-daṇḍanâyakana sati |
bratiy oḷare Kâchavvege |
pratiy alaru pavitra-gôtrav illada satiyar ||

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* So in the original.

Bâgiyûra Šivaneya-Nâyaka Mâdeya-Nâyakana kîrttiy ent endaḍe ॥
huṭṭuvudu vaḍane dharmmaṁ ।
puṭṭidud ant-antu beḷeye beḷedudu têjaṁ ।
neṭṭane Mâdeya-Nâyaka ।
huṭṭida sanu-mantri-nâyaka-Šivanana basuṟoḷ ॥
pût oṟagirdda mâmarana nôḍe janaṁ sogayippud êṁ[....] ।
sthaḷagaḷin oppe perggeṟeyu kôkiḷa-nâdavu suttal ettaluṁ ।
moreva madâḷi pûta niḍu sampage pâdariy etta suttaluṁ ।
bhakuti-višêshaḍind esadu tôrppudu yî sale Bâgiyûroḷuṁ ॥

svasti samasta-vastu-guṇa-sampannaruṁ saraṇâgata-vajra-pañjararuṁ nuḍidante gaṇḍaruṁ maṟey-okkara kâvaruṁ nuḍid eraḍa nuḍiyaruṁ dâna-dharmma-pratipâḷakaruṁ tappe tappuvaruṁ chalakke ballidaruṁ Šivâchârakke sadu-bhaktaruṁ Šiva-dharmma-nirmmaḷaruṁ dâna-vinôdigaḷuṁ yidir-ântara tikki meṭṭuvaruṁ Šiva-pâda-padma-bhriṅgaruṁ râjya-pûjitarum appa Sôvarasa-heggaḍeyuṁ Mâkavve-heggaḍitiyaruṁ maga Dâvarasanuṁ Šivaneya-Nâyakanuṁ Dâmi-Seṭṭiyuṁ Bâgiyûra hanneraḍu-haḷḷiya samasta-praje-gâvuṇḍugaḷuṁ samasta-nakharaṅgaḷum irddu Šaka-varsha 1065 neya Dundubhi-saṁvatsarada Pushya-šuddha 7 Sômavâra-uttarâyaṇa-saṅkramâṇad andu Nâgêsvara-dêvara nivêdya-nandâdîvigege âgi Sôma-bhaṭṭana kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa datti ûriṁ mûḍa gadde salage êḷu Mûrkhanakôḍiya baḍagaṇa daḍada keyi ko 6 baḍagaṇa hâḷa naḍuvaṇa keyi ko 6 paḍuvaṇa hâḷa keyi ko 30 (usual final phrases and verse).

187

At Gollarahosahaḷḷi (same hobli), on a stone near the Arkêšvara temple south of the village.

šrî svasti samasta-traiḷôkya-nirmâṇa âdi-mûla-sthâna ॥ namas tuṅga etc. ॥ šrî mahâ-trailôkyakke adhipatiy ahanthâ dêvaṅge । Vidyânagariyalli । šrî-Achyuta-Nârâyaṇa-dêvara divya-šrî-pâda-padmârâdhakanum appa । Achyuta-Râya-mahârâyanu । sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttire । â-Mahâdêvaṅge nityôtsahakke pratipâḷisidaru । â-râyana pratâpav ent endaḍe । svasti samasta-šrî-vijayâbhyudaya-Šâlivâhana-šaka-varusha 1452 neya varttamâna-Vikṛitu-saṁvatsarada Âšvaija-bahuḷa 7 Guruvâradalu । svasti samasta-šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa । mêdinî-mîsara gaṇḍa Kaṭhâri-Sâḷuva । šrî-Achchuta-Râya-mahârâyara dakshiṇa-bhujâ-daṇḍa šrîman-mahâ-sâvantâdhipati । gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-šûran êkâṅgi-vîra Sôlûra Basavappa-Vaḍeyara suputra Kṛishṇapa-Nâyakaru avara kâryakke karttarâda Hariharada Liṅgaṇṇ-Oḍeyaru । â-Sâtigrâmakke karttarâda Kṛishṇapa-Nâyakara sannidhiyalli â-Liṅgaṇṇ-Oḍeyaru । â-Sâtigrâmada sîmeya maṇihava mâḍikoṇḍu Sâtigrâmavan âḷuva kâladalli Liṅgaṇṇ-

Oḍeyaru Sâtigrâmada sîmey-oḷagaṇa Kuṟuvaṅkada staḷada Dêvarahaḷḷiya śrî-Arakkanâtha-dêvara nityôtsaha-amṛitapaḍi-nandâdîvige-aṅga-raṅga-bhôgakke â-Dêvarahaḷḷiya grâmavanu Arkkanâtha-dêvarige pura-varggavâgi kalla hâkisi koṭṭaru | â-Dêvarahaḷḷi 1 kke pûrvvadalli salluva chatus-sîmey oḷagâda gadde beddalu kâṇike kaḍḍâya suṅka suvarṇṇâdâya sakaḷâdâya saha âyakaṭṭu ga 62 ge vechcha | dêvarige dina 1 kke ba 2 akkiya naivêdya to[v]e | tuppa | 2 kâyi mêlôgara | 2 nandâdîvige yî-mariyâdeyalu | varusa 1 kke ga 7 | keṟeya bhaṇḍige ga 3 | dêvâlyada gâre voḍadare jîrṇṇôddhârakke | ga 2 | antu Arkkanâtha-dêvarige | sakaḷâdâya sahavâgi | â-Dêvarahaḷḷiya grâmavanu | dhârâ-pûrvvakav âgi koṭṭaru | idakke kâryakartugaḷu (here follow names of the kâryakartâs) yî-dharmmav uṇṭumâḍidâtanu Honnavaḷiya Dêvapa-Nâyakana maga Saṅgeya-Râhutaru || Ânegondiya Timme-Nâyakana maga Timm-Oḍeyaru || (usual final phrases) tamma mahimânikeya Kṛishṇapa-Nâyakana besadavarige koṭṭavaru || Arkkanâtha dêvaru | sarvva-dêvarige saluvanthâdu . . kâḷake saluvadu salladu embana bâyi koshṭa (usual final verses) śrî śrî Hosahaḷiya Chige-Timme-Nâyakana maga dâsohava mâḍuva Nâgi-Seṭṭi | Sampageya Vasanta-Nâyakana maga Tamme-Nâyaka dêvarige namaskarisuvanu || Vaḍḍarahaḷḷiya Puṭṭaiyana maga Vîra-goṇḍa-Gavuḍa || svasti samasta-tri-bhuvana-nirmmitâdhâra-Viśva(ṁ)karmma-kulôdbhavaṁ jagad-guru enisuva Voḍeyappayyana maga Basavâchâriya maga Viśvanâtha hoyida

189

On the rock north-east of the same village.

svasti śrîman-mahâ-maṇḍalêsvara Dvârâvatî-pura-varâdhîsa Yâdava-pradishṭita-śrî-Narasiṁha-Hoyyasaḷa-Dêvaru pṛithvî-râjyaṁ geyutire Saka-varsha 1009 Prabhava-saṁvachharada Mâgha-suda-pa 5 mi Bṛihavârada Kiṟunade 10 ṟ-oḷagaṇa Bâgiyura Pavagoṇḍanahaḷḷiy-andu Beṭṭa-Gavuṇḍana maga Paṇḍuya-Gavuṇḍa Chaṭṭakuṟugana-mâṟaḍiyali kanageṟeya kaṭṭisi dêvâlyava mâḍisi tâya hesaralu Chôḷêsara-dêvaradu liṅga-pratishṭheya mâḍida î-keṟeya. . . . keṟegaṁ dêvâlyake abhyâgatargga dharmma mâḍutidaharu Paḍyaya-Gavuṇḍana maga Masaṇeya Chôḷeya-dêvarige nicha-mâḷa aki nivêdya nandâdîvige aydu mâna eṇṇe inisa mâḍid alade vuṇaru aliṁ Kalkaṟe. . . . . gavuḍa- . . . . . ga 1 bhûmi â-chandrar uḷlante dêvara. . . . . varaha naḍasutiyâgi uṇut iraharu Muda-Gavuṇḍa Bîcha-Goṇḍa Bâgiyûra vitiya gauḍugaḷu biṭa dati (usual final phrases).

190*

At Kundûr (same hobli), on a stone in front of the Kêśava temple.

. . . . svarâya namaḥ. . . . . nemb â-sampatti dharitriyoḷu pasarisal | vîrâvatârô . . . . sâhasadinda puṇya-sampadama . . . . . . valli ||

* This inscription is very much defaced.

Perumâḷe-daṇṇâyakaru........rada dharmma..â-Kundûra mahâjanaṅgaḷu.. ....kôhinali....sastavâgi koṭṭa.........ya keḷage saṁ............ ..keṟey-oḷagaṇa gadde sahita..........yâgi âṟu-salage gaddeya Âladahaḷḷiya holadoḷage pa......yinûṟu kambha bedale.........dharmmavâgi Perumâḷe-Dêva-daṇṇâyakaru dhârâ-pûrvvakaṁ mâḍi biṭṭa dharmma yî-dharmmakke naḍava mariyâde (here follow details of gift) ‖ â-gadde-bedala mâḍuva okaliṅge sarvva-bâdhe-parihâravâgi naḍasuvaru ‖ yî-dharmmavanu â-mahâjanaṅgaḷu â-chandrârkka-stâyiyâgi naḍasuvaru ‖ î-Kundûralu â-Perumâḷe-Dêva-daṇṇâyaka-ru â-mahâjanaṅgaḷiṅge vûrinda teṅkaṇa guḍiyalu â-daṇṇâyakaru kaṭṭisida keṟe Perumâḷesamudravu । â-Pañchikêšvara-dharmmavu â-Perumâḷe-daṇṇâyakaru mâḍida dharmmakke maṅgaḷa mahâ šrî (usual final verses).

191

On a stone in the garden of paṭel Hanumanta-Gauḍa.

šrî । namas tuṅga etc. ‖

svasti šrîman-mahâ-maṇḍalêšvaran asahâya-šûran êkâṅga-vîra niššaṅka-pratâpa Hoysaḷa-vîra-Ballâḷa-Dêvaru Mahadêviy-arasiyu pṛithvî-râjyaṁ geyutt iralu Kundûra samasta-praje-gâvuṇḍugaḷuṁ heggaḍegaḷuṁ 1090 ttaneya Sarbbajitu-saṁvatsarad-uttarâyaṇa-saṅkramaṇad andu Mallikârjjuna-dêvarige biṭṭa datti (here follow details of gift and usual final phrases and verse).

193

At Aṅkênahaḷḷi (same hobli), on a stone near the Âñjanêya temple.

Kariya-Gauṇḍana Lakkaṇa-Gâuṇḍana kâladali hâkida kallu Achuta-Râya svasti samasta-prašasti ‖ Saka-varusha 1459 nê । Durmmukhi-saṁvatsarada Phâlguṇa-šu 1 lû Keṟeya Timmarasayanavaru । Paruse-Nâyakana Timme-Nâya[ka]ru । Saülagaulada stalada gâvuḍugaḷige Aṅkênahaḷiya-grâmavanu umbaḷiyâgi koṭevu । (imprecatory phrases).

195

At Maragûru (same hobli), on a vîrakal in the enclosure of the Šambhuliṅgêšvara temple.

svasti šrî Îšvara-saṁvatsarada Mâgha-ba 4 Su d-andu.....................va râyara gaṇḍa Harihara-nâtha pṛithvî-râjyaṁ geyi...........Daṇṇaḷâ-dêvi Râmaṇṇa Hemmâḍi....na kâḷagada....rasa...biya-Nâyakana maga Bôraya-Nâyakaru Marayavûra hoylali bidanu bidali bîra-kalige muṭita ga 12 mâḍidav âchâryya Guṇḍôja šrî

197

At Sivara (same hobli), on a stone in the Amṛitêśvara temple.

namas tuṅga etc. ||

ślôka || pâyâd bhujaṁ(ga) Nṛisiṁhasya daṁshṭrikâ pûrvva-Pôtriṇaḥ |
sahâdhyâyânubandhêna bhuvanôddhâra-karmmaṇi ||

kanda || Saḷan emba Yâdavaṁ Hoy- |
saḷan âdaṁ Śaśakapurada Vâsantikeyoḷ |
muḷidu puli pâyvuduṁ poy |
Saḷay ene muni baḷikam âytu Poysaḷa-vaṁśaṁ ||

vṛi || yenibar pPoysaḷa-vaṁśyar. . .anibaruṁ prakhyâtar â-râyaroḷ |
Vinayâdityan avaṅge putran Eṟeyaṅgaṁ tat-sutaṁ Vishṇu tat- |
tanujâtaṁ Narasiṁhan âtana magaṁ Ballâḷan âtaṅge sû- |
nu Nṛisiṁhaṁ Magarâdhirâya-laya-Kâḷaṁ Chôḷa-nistârakaṁ ||

namaś Śivâya ||

kaḍitakk êṟittu nâlkuṁ-kaḍala kaḍe-varaṁ dhâtri kîrtti-srajaṁ sôr- |
mmuḍigaḷg êṟittu dik-kânteyarge sakaḷa-dik-pâḷar-uttaṁsamaṁ pâyd |
aḍard êṟitt âjñe siṁhâsanaman osedu tân êṟi kuḷḷirppuduṁ nûr- |
mmaḍi-vîraṁ Nârasiṁhaṁ Yadu-kuḷa-tiḷakaṁ Sôma-vaṁśa-pradîpaṁ ||
â-Nârasiṁha-Dêva-sa- |
bhâ-naḷinî-râjahaṁsan âśrita-janatâ- |
dânâbhimânan Amita-cha- |
mûnâthaṁ râya-daṇḍanâyaka-Hanumaṁ ||
âtana kali-Ballâḷana |
tâtana Padmâmbikâ-pavitrôdara-sañ- |
jâtana Bhâradvâja- |
khyâtana Kâṇvânvayâbhijâtana janakar ||
purusha-trayamô mêṇ idu |
purushârttha-trayamo pêḷim ene mûvar ssô- |
dararuṁ pesar-vvaḍedar vVâ- |
marasaṁ Lakumarasan Amara-daṇḍâdhîśaṁ ||
â-mûvaroḷ agrabhavaṁ |
Vâmarasaṁ vitaraṇaika-lakshmî-vikachat- |
tâmarasaṁ vîra-guṇô- |
ddâma-rasaṁ paḍeda putran Amita-chamûpaṁ ||

mattam âtana nâmâvaḷiy ent endaḍe || mahâ-prachaṇḍa-daṇḍanâtha Lakshmîdhara-Dêva-vîra-lakshmî-vilâsâvâsa pradhâna-kari-kalabha-yûtha-nâtha | śrîmad-Amarêśvara-dêvara kîrtti-narttakî-narttana-viśâḷa-raṅga sakaḷa-kuḷa-râjita-Vâji-vaṁśa-chûḍâmaṇi | Vâmarâja-priya-tanûjâta | rûpu-rêkhe-thâpane-baysake-toḍa-maḍa-kay-dhaniy-emba chaḍâyatikeg âyatike-vaḍed ârûḍha-vidyâ-viḷâsa | sabaḷada sellahada kontada hatthaḷada kudure-gâḷegada binnaṇadoḷu

unnatike vaḍeda su-bhaṭa savâri-chûḍâratna | sabaḷa-Triṇêtra | birudin-aṇakakke seṇasi machcharipaṅge tanna vâruvama dhinnav ittu munna pâya parisi Murâriyoḷu dhekkhâ-dekkhiyoḷu kâdi taḷt iṟidu geldu turaga-dhaḷamaṁ tanda page mechche-gaṇḍa | dînânâthaka-puṇya-pâṭhakâdi-nânâ-yâchaka-jana-jaṅgama-pârijâta | bhaṭṭa-jana-bândhava | Boppan-aṅkakâṟa | kanduka-nîṟa | raṇa-raṅga-siṁha | Maḷeya-veḍaṅga | Murâri-thaṭṭu-diśâpaṭṭa | saṅgrâma-jatta-laṭṭa | chalad-aṅka-Râma vîra-pêshaṇa-Hanûmanta | vîra-viḷâsinî-nayana-kânta | vâra-nârî-chitta-chamatkâra-rûpa | śrîmad-Amita-chamûpa sthiraṁ jîbyât |

sama-khaṇḍaṁ biḷda taṁ-tamm-iniyaran Amitaṁ gelda saṅgrâmadoḷ vai- |
ri-vadhû-santânav ôrant aṟasuvadu patat-kuṇḍaḷândôḷitaika- |
śravaṇaṁ hasta-chchhaṭâ-prasphurita-kucha-taṭaṁ niryyad-aty-ushṇa-bâṟpa- |
plavav ast(h)abyast(h)a-kêśaṁ chaḷad-aḷaka-chayaṁ gadgadôtkaṇṭha-kaṇṭhav(u) ||
kṛita-kṛityâgaṇya-puṇyâmita-vitaraṇa-vikhyâtiyaṁ tâḷdalend u- |
gra-tapaṁ geyvuttav irkkuṁ surataru sa-jaṭâ-valkalaṁ puṟpa-dhûḷî- |
sita-bhasmâlêpav âlambita-phala-viluḷita-kuṇḍaḷaṁ bhṛiṅga-mâḷâ- |
viḷasat-krishṇâjinaṁ sêvita-vanam udakâhâram âbaddha-maunav ||
iṟiyal kalta baḷikkav illa sari bhaṅgaṁ sauryyadoḷ châgamaṁ |
meṟeyal kalta baḷikkav illa kale kand audâryyadoḷ permmeyiṁ |
peṟar âr pPoysaḷa-râjyadoḷ pesargoḷal daṇḍâdhipar mîsal êṟ- |
iṟivaṅgôsage châgam îvan Amitaṁ sauryyâñjanânandanaṁ ||
Amitaṁ *râya-Narasiṁha-pêshaṇa-Hanûmaṁ vîradoḷ châgadoḷ |
Hima-Sêtu-pratibaddham appa jasamaṁ kaykoṇḍan â-tandeyin- |
da magaṁ vîran udâran emba guṇadind oppirddapaṁ tandeg on- |
du-mukhakk aggaḷam âda Shaṇmukhanavol Ballâḷa-daṇḍâdhipaṁ ||
Narasiṁhaṁ Chakri chakraṁ baged eḍeg Amitan dhâre Ballâḷu-dêvaṁ |
Narasiṁhaṁ Vajri vajraṁ samaradoḷ Amitan balpu Ballâḷu-dêvaṁ |
Narasiṁhaṁ Śûli śûlaṁ pagey-erdegam Amitan kûrppu Ballâḷu-dêvaṁ |
serag uṇṭê tande-makkaḷ pati-hita-vijayârambhadoḷ tâve mukhyar ||
prakaṭâṭôpadin ânta râya-dhaḷamaṁ kaṇ-muṭṭinoḷ nôḍi tô- |
ḍi karâḷâsiyan etti tûgida baḷikk ammamma mêlâḷa sî- |
sakadiṁ vâhada poṭṭevaṭṭaḷege poyvaṁ ghâya chaukhaṇḍa-chaṇ- |
ḍakaraṁ pêshaṇa-Vâyusûnu su-bhaṭaṁ Ballâḷa-daṇḍâdhipaṁ ||
toḍe maḍa rûpu rêkhe dhani voṭṭaji kûrpp aḷavaṭṭu tôrppinaṁ |
toḍarda virôdhi-râya-rathinîśara nettiya tuppa-sâṇeyoḷ |
kiḍigiḍi-guṭṭe ghârughaṇil embinegaṁ masavaṁ kripâṇamaṁ |
kaḍu-gali-daṇḍanâth-Amitan-âtmaja pêshaṇa-Haṇ(u)ma Balligan ||
idu tâṁ sandudu vandi bandu maneyoḷ kayvâramaṁ mâḍi bê- |
ḍida munn îvudu vîra-vairi moneyoḷ kaṭṭ êḷgeyiṁ thaṭṭu mâ- |
ḍada muṁ gelvudu bhîtan aḷkid eḍeyoḷ kây endu bâ[y]-viṭṭu nô- |
dada muṁ kâvudu vîra-Mârutige Ballâḷaṅge jâti-bratav ||
dhareyoḷ Aja-Hari-Harar ttâṁ |
virachisidarô Sivaradoḷ akhiḷamara-grihô- |

* So in the original.

tkaraman ene mâḍisida Vâ- |
marasana sutan Amita-daṇḍanâyaka-Hanmaṁ ||
gambhîrâsphâra-vêḷâ-bahaḷa-parivṛiḍhar* llôla-kallôla-mâlâ- |
rambha-prôḍḍîna-phêna-prabaḷa-jaḷacharar* llôṭha-pâṭhina-šumbhat- |
kumbhîṛâbhîḷa-nakra-prakara-kamaṭha-nîrêbha-ratna-prabhâvô- |
jṛimbha-prôdbhâsi-vîchî-nichaya-ghana-ghana-dhvâna-raudraṁ samudraṁ ||
ant â-samudra-mudritam |
ant eḷeyoḷag oppi tôrppa Jambû-dvîpakk |
ant alli madhya-Mêruvi- |
niṁ teṅkalu bhôga-bhûmi Bhârata-varshaṁ ||
ant â-Bharatâvaniyoḷu |
Kuntaḷa-dêšaṁ nisargga-kâma-dughaṁ tân |
*ent ene Hoysaḷa-nâḍ |
ant Abjaja kîrttisalu samartthar ene jagadoḷ ||
sâgarad-ant ajasra-jaḷa-pûrṇna-taṭâka-chayaṅgaḷiṁ vanaṁ |
pûga-mahîruhaṁ kadaḷi-teṅgu-lavaṅga-tamâḷa-jâḷadiṁ |
bâgi phalaṅgaḷind eseva key-volan oppuva gandhašâḷiyind |
âgaḷu Sîvaraṁ vesedu tôrppudu Hoysala-nâḍoḷ artthiyiṁ ||

svasti samasta-bhuvanâšrayaṁ prithvî-vallabhaṁ mahârâjâdhirâja paramêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Maleparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-šûra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîravaṁ Magara-râjya-nirmmûḷanaṁ Pâṇḍya-dišâpaṭṭanuṁ Chôḷa-râjya-pratishṭhâchâryya nissaṅka-pratâpa-chakravartti Hoysaḷa-šrî-vîra-Nârasiṁha-Dêvaru pûrvva-dig-vijayadoḷ apûrvva-sâdhita-kari-turaga-ratna-vastu-vistârita-vijaya-lakshmî-viḷâsam eseye nija-râjadhâni-Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyvuttam ire yire || tat-pâda-padmôpajîvi šrîman-mahâ-pradhânaṁ bâhattara niyôgâdhipati sakaḷa-lakshmî-patiy ativishama-hayârûḍha prauḍha-rêkhâ-Rêvantanuṁ râya-daṇḍanâtha pêshaṇa-Hanûmantanuṁ šrîy-Amṛitanâtha-dêvara charaṇa-smaraṇa-pariṇatântaḥkaraṇarum appay Amitayya-daṇṇâyakaru Hoysaḷa-nâḍa Nirugundada vṛitti-voḷagaṇa...... vanu munna pratâpa-chakravartti-Hoysaḷa-šrî-vîra-Ballâḷa-Dêvarige pâda-pûjeya koṭṭu dhârâ-pûrvvakadiṁ haḍalu agrahâravanu nâlvatt-eraḍu-vṛittiya mâḍi â-Sivara adaṟa haḷḷigaḷu Kâḷamâranahaḷḷi Huṅgiyahaḷḷi Sivaneyanahaḷḷi Mallagavuḍanahaḷḷi Jakkâḍeyahaḷḷi Mâdiveggaḍeyahaḷḷi Hoñcheyanahaḷḷi î-haḷḷigaḷa purvvada kuḷava kaḍisi sarvvâbâdhe-parihâravâgi gadyâṇa ippattaṟa modaliṅge chakravarttiya kayyalu tâmra-šâsanava haḍadu â-mahâjanaṅgaḷige daṇṇâyakaru dhârâ-pûrvvakaṁ mâḍi kuḍuvalli | â-mahâjanaṅgaḷu daṇṇâyakarige Mâdiveggaḍeyahaḷḷi Hoñcheyanahaḷḷiyanu koḍageyâgi sarvvâbâdhe-parihâravâgi kâd ûḍuvaru â-vuḷida haḷḷigaḷaṁ Hiriyûruvanu | â-mahâjanaṅgaḷige dhârâ-pûrvvakaṁ mâḍi koṭṭaru | â-mahâjanaṅgalu šâsana-maryyâdeyali teṟuva modalu-gadyâṇav

* So in the original.

ippattanu â-agrahârada naḍuve tâv ettisida dêvatâlayaṅgaḷalu supratishṭhitav âda šrîy-Amṛitêšvara-dêvara šrî-Vâmêšvara-dêvara šrî-Lakshmî-Nârâyaṇa-dêvara amṛitapaḍi-aṅga-bhôga-raṅga-bhôga-Chaitra-pavitra-jîrṇṇôddhârakke šrîmatu-pratâpa-chakravartti-Hoysaḷa-šrî-vîra-Nârasiṁha-dêvarige pâda-pûjeyaṁ koṭṭu Saka-varusha 1145 neya Svabhânu-saṁvatsarada Chaitra-suddha-yêkâdaši-Âdityavârav-uttarâyaṇa-saṅkramâṇa-vyatîpâtadandu šrî-Vajrêšvara-dêvara šrî-Sômanâtha-dêvara sannidhânadalu chakravartti-šrî-vîra-Nârasiṁha-Dêvara šrî-hastadiṁ dhârâ-pûrvvakavâgi haḍadu biṭṭa datti ‖ â-grâmada haḷḷigaḷa chatussîme (here follow details of boundaries and usual final verses).

198

At Tagaḍûru (same hobli), on a stone in the site of the old village.

šrîmat-parama-gambhîra...... ‖

svasti šrî....................mêšvara parama-bhaṭṭâraka Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇa šrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṁ saluttam ire tat-pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Maleparoḷu gaṇḍa râja-mârttaṇḍa Koṅgu-Naṅgali....Taḷakâḍu-Banavâse-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Vishṇuvarddhana-Poysaḷa-Dêvar.... ..kuḷa-gagana-divâmaṇiy E...ga-Dêvan avana maga....Vishṇu-nṛipaṁ tad-bhûmîša........tanûbhavane......vâva.. ‖

pesarggoṇḍ âvâva-dêšaṅgaḷan eṇisuvud âvâva-durggaṅgaḷaṁ ba- ǀ
ṇṇisi pêḷutt irppud âvâv avanipatigaḷaṁ lekkisutt irppud emb ond ǀ
esakaṁ.. ......kaḍevaraṁ.. ......sâ- ǀ
dhisidaṁ bhûlôka....tiḷakaṁ vîra-Vishṇu-kshitîšaṁ ‖

..........saṅkathâ-vinôdadiṁ râjyaṁ geyvutt ire tat-pâda-padmôpajîvi ‖

Bhîmârjjuna-Lava-Kušar ivar ǀ
î-mâḷkey enalke tammut irvvar.... ǀ
šrîman-Maṟiyâneyam u- ǀ
ddâma-guṇaṁ Bharata-râja-daṇḍâdhiparu ‖
šrî-Vishṇu-Poysaḷaṅg a-khi- ǀ
ḷâvaniya..dala..........sâdhisi.... ǀ
..vidita-Bharata-chakriyan ǀ
..vibhuv eneyisugum akhiḷa-dhareyoḷ Bharataṁ ‖
maṟuvakkaman ôḍisaluṁ ǀ
neṟe râjya-šri-viḷâsamaṁ meṟeyaluv î- ǀ
Maṟiyâne neṟagu...... ǀ
.....mechche paṭṭad âneyum âdaṁ ‖
âtana sati munn negaḷd â- ǀ
Sîteg Arundhatige Vâ......... ǀ

.....dorey enal allade |
bhûtaḷadoḷe Jakkaṇabbeg uḷidar ddoreyê ||
....yâne-daṇṇâyakan-eṟeyana.....na Jakkiyavvege suta-ratna... |
....eṟagu...... | ...Bharata-Bâhubaligaḷ enippar ||
ant avar ent ene ||
šrîmat-perggaḍe-Mâchirâja-giriyoḷ puṭṭutte san-mârggadind |
â-mâ-šrî-Marudêviy emba naḷinî-vâsakke sand â-jana- |
prême šrî-Jina-mârggad ond esakad â-nairmalyadiṁ porddidaḷ |
Châma..Perggaḍe-dêva-sajjaḷadhiyaṁ puṇyâpagâ-rûpadiṁ ||
...reya Châmiyakkana |
sôdarar â-piriya-Chauṇḍan emba..ṇanant |
âdarada Chandiya.... |
....dalad î-Bûchiyaṇanum end ivar appar ||
parama-Jinêšvaraṁ manadoḷ oppire tannaya kîrtti nâkadoḷ |
paredire dâna-dharmma-vinaya-vrata-sîla-charitram emb aḷaṅ- |
karaṇada permme mânasake poṇme dayâ-rasam uṇme chittadoḷ |
guruv-abhivandanaṁ manadoḷ âgad ad irkkudu Châmiyakkana ||
Bhâradvâja-su-gôtradoḷ |
âruṁ munn ântar illa neṟapal jasamaṁ |
Târâdri-sannibhaṁ Taga- |
ḍûra Jinâlayam ad eseye Châmaley esedaḷ ||
Jina-pûjâshṭa-vidhârchchanakke muniyargg âhâra-dânakke taj- |
Jina-chaityâlaya-jîrṇṇad uddharaṇakaṁ salvant idaṁ Sôba-Gau- |
ṇḍana putrar kkula-dîpakar jjana-nutar šrî-Râya-Gâvuṇḍan oḷ- |
manadaṁ Mallaya-Nâyakaṁ guṇa-gaṇa-khyâtar mmahôtsâhadiṁ ||
dhârâ-pûrvvakadiṁ Taga- |
ḍûraṁ vaggaḷa-Bammagaṭṭavaṁ basadige sale |
dhâriṇiy aṟiyal biṭṭar |
bbhû-ravi-šaši-târa-Mêrugaḷ nilvinegaṁ ||
parama-Jinêšvara-pûjege |
piriduṁ sad-bhaktiyinde kôḍiya-keyyaṁ |
vara-guṇa-Râya-Gavuṇḍaṁ |
nirutaṁ Kalyâṇakîrtti-munipaṅg ittaṁ ||
bhû-vinutaṁ kali-Boppaṁ |
dêvaṅgaṁ charugiṅge Nêma-verggaḍeya magaṁ |
bhû-viditam âge koṭṭaṁ |
Tâvaregeṟeyalli gadde khanḍuga vondaṁ ||
Kalyâṇakîrtti kîrtti-su- |
vally-udayaṁ mûṟu-lôkamaṁ vyâpisi kai- |
valyad oḍagûḍi sale mâṅ- |
galyamum âdattu chinte chintyaṅgaḷavol ||
(usual final verse).

199

At Aṇati (Aṇati hobli), on the beams of the doorway of the Lakshmi-Nârâyaṇa temple.

svasti šrîman-mahâ-maṇḍaḷêsvaraṁ Tribhuvana-malla Taḷakâḍu-Kongu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga-Hoysaḷa-Dêvaru šrî-râjadhâni-Baṅkâpurada bîḍinalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyutt iṟe Siddhârttha-saṁvatsaradalu Aṇantiyalu Chaṅgâḷvarasara purâṇada Janârddana-bhaṭṭaru mâḍisida šrî-Nârâyaṇa-dêvara dêvâlyake Âsâḍha-sudda-dvâdaši-Âdivâradandu gadyâṇa-hattuvaṁ siddhâya-diṁ dhârâ-pûrvvakavâgi endiṅgaṁ kâruṇyaṁ geydu koṭṭaru ॥ Châmiyaṇṇa । Gaṅgappayya । Biṭṭiyaṇa । Kêšiyaṇa । Râyaṇa । Dâvapaiya । Raviyaṇa ॥ *. . . .

200

In the same place.

svasti šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Talakâḍu-Kongu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga-Hoysaḷa-Dêvaru ॥ Aṇantiya mahâjanaṅgaḷaṁ besapparu Chaṅgâḷvarasara purâṇada Janârddana-bhaṭṭaru mâḍisida šrî-Nârâyaṇa-dêvara dêvâlyada mâṭakke tamm ûra siddhâyadalu varisaṁ prati hattu-honnaṁ koṭṭevu tâv â-honnan avarige koḍudu matt enisidaḍe †mâṇuṁ modala siddhâyadal koḍuvudu । patthaḷe-paḍiya-devasaṁ modalâgi koḍuvudu ॥

201

On the garuḍa-kambha in front of the same temple.

subham astu । svasti šrî jayâbhyudaya-Šâlivâhana-Šaka-varusha 1530neya Kîlaka-saṁvatsarada Šrâvaṇa-šudha 5 Guruvâra-Uttarâ-nakshatradalu Besakiya-Timmappa-Nâyakana maga Aṇatiya Tirumala-Nâyakanu Lakshmîkânta-dêvara šrî-pâda-padmaṅgaḷige samarppisida dîpa-mâle-kambhada sêve

202

At the same village, on a stone south of the Sômêšvara temple below the tank.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varsha 1572ne Vikṛiti-saṁvatsarada Mâgha-bahuḷa 14 Sômavâradalu Maisûra-sîme Narasa-Râja-Oḍêru sukha-râjyaṁ gaivandalu Channapaṭṇada sîmeya Tuṅgaṇi-nâḍa staḷada prabhu Chennavîraiyanavara makkaḷu. . . . .[Do]ḍaiyanavaru Aṇati Channaṇa. . . paṭṭada havâlâgi yidali Aṇati Sômêšvara-svâmiyalli aikyavâda Lakkaṇaiya-navara Chandaiyanavara pratishṭhe mâḍi nilisida sêve

* In Grantha characters. † So in the original.

203

At Kembâḷu (same hobli), on a stone in the navaraṅga-maṇṭapa of the Narasiṁha-dêva temple.

šrî-namitâmarêndra-bhujagêndra-khagêndra-narêndra-mauḷi-san- ।
tâna-maṇi-prabhâ-viluḷitâṅghri-yugaṁ divijêndra-varddhanaṁ ।
bhû-nuta-Sôyi-Dêva-nṛipag Achyutan achyuta-mûrtti Vîra-La- ।
kshmî-Narasiṁha-Dêvan osed îge nirantaram utsavaṅgaḷaṁ ॥
Saḷaniṁ Yâdavarg âytu Hoysaḷa-vesar tad-vaṁšadoḷ Mandarâ- ।
chaḷa-dhairyyar Vinayârkka-bhûpan Eṟeyaṅgaṁ Biṭṭi-Dêvaṁ kubhṛit- ।
tiḷakaṁ šrî-Narasiṁhan apratima-šauryyaṁ vîra-Ballâḷan end ।
eḷeg îšar kkramadindam âdar adhirâja-šrîg adhishṭhâyakar ॥
kula-šailâgraṇiyâda Mandara-nagakkaṁ kshîra-vârâsiyind ।
ulid êḷv ûrmmigam Indra-bhûruham udagraṁ puṭṭuvantâge mey- ।
gali-Ballâḷa-nṛipaṅgam Aṅgaja-jayôttuṅga-dhvajâkâra-Pa- ।
dmala-mâdêvigam agra-sûnu Narasiṁhôrvvîšvaraṁ puṭṭidaṁ ॥
dešeyaṁ taḷpoyye kîrtti prasaradoḍane kâlgûḍi tîbra-pratâpaṁ ।
raseyaṁ taḷkaise bâhâ-baḷadoḍane taḷaṅgoṇḍu râjâjñe dharmmâ- ।
vasathaṁ tânâge dânônnatiyoḍane taḍaṁ bokku satya-bratam kû- ।
risidaṁ šrî-kânteyaṁ Chôḷa-kuḷa-kamaḷa-kañja-priyaṁ Nârasiṁhaṁ ॥
Adiyama-Chêra-Pâṇḍya-Makarôddhata-Kâḍavaraṁ kavartte-goṇ- ।
dudan adan êke baṇṇisuve baṇṇisu Chôḷanan eḷtarakke dan- ।
dudan eḷe Sêtu-muṭṭe besakeydudan â-Tri-Kaḷiṅga-bhûpar a- ।
ṭṭida kari-sâle-vokk asama-sâhasamaṁ Narasiṁha-Râyanâ ॥
raseyoḷ kûrmmanan iṭṭu Vâsukiyan ûḍaṁ koṭṭu tûgâḍi nâl- ।
desegaṁ jâṟuguv endu kîl iṟidu kutkîḷaṅgaḷaṁ taḷgadan- ।
tu seṟaṅgiṅg ajan âneyaṁ niḷipa initt-âyâsam êk endu toḷ- ।
vaseyoḷ tâḷdidan urvvarâ-ramaṇiyaṁ Chôḷa-pratishṭhâpakaṁ ॥
para-narapâḷa-gandha-gaja-siṁha-Nṛisiṁha-nṛipâḷakaṅgam am- ।
buruha-daḷâyatâkshi-sati-Kâḷala-Dêvigam utsavôdayaṁ ।
narapati-Sôyi-Dêvan ogedaṁ dorevett-udayâdrigaṁ Pura- ।
ndara-vara-dig-vadhûttamege puṭṭuvavol aravinda-bândhavaṁ ॥
karam antaš-šûnyam âšâ-karige bhujaga-râjaṁ dvi-jihvaṁ kuḷôrvvî- ।
dharam entuṁ karkkašaṅgaḷ kamaṭhan aṇame mey dôṟan end iṭṭu dôšô- ।
tkaramaṁ mund iṭṭu tannan tare jaya-vadhu band irddapaḷ kûrttu višvam- ।
bharey îgaḷu vîra-Sômêšvara-narapa-bhujâ-daṇḍadoḷ lîleyindaṁ ॥
posa-maseya dhâreyoḷ taḷt ।
esadire jasad agegaḷante muttugaḷ idirâd ।
asuhṛit-kari-širamaṁ pôḷd ।
asi misupudu Sôyi-Dêva-bhûvallabhana ॥
â-kuḷa-šaiḷa-dhairyyana Nṛisiṁhana râjita-râja-gêhadoḷ ।
šrîkaraṇâgragaṇyan uditôdita-puṇyan udâra-sâra-vâk- ।

šrî-kamaḷâkaraṁ budha-sudhâkaran âšrita-vârddhi višva-dha- ।
rmmâkṛiti Višvanâthan esevaṁ vasudhâmara-vaṁša-maṇḍanaṁ ॥
âtana negaḷtevett abhi- ।
jâtana vaṁšajargge janma-bhûmi jagad-vi- ।
khyâtaṁ Beḷvaladoḷ grâ- ।
mâtišayaṁ Lokkuguṇḍi karam esedirkkuṁ ॥
adaroḷ Mâḷigeyavar eni- ।
sida mikka Vašishṭha-Pûtimâshâṅkada gô- ।
trada Râyarasaṅgaṁ šî- ।
lada kaṇi Châmavvegaṁ sad-âchâra-dhanaṁ ॥
magan Îšvara-dêvaṁ pe- ।
rmmege neley âtana latâṅgi bhû-lôka-surâ- ।
page Châgale tân ant avargg- ।
e gaḍaṁ Râyaṇṇa-Višvanâthar ttaneyaru ॥
jyâyaṅg â-Râyaṅge na- ।
yâyattaṅg âda kânte Muddavve guṇakk ।
âyuṁ šrîyum ad enisidaḷ ।
â-yuvati-ratnad antu nôntarum oḷarê ॥
â-pesarvvetta dampatige puṭṭidan Îšvara-dêvanuṁ kaḷâ- ।
Šrîpatiy appa Gôparasanuṁ karaṇâgraṇi-Višvanâthanuṁ ।
rûpa-Manôbhavaṁ negaḷda Dêvaṇanuṁ kramadinde tâm avar ।
bbhûpati-Nârasiṁhana sabhâ-maṇi-bhûshaṇar artthi-tôshaṇar ॥
arasaṅge Nṛisiṁhaṅg a- ।
kkaramuṁ lekkamuman ôjeyiṁ tiḷipi kaḷâ- ।
pariṇateyaṁ meṟadu chamû- ।
vararoḷu samanâgi sandan Îšvara-dêvaṁ ॥
â-vibhuviṁ kiriyaṁ vi- ।
dyâ-vibhavadoḷ oḷ-guṇaṅgaḷoḷ vinayada sam- ।
bhâvaneyoḷ sach-charitadoḷ ।
âvaṅgaṁ piriyan enisidaṁ Gôpaṇṇaṁ ॥
dusaram ad âge Bhâratige hâra manôyaram âge kôdavol ।
esevinam akkaraṁ kara-yugaṅgaḷoḷaṁ barevam budhar ppari- ।
kshisi tale-dûge pêḷvan avadhâna-šataṅgaḷan âgaḷuṁ šruta- ।
byasanate lîle bâlyadoḷam î-karaṇâgraṇi Višvanâthanâ ॥
Narasiṁha-nṛipâḷaṁ šrî- ।
karaṇâgraṇi mâḍe Višvanâthanum antaḥ- ।
karaṇaṁ parôpakṛitiyiṁ ।
charitârttham ad âge mâḍi rûḍhige sandaṁ ॥
narapaṁ dhârâ-pûrvvaṁ ।
kared ittoḍe tanage paḍeda Kembâḷaṁ sâ- ।
daradinde Vîra-Lakshmî- ।
Narasiṁha-grâmam âge mâḍi mahôtsaṁ ॥

karam eseye Vîra-Lakshmî- ।
Narasimhaṅgaṁ pratishṭheyaṁ mâḍi manô- ।
haram âge dêva-gṛihamaṁ ।
virachisidaṁ Viśvanâthan artthi-sanâthaṁ ॥
paḍed arttham budharg âśritargg atithigaḷg âmnâya-jâtargge kay- ।
piḍiy appantire Viśvanâtha-sachivaṁ biṭṭ agrahârâgradoḷ ।
kaḍal eḷtandoḍam âmpa perggeṟegaḷuṁ tan-madhyadoḷ sâśvataṁ ।
toḍav irppantevol irppa Vishṇu-gṛihamaṁ dharmmakk aḍarpp âtana ॥
â-Viśvanâtha-dêvana ।
bhû-vinutana kânte Gauri Gauriya pempind ।
â-vibhuge Râyanuṁ vina- ।
yâvasathar nNârasiṁhanuṁ taneyarkkaḷ ॥
ene negaḷda Viśvanâthana ।
janakânuja Viśvanâtha-Dêvaṇṇaṅgaṁ ।
vanitôttame Siriyavvegav ।
ina-sôma-pratimar irvvar âdar ttaneyar ॥
toṇe-vesar âyt Êchaṇa-Râ- ।
yaṇar end avarg avara śuchi-niyôgakk adhika- ।
praṇayi Nṛisiṁha-nṛipêndrâ- ।
graṇi kôśâdhyaksha-padaviyaṁ dayegeydaṁ ॥
â-kiṟiya-Râyaṇaṅge ka- ।
ḷâ-kântaṁ Viśvanâthan âdaṁ tanayaṁ ।
śrîkaram âyt â-vaṁśaṁ ।
śrîkaraṇada-Viśvanâthaniṁ bhûtaḷadoḷ ॥

svasti samasta-bhuvanâśrayaṁ śrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêśvaraṁ Dvâravatî-pura-varâdhîśvaraṁ Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Maleparoḷ gaṇḍa kadana-prachaṇḍan asahâya-śûran êkâṅga-vîra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-râjya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryya niśśaṅka-pratâpa-chakravartti Hoysaṇa-śrî-vîra-Nârasiṁha-Dêvaru Magarana mêl etti naḍuvutaṁ Chûḍavâḍi-ya-koppadalu (p)payiṇa mâḍi pṛithvî-râjyaṁ mâḍuttaṁ Munivarâdityaniṁ banda pachcheyuṁ kaṇṭhâbharaṇavan ikikomb utsavadal tat-pâda-padmôpajîvi śrî-karaṇada Viśvanâtha-dêvaṅge nînu Nirugunda-nâḍa Kembâḷan agrahâraṁ mâḍ endu besasal â-Viśvanâtha-dêva Saka-varshada 1146 neya Svabhânu-saṁvatsarada Âśvayuja-ba 10 Â śrî-Vajrêśvara-dêvara Narasiṁha-dêvara sannidhi-yalu pûrvva-prasiddha-chatuḥ-sîmâ-samanvita-haḷḷigaḷu-sahita Kembâḷaṁ dhârâ-pûrvvakaṁ haḍadu samasta-modalu-baḷi-sahita gadyâṇaṁ nûṟaṁ siddhâyavâgi teṟuvantâgi tâmbra-śâsanavaṁ koṇḍu śrî-Vîra-Narasiṁha-purav endu hesaran iṭṭu agrahâraṁ mâḍi keṟegaḷaṁ kaṭṭisi śrî-Vîra-Lakshmî-Narasiṁha-dêvaraṁ pratishṭheyaṁ mâḍidanu । â-dêvarggey alaṅkâra-upakaraṇaṅgaḷaṁ koṭṭu śrî-mânyavâgi koṭṭa vṛitti 2 । śâsana-maryyâdeya siddhâyava teṟuvantâgi

vêda-šâstra-yuktar appa dvijôttamargge sagṛiha-sôpakaraṇa-sâlaṅkâra-sahita dhârâ-pûrvvakaṁ mâḍi koṭṭa vṛitti 62 antu vṛitti 64 â-šrî-Lakshmî-Narasiṁha-dêvara pratishṭheyalli â-mahâjanaṅgaḷu Avvekeṟeya keḷage tumbina modalalu nâyakara koḍagiyiṁ teṅka šrî-paḍige gadde kamba 32 nandâdîvigege holegeṟe-ya kôḍiyalu eṟe-keyi kamba 138 maduve-muñjigaḷalu agra-pûje paṇa 1 vṛittiya krayaṅgaḷal pâda-pûje pa 1 mânya magga 1 gâṇa 1 tippe suṅka yint î-sêve-yan â-chandrârkka-sthâyiyâgi mahâjanaṅgaḷu dhârâ-pûrvvakaṁ koṭṭaru ||

mattaṁ Hoysaḷa-chakravartti šrî-vîra-Sôyi-Dêvarasaru Vîradâṇada-kuppadal iddu prajâ-pâlanaṁ mâḍi pṛithvî-râjyaṁ geyvutt iddalli tat-pâda-padmôpajîvi hiriya-mâṇikya-bhaṇḍârad adhyakshada Îchaṇṇa-Râyaṇṇaṅgaḷu Kembâḷa šrî-Lakshmî-Narasiṁha-dêvara šrî-kâryyakke ênuṁ upâyav illade binnavise â-chakra-vartti-Sôvi-Dêvarasaru Saka-varshada 1158neya Manmatha-saṁvatsarada Šrâvaṇad amâvâsye Bṛi | sûryya-grahaṇada dâna-mahôtsavadalu šrî-Vîra-Laksh-mî-Narasiṁha-puravâda Kembâḷa šrî-Vîra-Lakshmî-Narasiṁha-dêvara mahôpa-hâra-nandâdîvige Chaitra-pavitra-khaṇḍa-sphuṭita-jîrṇṇôddhârakk endu â-Kembâḷa šâsanastha-[sar]vva-siddhâyaṁ ga 100ge â-chandrârkka-sthâyiyâgi gadyâṇa hanneraḍaṁ â-dêvara šrîkâryyakke endendiṅgaṁ yiḷidu bahantâgi ga 12daṁ dhârâ-pûrvvaṁ mâḍi koṭṭuṁ susthiravâgi pratishṭheyaṁ mâḍida šilâ-šâsana || mattaṁ â-Manmatha-saṁvatsarada Âšvayuja-ba 10 Sô | â-Kembâḷa ašêsha-mahâjanaṅgaḷu â-šrî-Lakshmî-Narasiṁha-dêvara hûdôṇṭakke dêvara vṛittigaḷa prâptada tôṭadiṁ mûḍalu dhârâ-pûrvvakaṁ mâḍi koṭṭa gadde kamba hanneraḍu 12 maṅgaḷa mahâ šrî šrî || (usual final verses) î-Hoysaṇa-râjyada chakravarttigaḷuṁ pradhânaruṁ šrîkaraṇaṅgaḷuṁ î-dharmmavaṁ pâlisuvudu î-dharmma kayliḍe ||

204

At the same village, on a stone in the ruined Mallêšvara temple.

ôṁ namaš Šivâya || namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvâravatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷu gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkṛitan appa šrîmat-Tribhuvana-malla Taḷa-kâḍu-goṇḍa bhuja-bala-pratâpa-Hoysaḷa-Narasiṅgha-Dêva pritivî-râjyaṁ Gaṅgavâḍi-tombhattâṟusâyiramuṁ Noḷambavâḍi-mûvattirchchhâsiramuṁ Bana-vâse-pannirchhâsiramu Kaḍambaḷike-sâyiramuṁ mûḍalu Naṅgaliya-ghaṭṭa-muṁ teṅkalu Koṅgu paḍuval Âḷvakhêḍa baḍagalu Heddoṟe maryyâdeyâgi dushṭa-nigrahaṁ višishṭa-pratipâḷaneyiṁ vijaya-râjyam uttarôttarâbhivṛiddhi-pravar-ddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire | tat-pâda-padumôpajîvi ||

svasti samasta-vastu-guṇa-sampannanuṁ šrîmatu Kali-dêvara labdha-vara-prasâdanuṁ Mâhêšvara-gaṇâvatâranuṁ gôtra-chintâmaṇiyuṁ budha-janâdhâ-ranuṁ âšrita-jana-kâmadhênuvuṁ satya-Râdhêyanuṁ šrîmatu Nârasiṅga-Dêva-

pâdârâ[dha]kanum appa šrîmad-aṅgarakka-Beḷḷappa-Nâyakaṅgam âtan-ar-ddhâṅga-lakshmiy appa Chuṅgave-Nâyakigam uditôditam âge srtrî-ratnaṁ puṭṭidaḷu Gaurala-Dêviy ant â-mahânubhâvey enisida Gaurala-Dêvigaṁ šrîmatu pratâpa-Nârasiṅgha-Dêvaṅga[ṁ] puṭṭidan udayârkka-têja šrîmatu kumâran Eṟe-yaṅga-Dêvaru Kembâḷaṁ sukha-saṅkathâ-vinôdadin âḷuttam irdd alliya Malli-kârjjuna-dêvar-aṅga-bhôgakkaṁ ni[vê]dyakkaṁ nandâdîvigegaṁ tapôdhanar-âhâra-dânakkaṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav âgi svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîla-guṇa-sampannar appa šrîmad-Amṛitarâsi-paṇḍitara šishyar appa Mallikârjjuna-jîyara kâlaṁ karchchi šrîmatu Beḷḷappa-Nâyakaruṁ šrîmatu Gaurî-Dêviyaruṁ Mañcha-Gauḍanuṁ heggaḍe-Gaṅgaṇṇanuṁ alliy-aṟuvatt-okkaluṁ Choṭṭa-Gâvuṇḍanuṁ Mâḷa-Gâvuṇḍanuṁ muntâgi Gaurî-Dêviyaru dhârâ-pûrvvakaṁ mâḍi biṭṭa datti Sarvvadhâri-saṁ[va]tsarada Vaišâkhad amâvâse-Sômavâramuṁ vyatî-pâtadandu hiriya-keṟeya kaḍeya bayalalu khaṇḍuga 3 koḷaga 10 haḷḷa-gadde koḷagaṁ 15 antu kha ga .. matta Guṇḍigeṟeya deseyalu berddale kamma 300 gâṇa 1 toṁ 7 (usual final phrases and verses) šrî-Honnave puṇyavante Dâsa-tammaḍiya taṅge Malli..................

205

On a virakal south of the same temple.

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa kadana-prachaṇḍan êkâṅga-vîran asahâya-šûra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niššaṅka-pratâpa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêvaru mûḍalu Naṅgali teṅkalu Koṅgu paḍuval Âḷva-khêḍaṁ baḍagalu Herddoṟey âdiyâgi palavuṁ durggaṅgaḷaṁ sâdhisi dushṭa-nigraha-šishṭa-pratipâḷanaṁ mâḍi sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi || svasti šrîmatu piriy-arasi paṭṭa-mahâdê[vi] Chôḷa-mahâdêviyaru Kembâḷan âḷuttav irddalli svasti šrîmatu Kâñchî-pura-varâ-dhîsvaraṁ Kaidâḷa-nâḍ âḷvaṁ Baliyara-kula-tilakan appa Gaṅga-Hemmâḍi-Gauḍana maga Kembâḷa-Kappa-Gauḍana maga Sômeya-Nâyakana maga Masa-ṇaya-Nâyakana maga Malleya-Nâyaka Mâcheya-Nâyaka Nâgaṇa-Nâyakan ant avaroḷ uttama-purushan ad ent en[da]ḍe ||

vinaya-nidhânan int enipa Mâcheya-Nâyaka tandey oppuv î- |
vana-kaḷahaṁsiy-ant esagi sad-guṇiy Ârave-Nâyakittigaṁ |
janiyisidar sutar nnegaḷdar î-Narasiṁhanu Kêtamallan int |
anupama-Mâchi-Dêvanavar-unnata-kîrttiyan ênu baṇṇipeṁ ||

antu tamma-prajeyuṁ tâvuṁ sukhadind irddar ippannegaṁ Chôḷa-mahâdêvi-yaru dushṭa-kashṭa-mâtaṁ kêḷi dhâḷiyaṁ pêḷidaḍ â-dhâḷi Bêvûraṁ mutti seṟe-yaṁ viḍidukoṇḍu pôguttam irdd âvasthâvadoḷu ||

arasara dhâḷi muttid eḍeyoḷ taṟisand idirâgi tâgi taḷt |
iṟidu palambaraṁ taguḷdu kôḷ-seṟeyaṁ tuṟuvaṁ maguḷchi che- |
chcheram idirâda vîra-bhaṭaraṁ taṟid ikkiye tannad ondu dôr- |
bbaḷadoḷe Kêtamalla sura-lôkaman eydidan âji-raṅgadoḷ ||
sura-dundumey eseyuttire |
sura-kanneyar oludu châmaraṅgaḷan ikkal |
karam eseva sura-vimânadoḷ |
iral uydaru Kêtamalla-Nâyakan-asuvaṁ ||

ant â-Kêtamalla-Nâyakaṁ dêva-lôka-prâptan âd iṁ baḷikka Chôḷa-mahâdêvi[ya]-ru tamma bhaṇḍâri Râyaṇṇa-Nâchaṇṇa-heggaḍegaḷaṁ karadu yemma makkaḷa nâvu nôyisidevu nîvu hôgi yemma śrî-vachanadal abhayavaṁ koṭṭu Kembâḷûr-aṟuvatt-okkalu muntâgi Kêtamalla-Nâyakana maga Nârasiṁha-Nâyakanaṁ karadu santaviṭṭ uḍe koṭṭu koḍagiya biḍa hêḷi dappaysiḍe biṭṭa gadde hiriya-keṟeya tumbina modalalu sa 2 Karaḍigeṟey-oḷagaṇa yereya keyi kaṁ 200 int î-maryyâdeyaṁ pratipâḷisuvaru |
tannaya tammanaṁ misu. . . .roḷ neṟed âparôkshamaṁ |
binnaṇiyargge koṭṭu kalu-sâsanamaṁ niṟis ittu vittamaṁ |
mannaṇeyinda vipra-janakaṁ nerad artthige bêḍidargge koṭṭ |
annavan ikki tanna janavaṁ meṟedaṁ Narasiṁha-Nâyakaṁ ||

śrî-Hariharâya namaḥ

206

On a 2nd vîrakal in the same place.

śrîmatu pratâpa-chakravartti Hoyisaṇa-śṛî-vîra-Nârasiṁha-Dêvarasaru. . . .rtti-vûralli pṛithvî-râjyaṁ geütirddalli Râmanâtha-Dêvarasara kûḍe kâdidalli ânegâḷagadoḷage makkaḷu taṇḍada Kembâḷa Yirigi-Seṭṭiye Honnayanu kâdi dêva-lôkakke sandanu śrî-Kalinâtha || Eṟeyaṇṇanu Nâraṇa-Dêvanu kâdi dêva-lôka-prâptav âdaru ||

207

On a stone near the ruined Kallêśvara temple, east of the same village.

svasti samadhigata-pañcha-mahâ-sabuda mahâ-maṇḍaḷêsvaraṁ Malaparoḷ gaṇḍa Beneyâditya-Pôsaḷa-Dêvara râjyam uttarôttarâbhivṛiddhi â-chandrârkka-târaṁ-baraṁ saluttam ire Vikrama-kâlada Bahudhânya-saṁvatsarada Jêshṭa-bahuḷa-saptamî-Sômavârad andu Kumâravṛittiyalu Kembâḷa Kalla-Gavuḍa keṟeyaṁ kaṭṭi dêvâlyavan ettisi biṭṭa gadde kaṇḍuga nâlku beḷdale mattar ondu mattaṁ gavuḍana kaiyalu mâṟugoṇḍa Mâcheyana magaṁ Kasavaṇṇa biṭṭa gaḷde koḷaga hattu (usual final phrases and verse) Mone-Dêvara maga Chanaya Śiva-paṇḍitaru ||
î-sâsanava Dêvôja mâ. .kâryya

208

At Bhairâpura belonging to Kakkihaḷḷi (same hobli), on a stone in Hanuma's field south of the village.

svasti šrî Šrîpurusha-mahârâjan pṛithuvî-râjyaṁ geye Nirggunda-nâḍu-mûnûṟuman Nirggundad-arsarâ âḷe avar-âḷu Vîravûra Mâḷvopoṭṭeyarâ Kuḍi-Muddan mêreyuḷḷ iṟidu viḻdan

209

At Baḷagaṭṭe (same hobli), on a stone in front of the ruined Šambhuliṅga temple east of the village.

namas tuṅga etc. ||

Haṭṭagâṟara Sûjiya-Mâde-Nâyaka sthiraṁ jivi ||

šrî-nârî-janma-gêhaṁ bhuvana-vinutav uddâma-satva-prayuktaṁ |
nânâ-ratna-prakîrṇṇaṁ parimiḷita-varânanta-bhôga-prayôga- |
sthânaṁ vârâsiy ent antire gaḍa dhareyoḷ râja-kânti-pravṛiddhaṁ |
tân âgutt irppud êṁ kautukame satatam î-Poysaḷôrvvîša-vaṁšaṁ ||

tad-anvayâvatârav entendaḍe ||

keḷardu puli pâyal ire hoy |
Saḷay ene muni kaṇḍu poy seḷeyal adaṁ Hoy- |
saḷan âdaṁ Saḷanuṁ Hoy- |
saḷa-vesar âdattu Yâdavargg andindaṁ ||

dhvaja-paṭadoḷu ripu-bhûbhṛid- |
vraja-dhuradoḷu honnoḷ alte puliyuṁ seḷeyuṁ |
nija-lâñchanam âdudu ripu- |
*vijayin â-Hoysaḷa-kshitîšanind ittalu ||

šrî-Nârasiṅgha-nṛipâḷaṅgaṁ paṭṭa-mahadêvi-sampadaman eyde taḷed Êchala-Dêvigaṁ

†bhû-višṛitan udeyisidaṁ |
Bhâvaja-nibha-mûrtti vîra-Ballâḷa-nṛipaṁ ||

neṟe mû-lôkamum eyd ad eyde baḷasal Pakshîšanuṁ laṅgisal |
neṟeyaṁ kûṭa-taṭakk enipp atuḷa-bhâsvad-durggamaṁ Pâṇḍyan-aḷ- |
kaṟin-Uchchaṅgiya-beṭṭan ašramadin âṭand aṇṇakall âḍidaṁ |
tiṟikall âḍidan ên ati-prabaḷanô Ballâḷa-bhûvallabhaṁ ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Šašaka-pura-Vâsantikâ-dêvî-labdha-vara-prasâda mṛigamadâ-môda Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi nâmâdi-samasta-pra-šasti-sahitaṁ Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅ[ga]l-goṇḍa bhuja-baḷa Vîra-Gaṅga Šanivâra-siddhi Giridurgga-mallan Uchchaṅgi-goṇḍa-gaṇḍa chalad-

* So in the original. † Other half is wanting.

aṅka-Râman asahâya-śûram niśśaṅka-pratâpa Hoysaḷa-vîra-Ballâḷa-Dêva śrî-râjadhâni-Dôrasamudrada bîḍinalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi || dêva-brâhmaṇara pâdârâdhakaṁ naḍe-gôṇṭe-mallaṁ Kusuvar-âbharaṇaṁ sêṇi-sannâhaṁ | jaya-lakshmî-gêhaṁ | sêṇige mârmmaleva nâyakara gaṇḍaṁ | kadana-prachaṇḍa Paṭṭagâṟara herage haḷivara gaṇḍa | kuḷa-kamaḷa-mârttaṇḍa sâmi-drôha-nâyakara gaṇḍa | chala-datti-gaṇḍaṁ | parâṅganâ-putraṁ | gôtra-pavitraṁ | âḷ etti maraḷva nâyakara gaṇḍa | manade machcharipa nâyakara gaṇḍan enipa Sûjiya-Mâdeya-Nâyakan-âmnâyav ent endaḍe ||

aṇakav id êṁ nelaṁ moḷagi tâṁ moḷagôv ene Haṭṭagâṟara Kête-Nâya- |
kana virâjip aḍḍaṇada bal-moḷagaṁ neṟe kêḷdu bechchi teṅ- |
kaṇa-deseyind Adiyamaṁ toṟe vâyd irad ôḍe pokkan â- |
kshaṇadoḷe Vishṇuvarddhana-nṛipaṁ baḷikaṁ Taḷakâḍa-kôṭeyaṁ ||
antu mahatvamaṁ taḷeda Sûjiya-Kêta[ya]-Nâyakaṅge vi- |
krânta-dhanaṅge puṇya-nidhi Sûjiya-Sômeya-Nâyakaṁ jagat- |
Kantu samantu tamman ene pemp esedaṁ Marud-âtmajaṅge tân |
entu Dhanañjayaṁ Musalig entu Sarôruhanêtran antevol ||
toḍardara Mâri mîṟuvara mitt urad ippara bammarakkasaṁ |
poḍarvara Antakaṁ maledu sairisad irppara sûlav emba chelv |
oḍarisuv aṅka-mâlegaḷoḷ ondire dig-vanitâ-janaṁ |
gaḍaṇade pâḍuguṁ negaḷda Sûjiya-Sômanan âji-Bhîmanaṁ ||
â-Duryyôdhana(na)-kaṭakadoḷ |
Âdityana sûnu Karṇṇan esevinoḷ esedant |
âdaṁ Sûjiya-Sômaṁ |
Yâdava-kaṭakakke kaṭakam ippant irddaṁ ||
kulavatiy endu satyavatiy endu yaśasvatiy endu dâna-saṅ- |
kulavatiy endu puṇyavatiy endu dayâvatiy endu viśva-bhû- |
. . . . .savveyaṁ negaḷda Sûjiya-Sômana chitta-kânteyaṁ |
sale nile baṇṇikuṁ lalita-gâtreyan ambuja-patra-nêtreyaṁ ||
Sûjiya-Sômaṅgaṁ guṇa- |
râjitey Arasavve-Nâyakitigaṁ negaḷd î- |
Sûjiya-Mâdeya-Nâyaka |
. . . . . . .n anû[na]-guṇa-sutan âdaṁ ||
sêṇige malevara gaṇḍaṁ |
sêṇiyan uṟad unte hinte haḷivara gaṇḍaṁ |
sêṇige kûrppara naṇṭaṁ |
sêṇige sannâhan alte nâyaka Mâdaṁ ||
Yâdava-bhûmipâḷa-varan uttara-dig-vijayakke pôgi mu- |
ntâda ari-vîrar oḍḍugaḷan îkshisi kôpade pêḷvuduṁ raṇâ- |
hlâdadin âḍ ivaṁ paṇade mâḍida mâḷkeye Paṭṭagâṟarâ |
Mâdeya-Nâyakaṁ Vijaya-Pâṇḍyana sêneyan okkal ikkidaṁ ||

Rati Madanaṅge Rôhiṇi Himâṁśuge Sîte Raghûdvahaṅge Bhâ- ।
rati Kamaḷâsanaṅge Śachi Vajrige Lakshmi Chaturbbhujaṅge(pâ) vi- ।
śruta-satiy âdavol negaḷda Sûjiya-Mâdeya-Nâyakaṅg ad êṁ ।
satiy enisirddaḷô Arasiyakkan anûna-guṇakke bhâjanaṁ ॥
sirigaṁ saubhâgyakkaṁ bhâ- ।
suratara-rûpakkam amaḷa-pati-bhaktigam î- ।
dhareyoḷu Sûjiya-Mâdeya- ।
Nâyakan-Arasavve-Nâyakitiyante nôntavar oḷarê ॥
ene negaḷd Arasavvegam aty- ।
anupama-guṇi Haṭṭagâṟa Mâdeya-Nâyakaṅgaṁ saj- ।
jana-nidhi Sûjiya-Biṭṭeyan ।
anavadyaṁ putran âtma-gôtra-pavitraṁ ॥
enduv id inte salge nuta-Sûjiya-Mâdeya-Nâyakaṁ lasan- ।
Mandara-śaiḷadante sale mâḍisidaṁ manam oldu dêvatâ- ।
mandiramaṁ kaḍalvol ire kaṭṭisidaṁ keṟeyaṁ samantu Nir- ।
ggundada vṛittiga. . . .yal oppuva Baḷḷigaṭṭadoḷ ॥
vasudhâ-dêviya-makuṭamo ।
posat ond Indrana vimânam iḷidudo divadiṁ ।
vasumatig ent ene piriduṁ ।
Kusuvêśvara-dêvatâlayaṁ kaṇg eseguṁ ॥

śrî-vîra-Ballâḷu-Dêva kâruṇyaṁ geyyalu Saka-varsha 1101 neya Viḷambi-saṁvatsarada Chaitrad amâvâse-Âdivâra-vyatîpâta-saṅkramaṇadandu hiriya-Haṭṭagâṟa Sûjiya-Mâdeya-Nâyaka Kusuvêśvara-dêvarige biṭṭa bhûmiya sîme (here follow details of boundaries) Râja-jîyana makkaḷu Châkaṇa Hariya-jîya Bûchaṇa Kusuvaṅgaṁ dhârâ-pûrvvakaṁ mâḍi dêvara nandâdîvigegaṁ nivêdyakkaṁ pûjârigaḷgaṁ saluvantâgi koṭṭa datti ॥ (usual final phrases and verse) maṅgaḷa mahâ Râmana Siṅgaya. . . . .

gurugaḷ Brâhmaḷar ishṭa-deyv. .Bhavaṁ Ballâḷa-bhûpâḷakaṁ ।
porad âḷdaṁ negaḷd-avve sand Arasiyakkaṁ tande gâmbhîryya-sâ- ।
garan â-Sûjiya-Sômeyaṁ tanage putraṁ Biṭṭeyaṁ Haṭṭagâ- ।
ṟara Sûjîyana-Mâdanoḷ saman ad âr śrî-seṇi-sannâhadoḷ ॥

âya mâḍisida dharmmâchandrârkka-sthâyiy a .

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At Bidare (same hobli), on a stone in front of the Kaṇigalanâtha temple.

śrî-Mahâdêvâya namaḥ Gaṇapatayê namaḥ ॥
namas tuṅga etc. ॥
idu Rajatâdriyinde dhareg ên iḷitandudo nôḍe Kâñcha-se- ।
yḷadin ogetandu band esedu nindudo pêḷ enutuṁ dharitrig int ।
idu karaṁ chôdyav endu jana baṇṇisut antiral oppi tôrkkuv î- ।
Bidireya dêva-dêva-Kali-dêvara dêgulam êṁ vichitramô ॥

šrî-nârî-janma-gêhaṁ bhuvana-vinuta-vuddâma-satva-prayuktaṁ ।
nânâ-ratna-prakîrṇṇaṁ parimiḷita-vâra-nârî-prayôga- ।
stânaṁ* vârâsiyant antire gaḍa dhareyoḷ râja-kânti-pravṛiddhaṁ ।
tân âgutt irppud êṁ kautukame satatam î-Hoysaṇôrvvîša-vaṁsa ॥
tad-anvayâvatârav ent endaḍe ॥
keḷardu puli pâyal ire poy ।
Saḷay ene muni kaṇḍu hoy seḷeyal adaṁ Hoy- ।
saḷan âdaṁ Saḷanuṁ Hoy- ।
saḷa-vesar âdattu Yâdavargg andindaṁ ॥
dhvaja-paṭadoḷu ripu-bhûbhṛid- ।
vraja-dhuradoḷu honnoḷ alte puliyuṁ seḷeyuṁ ।
nija-lâñchanam âdavu ripu- ।
vijayin â-Hoysaḷa-kshitîsanind ittal ॥

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Sasâṅkapura-Vâsantikâ-dêvî-labdha-vara-prasâda mṛiga-madâmôda Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi-nâmâdi-samasta-prasašti-sahitaṁ Gaṅgavâḍi-Noḷambavâḍi-Banavâse-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga chalad-aṅka-Râman asahâya-sûra nissaṅka-pratâpa Hoysaḷa-vîra-šrî-Nârasimha-Dêvara râjadhâni Dôrasamudradalu sukha-saṅkathâ-vinô-[da]diṁ râjyaṁ geyuttam ire tat-pâda-padmôpajîvi ॥ šrîmatu Nârasiṅgha-Dêvarggaṁ paṭṭa-mahâdêviyarggaṁ puṭṭida šrîmatu Kumâra-Ballâḷa-dêvanu antu puṭṭi râjyaṁ geyuttam irey ire ॥ tad-anvayavu Beḷḷapayya-Nâyakan-anvayâvatârav ent endaḍe ॥

bhûtaḷadoḷ negartte-vaḍed oppuva Râya-Chaḷukya-kaṭakadoḷag ।
âtana kîrttiyuṁ chalada châgada hemmeyan·ormmeg ormmey int ।
î-teṛadiṁ janaṁ pogaḷutippa sadâratey aṅgarakkadal ।
Kêteya-Nâyakaṁ paḍeda puṇyam anantam id êṁ kṛitârtthanô ॥

ant enisi pogartte-vett aṅgarakka-Kêteya-Nâyakan-arddhâṅga-lakshmiy enipa Châṅkaṇayve-Nâyakittigaṁ puṭṭidaru Dêvaṇṇa-Nâyakaṁ Bommayya-Nâyaka Mailayya-Nâyakaṁ(n) int ivar-oḍavuṭṭidaṁ samasta-guṇa-sampannan appa Beḷḷappayya-Nâyakan ad ent endaḍe ॥

baḍavaru chintâmaṇiyaṁ ।
paḍed antire dâsan îsana kayyal ।
paḍed â-tava-nidhiyantire ।
paḍedaḷu tâṁ Châṅkaṇayve Beḷḷapa-sutanaṁ ॥
naḍe galta dêvatâlayakk ।
eḍeyâḍiyu nuḍi-galtaṁ namaš Šivâyav emb î- ।
nuḍiyaṁ paḍed arttaṁ dharmmârjjita ।
Mṛiḍa-bhakta kṛitârttan appud ond achchariyê ॥

antu naḍeyaluṁ nuḍiyaluṁ prabaḷanâgiyuṁ samasta-šastra-viddeyalu pariṇatan âgiyuṁ gôtra-pavitran enisi šrî-lakshmiyuṁ vîra-lakshmiyuṁ jaya-

* So in the original.

lakshmiyuṁ tannoḷu nelasi nile kaṭṭi-biḍadeyuṁ kâdi sôladeyuṁ maṟevokk. . kâvuduṁ bêḍidargg îvuduṁ samaya-samuddharaṇanuṁ aṅgarakka-taḷa-tantra gôtra-bhâgyanum enisi negaḷuttam irey ire ॥

*srî-Narasiṅgha-bhûpa-nṛipan-ôlagadoḷu sadu-bhaktiyinde ।
tân ôlagisuttire tanna sauryyad uddâmateg akkaṟind arasa ।
tân ogad arttiyin aṅgarakke bhaṇḍârada sejje-raksheyam a- ।
d â. . . . paṁ kuḍe pasâyita-nâyakan âda Beḷḷapaṁ ॥

ant a. prasâyitanu âtma-rakshapâḷakanum enisida Beḷḷapayya-Nâyakan-arddhâṅga-lakshmiy enisida Hollave-Nâyakitigaṁ puṭṭidaru Mallayya-Nâyakaṁ Kêtayya-Nâyakanu ad ent endaḍe ॥

illadarg ellav îva maṟevokkara tappade kâva yuddhadoḷ ।
*ballidar apparaṁ muṟidu mûḷeyaṁ ma. ḷu guṇasâga. îvaraṁ ।
Malleya-Nâyaka(ni)ṁ kiṟiya-Kêteya-Nâyakar emba vîraraṁ ।
Hollave-Nâyakitti paḍedaḷ kula-dîpakaraṁ su-putraraṁ ।

antu paḍedu sukhadin irppuduṁ mattaṁ â-Beḷḷapayya-Nâyakaṅgaṁ dakshiṇa-Gaṅgâ-tîrtham enisida Tuṅgabhadre-nâmâṅkiteyappa Chuṅgâyve-Nâyakittigaṁ puṭṭidaru Dêvaṇṇa-Bôkaṇṇaniṁ tad anantara gôtra-pavitrey enisida Gaurala-Dêvi puṭṭidaḷ ad ent endaḍe ॥

baḍavargge kalpa-vṛikshaman ।
edaṟ aḍasidavargge ratnad âgaravaṁ tâṁ ।
paḍed îva teṟade Chuṅgayve ।
paḍedaḷ. . . . ratnam enipa Gaurala-suteyaṁ ॥

antu putrôchchhavamaṁ paḍedu Mâhêsvara-gaṇâvatâranuv enisida Beḷḷapayya-Nâyakaṁ Nirugunda-nâḍa Kumâra-vṛittiyoḷu Kaggana Bidireya Kalidêvara dêgulamaṁ mâḍisidar ad ent endaḍe ॥

idu Madanârigaṁ Sura-gaṇâmbikeg indu vivâha-kâladoḷ ।
mudadi surarkkaḷ Indra-sahitaṁ nered arttiyi Viśvakarmma ne- ।
mmadin eṟe mâḍal ant eseva śôbhana-maṇṭapad antir oppuv î- ।
Bidireyoḷ Îsvarâla[ya]man ettisi Beḷḷapan êṁ kṛitârttanô ॥

antu Maya-Mâṇḍavya-Visvakarmma-nirmmitam appa hemmege tavarmmaney âgi suruṅga. . ga uttuṅga-maṅga. . . raṇâḷaṅkâra-vistâramuṁ bhakti-jana-nistâramu nissrêyasa-srî-vadhu-karuṇa. . . . . m enipa dêvatâ-niḷayamaṁ mâḍisi Saka-varuša sâsirada embhatta êḷaneya 1087 Târaṇa-saṁvatsarada Phâlguṇa-suddha-pañchamî-Sômavâra-vyatîpâta-saṅkramaṇadalu Kalyâṇasakti-paṇḍitara tamma Kariya-jîyara magaṁ Dharmmarâsi-paṇḍitara kiṟiya Mahadêvarâsi-paṇḍitara kâlaṁ karchchi dêvar-aṅga-bhôgakkaṁ nivêdyakkaṁ biṭṭa gadde (here follow details of gift) mattaṁ Kariya-jîyara magaṁ Mahadêvarâsi-paṇḍitaru tamma kavile-kappaḍamaṁ koṭṭu Nelliyaguṇḍiyaṁ keṟeyaṁ kaṭṭisidaru adaṟa sîmeya keyuṁ gadde. . siyu Kali-dêvara nivêdyad-oḍave nandâdîvigege biṭṭa gâṇa ondu dêvara pura-varggada mande hattu 10 int î-dharmmamaṁ samasta-prajegaḷuṁ pratipâlisuvaru (usual final verses).

* So in the original.

šrîman-mauḷêndu-lêkhâ-vaḷaya-valayuta-Vyômagaṅgâ-taraṅga- ı
stômôddâmâbhirâmâtuḷa-kapiḷa-jaṭâ-jâḷakaṁ kîrtti-lakshmy-u- ı
ddâmaṁ bhakta-vrajakk âyuman achaḷa-šrîyumaṁ mâḷk adhîsaṁ ı
Sômêsaṁ snigdha-Gaurî-tanu-kanaka-ruchi-vyâpta-vâmâṅga-dêhaṁ ıı
antu....dêvar-aṅga-bhôgakke salvudu int î-dharmma sampûrṇṇam akke ıı

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At Naule (same hobli), on a stone in front of the Lakshmikânta temple.

(The first part is completely defaced) Surapati..........jâdhirâja paramêšvara Dvârâ-....Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Malepa-roḷu gaṇḍa.....Šanivâra-siddhi Giridurgga-malla niššaṅka-pratâpa Hôsaḷa-chakravartti šrî-vîra-Ballâḷa-Dêvaṁ..........ruṇḍana motta..........vâgi kâ ruṇyaṁmâḍi......gunda-nâḍa Nâgara-Navileya......................
.........yivaru-pramukharâda samasta-Kûsugaḷuṁ êkamatyadiṁ....Navileya sthalava agrahâraṁ mâḍabahud endu niščhaysikoṇḍu tamma........Nallûra-koppadali....di râjyaṁ geyyuttiralu Dêvaraṁ kaṇḍu binnaysi Nâraṇa-bhaṭṭaru-Gôpaya-pramukharâda nânâ-gôtrajaru bhû..vidvâṁsa saha 160 Brâhmaṇôtta-marige Saka-varša 1080 neya Îšvara-saṁvatsarada Mâgha-su 11 Bri ıı vitîpâta-yôgadalli šrî-Vajrêšvara-dêvara šrî-Narasiṁha-dêvara sannidhânadoḷu kaṭṭu-guttage piṇḍâdâna sarbba-bâdhe-parihâravâgi ga 500 prati-saṁvatsara tettu vipuḷada..mâḷpantâgi dhârâ-pûrvvakaṁ mâḍi koṭṭaru ıı (usual final phrases and verses). tataḥ punaḥ ıı

âsîd Ballâḷa-Dêvê pariṇata-vayasi sthâpya râjyê Nṛisiṁhaṁ
svar-yyâte tasya rakshan širasi vinihitaṁ šâsanaṁ sarbbam âpya ı
vîra-šrî-Nârasiṁha-sthira-pada-kamaḷaṁ samyag âšritya tishṭhan
kâṅksha....su-kîrttiṁ daša-diši vitatâṁ râjya-lakshmîṁ samagrâṁ ıı

tataḥ paṭṭâbhishiktô vîra-Nârasiṁha-bhûpaḥ sakaḷa-dig-jayârtthaṁ pravṛittaḥ pûrvvaṁ pûrvva-dišâ-varaṁ gatvâ pratipravṛittaḥ Magara-Râjaṁ nirmmûlya šaraṇâ[ga]ta-Chôḷa-râjyaṁ pratishṭhâpya šrîmad-Allâḷanâthaṁ dṛishṭvâ ı dushṭa-nirmmûlanârtthaṁ tatra Bhêruṇḍa-varggaṁ sthâpayitvâ nivarttya sukhêna Ratnakûṭa-râjadhânîṁ pravishṭê sati ı itô Bhêruṇḍa-varggas tad-âjñayâ Kâñchî-purê kiyantaṁ kâlaṁ sthitvâ ıı

šrîmat-Kâñchî-purêšaṁ jagad-abhayakaraṁ pûjyam Allâḷanâthaṁ
dṛishṭvâ tach-chihnakê dvê nija-vijaya-bhuja-dvandvake sannidhâya ı
brityâ nirggatya tasmât para-baḷam atuḷaṁ Vindhyam adriṁ vijitvâ
pratyaksh-Âgastya-kîrttir bijayati bhuvanê vîra-Bhêruṇḍa-varggaḥ ıı

itthaṁ pathi jaya-šriyâ saha pâṇigrahaṇaṁ gṛihîtvâ sva-dâtâra-vîra-Nârasiṁha-bhûpa-šrî-padaṁ dṛishṭvâ ı punas sva-datta-Nâga-Mayûra-puraṁ pravêšya Brâh-maṇôttamânâṁ âšîrvachanaṁ širasi kṛitvâ sukhî bhavann âsṭê ıı iv-Allâḷanâtha-

kâruṇyadindaṁ jayane tâḷdu sukhadiv iruta â-Navileya siddhâya ga 500 ge â-vûra kiṟiya bhaṇḍi khaṇḍi......ṇḍiṅgaṁ nele taravâgi dattiyâgi Vikṛita-saṁvatsarav-âdiyâgi salisi...25 âhaṅge Allâḷanâthana srîkâryya-nimittav âgi salisida ga 30 yintu ga 55 ne teṟuva ga 445 (usual final phrases) svasti maṅgaḷaṁ mahâ šrîḥ Hastitaḍâga-nivâsinô Jâtavêda-bhaṭṭôpâdhyâya-putrakasy-Âbhinava-Sarvvajña-Sômêšvara-dêva-bhaṭṭasya kṛiti âdi-varṇṇa nava..na Nâgaṇa barada ||

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At the same village, on the broken pillars in front of the Nâgêšvaradêva temple below the tank.

(front).........Sôma-paṇḍitara putra...svasti prasasti-mahâ-dê..........
...........svasti samadhigata-pañcha-mahâ-sabuda..mahâ-maṇḍaḷêsvara Dvâravatî-pura-varâdhîsvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi šrîmat-Tribhuvanamalla......vâḍi-Noḷambavâḍi-Uchchaṅgi-Hânuṅgalu-goṇḍa Vîra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dêvaru suka-saṅkathâ-vinôdadiṁ râjyaṁ geyyutt ire ire Nirugunda-nâḍa Nâgara-Navileya Bâchi-Gauḍanu Bamma-Gauḍanu Mahâdêva-Gauḍanu Bûchi-Gauḍanuṁ ûr-aivatt-okkalu hiriya-daṇḍa-nâyaka Gaṅga-Râjana idu Mûlasthânada šrî-Nâgêsvara-dêvarige koṭṭa bhûmi modal-êriyalu gadde salage yêḷu Niṭṭâriya keṟeya gadde salage ondu beddale salage ondu Mahâdêva-paṇḍitaru Rudrašiva-paṇḍitaru aṟuvatu-honnan ikki dêvâlayavaṁ mâḍi ûru koṭṭa keṟeyaṁ kaṭṭisi nitya-nivêdyavu naḍavutire chandrârkka-târa-varegaṁ sale (usual final phrases and verse) Êkajaḍe â-tamaḍi mâḍisida ûroḷage mâḍisida dêvâle adake ba....................

213

On the same pillars.

(left side) svasti šrîmanu mahâ-pradhânaṁ Hiriyarasa-daṇṇâyakaru Nâgara-Navileya Nâgêšvara-dêvara nivêdyakke biṭṭa bhûmi hiriya-keṟeya keḷage gadde salage ondu koḷaga hattu || hiriya-keṟeya kôḍiya keyi || svasti šrîman-mahâ-pradhânaṁ mahâ-pašâytaṁ parama ....Râmayaṅgaḷu da....na-saṁvatsarada Âšâḍa-suddha..êkâdasî-Sômavâradandu Nâgara-Navileya nâlvaru gâ.....yûr-ayvatt-okkaluṁ muntâgi Mûlastânada šrî-Nâgêšvara-dêvara nivêdyakke biṭṭa bhûmiya datti || hiriya-keṟeya keḷage gadde salage ondu || mûḍa-gôḍiya keyi (usual final verse) šrî

214

On the back wall of the same temple.

šrî Gaṇâdhipatayê namaḥ šubham astu || svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varuša 1575 Kali-varušạ 4754 ra mundaṇa Nandana-saṁvatsarada Kârttika-šu 1 ralu yî-Nâgêšvara-pûje âyitu Vijaya-saṁvacharada Vaišâkha-

šuda 1 dalu kumbha-pratishṭhey âyitu Mâga-šuda 5 yalu î-dêvastâna kaṭi âyitu stânikaru bhiksha mâḍi tandu ṣarvvarigu darmmav âgali yandu jîrṇṇôddhâra mâḍisidaru

217

On a virakal lying near the same temple.

svasti šrîmatu.. .Navileya Mâdi-Gâvuṇḍa Saka-varisha 1..6 neya Subhânu-saṁvatsarada Mârggasira-suddha-pâḍiva-Sômavâradandu êka-bhuktavaṁ mâḍi šrî-Nâgêšvara-dêvaravarige hôge dêvâlayada mundaṇa-keṟeyalu pâda-prakshâḷanaṁ geydu Sûryya-dêvarig argghyavan ittu samâdhiyoḷu ninta ‖ Nâgara-Navileya keṟeyoḷu Nagêšanad ondu bhakti-pûrvvakadiṁ sandûgamaṁ mâ... mâḍe paritandu mâḍi......v annade meṟeduṁ tâṁ kaḷa........gamaḷam aṟe..............hiriya-keṟeya-keḷage gadde.............

218

At Bhaktarahaḷḷi (same hobli), on a stone near the village entrance.

šrî-Gaṇâdhipatayê namaḥ ‖ namas tuṅga etc. ‖
svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1586 Kaḷi-varuša 4768 ranê mundaṇa Višvâvasu-saṁvatsarada Mârggasira-šu 10 yalu Mayisûra siṁhâsanake yôgyarâda Dê....jaiyanavara ni.....du šâsana.........dêvara....yya dhâre yeradu koṭa (usual final phrases).........

219*

At Santesivara (same hobli), on a stone in front of the Mallêšvara temple near the tank.

namas tuṅga etc. ‖
Hariya gabhîra-nâbhi-kamaḷôdaradind ogedaṁ Chaturmmukhaṁ |
Sarasijasambhavaṁ paḍedan Atri.................. |
(other half is defaced)...........................Hoysaḷânvaya...........ya .....sandudu Hoysaḷôdaya-nagêndrôpatyakôtsaṅgadiṁ udayisidar avaniyoḷ... ..nṛipa-sudati yavag Êchala-Dêvî daḷita-sarasîruha-nayane.......r irvvaru sutar âdaru....pratipâḷaka......ta-ripugaḷa varâ..satigaḷa sandêhava..... ....tâḷda bhujâ-daṇḍa Sôyi-Dêva..........Narasiṁha-Râ...... .....svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja .....Dvârâvatî-pura-varâdhîšvara Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa.........kadana-prachaṇḍan asahâya-šûran êkâṅga-vîra Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava......pratâpa-chakravartti Hoysaḷa-šrî-vîra-Sômê-

* The greater part of the inscription is effaced.

švara-Dêvarasaru sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvutt ire tatu-pada-padmôpajîvi ‖ Gôvindaya-da....maṇa sandhi-vigrahi................ dânade kâruṇya......viḷâsaka daṇḍâdhi................nâyaka..... sutane........kuḷa-khyâta Nakula-khyâte....yakka šîlânvite........... paḍevante....................paḍevant â.........ḍavaṁ Mâdala-Dêvi... ....d ânatiya..........parvvada...migil......guṇa-saṁstutiyoḷe naḍevaḷe Šiva-dharmma-mârggadoḷe paḍedu dha...chelviḍida........nanan negaḷda...âtana.. ayyana....tarasina....dêvi guṇâ......taneya....varggaḷu parvva.....agrahâraṁ mâḍuvalli...............khi-saṁvatsarada Pushyaba 11.....yaṇa-saṅkramaṇa...šrîmanu mahâ-pradhâna kumâra-Nâgadêva-daṇṇâyakaru sandhi-vigrahi....ḍa Kêšava-dêvara.........sandhi-vigrahi Siṅgaṇṇana.......sandhi-vigrahigaḷ tamm ugrâṇada....Mallikârjjuna-dêva ......Sivarada.......gadyâṇa mûṟaṁ dhârâ-pûrvvakaṁ mâḍi â......... dattigaṁ....svasti šrîmad-anâdiy-agrahâraṁ Šivapurad ašêsha-mahâjanaṅgaḷu dê.......r embinaṁ Mâdhava-dêva...šrî-Mallikârjjuna-dêvara amṛitapaḍige dhârâ-pûrvvakaṁ mâ......â-mahâjanaṅgaḷu....Timmakaṭṭada kebbe..paḍa ....ḷa 200 šrîmatu Šivapurad ašêsha-mahâjanaṅgaḷige...tara Nâra-jîyana... .....ya paḍe.....daḍada keyi...kaḍava koṭṭu dhârâ-pûrvvakaṁ mâḍi koṇḍa â-keyi.................ḷu dandu maṇa 1 gaḷe...........nâyakanu koṭṭa datti....gôḷiya mûḍalu šrî-Mallikârjjuna...alliya.........mûḍalu šrî-Mallikârjjuna..........lôbeya bedalu kamba.........Mallayyanu biṭṭa.... ....

220

On a stone in front of the Gaṅgêšvara temple below the same tank.

šrî namas tuṅga etc. ‖
Saḷan atuḷa-pratâpa-niḷayaṁ Šaša-nâma-purêšan ant avaṁ ।
seḷeyoḷe poydu pâyva puliyaṁ muniy-âjñeyin âdan antu Poy- ।
saḷan avaniṁ palar ssale kulakk ogedaṁ Vinayâyitan emba Poy- ।
saḷan avan-âtmajâtan Eṟeyaṅga-nṛipaṁ Yadu-vaṁša-varddhanaṁ ‖
Eṟeyaṅgana tanayar jjasad ।
eṟeyar bBallâḷa-Vishṇuv-Udayâytarkkaṁ ।
doṟeye parâkramam avaroḷu ।
meṟedand î-kali-Vishṇu-bhûbhujaṁ kula-padadoḷ ‖
gaḍi mûḍal Kañchi teṅkal pesar-esakada Koṅg itta vârâsi-tîraṁ ।
paḍu Vallûr Kṛishṇa-Veṇṇâ-nadi baḍag ene mâṟântaraṁ tôḷa bâḷiṁ ।
kaḍid âdaṁ guḍḍey iṭṭ urvvare nemade niḥkaṇṭakaṁ mâḍi perchchaṁ ।
paḍedaṁ vikrânta-lakshmî-lalanege kaliyô vîra-Vishṇu-kshitîšaṁ ‖
tat-tanayanu garbbita-bhûbhṛin- ।
matta-dviradana-ghaṭâ-vipâṭana-paṭu-lî- ।

lôttama-karâsi-nakharan u- |
dâtta-baḷa-prathita-siṁhan â-Narasiṁhaṁ ||
lalanâ-lalâmam enip Ê- |
chala-Dêvigam â-Nṛisiṁha-patigaṁ negaḷdaṁ |
Kali-kâla-Dilîpaṁ niš- |
chaḷa-satya-Yudhishṭiraṁ nṛipaṁ Ballâḷaṁ ||
kêḷa Vasanta-bâḷa-sahakârada taṇ-neḷal âšritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada meyneḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa vîra-Ba- |
llâḷana tôḷa bâḷa neḷal âdudu dhâtrige vajra-pañjaraṁ ||
kari..pan iḷdu..Chôḷika-kshiti-taḷaṁ pâḷ ḕḷvinaṁ bhasmam âg |
urid int eyde Nolambavâḍi-Banavâsî-maṇḍaḷaṁ pûḷid ê- |
tared ant âdudu Gutti potti pogidatt â-Pânugal bendud Â- |
ḷvara-khêḍaṁ prabaḷa-pratâpa-šikhiyiṁ Ballâḷa-bhûpâḷanaṁ ||

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷu gaṇḍa kadana-prachaṇḍa Malerâja-râja Taḷekâḍu-Gaṅgavâḍi-Noḷambavâḍi-Banavâse-Hânuṅgalu-goṇḍa bhuja-baḷa-Vîra-Gaṅgan asahâya-šûra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niššaṅka-pratâpa Hoysaḷa-vîra-Ballâḷa-Dêvaru Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyvuttam ire tat-pâda-padmôpajîvi || šrî-sandhi-vigrahi Nâraṇimayyanu Nirugunda-nâḍa Sivurada šrî-Gaṅganâtha-dêvara dêvâlayamaṁ jîrṇṇôddhâ-ramaṁ mâḍisidan âtan-anvayâvatâram ent endaḍe ||

šrîmad-Bhâradvâja-ku- |
ḷâmṛita-gambhîra-vârddhi-chandra dvija-chû- |
ḍâmaṇi nikhiḷâsrita-chin- |
ntâmaṇiy ene dharege Kâḷimayyaṁ negaḷdaṁ ||

â-mahânubhâvaṅge ||

tanayaṁ Kêšavanuṁ Prabhâkara-chamû-chakrîšanuṁ vaṁša-va- |
rddhana-Gôvarddhananuṁ prasiddha...Châḷukya-kshitîšaṅge ne- |
chch ene sandirddar avandiroḷ dhṛita-guṇam Gôvarddhanaṅgaṁ priyâ- |
ṅgane Sântavvegam âtmajaṁ negaḷdan udyat-šrî-guṇaṁ Nâkaṇaṁ ||
guṇi sakala-gôtra-chintâ- |
maṇi vidita-višuddha-sat-kaḷâ-nirata-grâ- |
maṇi nikhiḷa-mantri-chûḍâ- |
maṇi Nâkaṇan akhiḷa-sandhi-vigrahi-tiḷakaṁ ||
bahu-bhâsheyoḷ êṁ gaḷa ba- |
llahan irddude kaṭakav embavolu Nâkarasaṁ |
mahita-guṇan irdda ḍâṇame |
sahajaṁ bandhugaḷge santata-nele neladoḷ ||
kratu-niyata-sa... |
Trikramanuṁ Kêšavanum alli Tripurâ- |

ntakanuṁ kamana-guṇar endoḍ |
ê-vogaḷve mahatvada maymey-eḷgeyaṁ Nâkaṇana ||
â-mahânubhâvaṅgaṁ Šriyâ-dêvigav udayisidaru ||
šrîy-udayaṁ prabhâvad esakaṁ prabhu-saktiy aḷurkke nišchaḷô- |
pâyada mayve vâg-vibhavad unnati dharmmada permme šîlad aty- |
âyati kûḍe nêrppuvad ad oḷd oḍav embinam oppe mantri-Nâ- |
râyaṇan oppuvaṁ vinaya-bhûshaṇan ûrjjita-kîrtti-vallabhaṁ ||
uditâšêsha-guṇâḍhyan apratima-vidyâ-kautukaṁ bhakti-sam- |
pad-ati-svîkṛita-râja-šêkhara-ni .khyâta-darppaṁ. .râ- |
bhyudaya-prasphurita-prabhâ-raviy ivaṁ kâ. . .yaṁ tân eni- |
rppad iduṁ chitrame sandhi-vigrahi-lalâmaṁ mantri-Nârâyaṇa ||
mati Vanajôdbhavaṅge dhṛiti dhâriṇig unnati Mêrug ujvaḷa- |
stuti Surasindhug âyati nabhakke kalâ-tatiy indug ûr- |
jjita-stuti Suramantrig âkṛiti Divaspatig ítag i. . .jagake vi- |
šrutav ene Nâraṇayyan-anujaṁ prabhu-Kêšavaniṁ prasiddhar âr ||
. . . . . . .aggaḷise chittadoḷ ondida bhakti kûḍe nêr- |
ppaṭṭire Gaṅganâtha-vibhug î-guṇi-Bâcharasaṁ su-lîleyiṁ |
kaṭṭisi chenna-kanne-geṟeyaṁ sthira-šâsanam âge koṭṭan âr |
ppuṭṭuvaḍaṁ mahâtman ivan intire puṭṭuge vaṁša-varddhanar ||
biṭṭa datti || (here follow details of gift) int î-bhûmiya Rama-jîyarige dhârâpûrvvakaṁ mâḍi koṭṭa datti | (usual final verses).

221

On the back of the same stone.

. . . . Viḷambi-saṁvatsarada Chai ba 10. . šrî. . . gêšvara-dêvara dhûpa-dîpa-naivêdyakke hiriya. . . . . .keṟeya mûḍaṇa-tumbina paḍuva. . . . . .yakalliṁ baḍagaṇa gaddeyanu Vishṇu-dêvara. . . . . . . ṅgaḷu Šivurada mahâjanaṅgaḷige Krishṇârppa. . . . ṇḍu dhârâ-pûrvvakaṁ mâḍi â-chandrârkka-târaṁbaraṁ salvantâgi biṭṭa datti gadde koḷaga hattu ko 10 || svasti šrîmatu Yâdava-Nârâyaṇaṁ pratâpa-chakravartti Hoysaḷa-šrî-vîra-Nârasiṁha-Dêv-arasaru pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvigaḷum appa šrîman-mahâpradhânaṁ Komâra-Nâgadêva-daṇṇâyakaru mahâ-pradhâna sandhi-vigrahi Chôramayya-daṇṇâyakaru šrîkaraṇada Kêšava-Dêvaṇṇaṅgaḷu sandhi-vigrahi Dêvaṇṇanu sandhi-vigrahi Gôvaṇṇanu sandhi-vigrahi Maṟiyâne-dêvana maga Narasiṁha-dêvanuṁ Šivurada šrî-Gaṅganâtha-dêvara Chaitra-pavitra-dîpôtsavakke Manumatha-saṁvatsarada Pušya-ba 1 Bu uttarâyaṇa-saṅkramâṇadalu â-Šivurada siddhâyadoḷage varusha-nibandha neleyâgi gadyâṇav aydu haṇav aydu dhârâ-pûrvvakaṁ mâḍi â-chandrârkka-târaṁ-baraṁ salvantâgi koṭṭa datti. . . . . . .â-dinadalu šrî-Gaṅganâtha-dêvara šrî-kâryyakke bhaktaru bîjavonnâgi koṭṭa paḍi (here follow names of contributors with their respective contributions) Visvâvasu-

saṁvatsarada Chaitra-ba 14 Sômavârad andu śrîmad-anâdiy-agrahâraṁ Śivapuravâda Sivurada svayambhu-śrî-Gaṅgêśvara-dêvarige śrîmat-pratâpa-chakravartti Hoysaḷa-śrî-vîra-Sômêśvara-Dêv-arasaru pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-pasâytaṁ Jaitayyana maga suṅkada Râghava-Dêvaṇṇanu Chaitra-payitra-amṛita-paḍige suṅkada sthaḷa Nuggiyahâḷu Beḷugali Gaṇḍasiya herjjuṅkadalu varusha-nibandha neleyâgi gadyâṇaṁ mûṟuvaṁ dhârâ-pûrvvakaṁ mâḍi â-chandra-târaṁ-baraṁ salvantâgi koṭṭa(da) datti ga 3 (usual final phrases) Sâdhâraṇa-saṁvatsarada Chaitra 15 Bṛihavâradandu śrîmad-anâdiy-agrahâravâda Śivapuravâda Sivurada svayambhu-śrî-Gaṅgêśvara-dêvarige śrîmat-pratâpa-chakravartti Hôsaṇa-śrî-vîra-Sômêśvara-Dêvarasaru pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi śrîmanu mahâ-pradhânaṁ sandhi-vigrahi Bommaṇṇa-daṇṇâyakaru Chaitra-payitra-amṛitapaḍige Sârigeya suṅkada sthaḷa Nuggeyahaḷḷi Beḷugali Bâgivûru Gaṇḍasey â-Sârigeya suṅkadalu varusha-nibandiyâgi gadyâṇaṁ vonduvaṁ dhârâ-pûrvvakaṁ mâḍı â-chandrârkkaṁ-baraṁ saluvantâgi biṭṭa datti ga 1 Sôyidêva-daṇṇâyakara gauḍavîsadiṁ amṛitapaḍige â-Nuggeyahaḷḷi Beḷugali Bâgivûru Gaṇḍasiya nibandhiyâgi biṭṭa datti gadyâṇa vondu ga 1 yî-dharmmava keḍasidavaṅg êḷaneya naraka

222

On the right side of the same stone.

svasti śrîman-mahâ-sâ . . . . viyaṁ . . . . hi Nâraṇamayyaṁ. . . . Gaṇḍasi. . . nada . . . ka-Gâvuṇḍa Maṇiya-Gâvuṇḍan oḷagâda samasta-prajegaḷuṁ piriya-keṟeya nîru haridu beḷava. . . neyali mânyade nîrina guttage batta bhâgav inisaralliyuṁ khaṇḍuga-gaddege khaṇḍuga-bittuvaṭṭa . . . . ‖ hiriya-keṟeya kelasake yikkuvantâgi biṭṭa datti keṟeya keḷage . . tiya haḷugina gadde salage ondu koḷaga hattu keṟey-oḷagaṇa sâdeya gadde (usual final phrases).

223

In the same place.

svasti śrîman-mahâ-pasâytarum appa sandhi-vigrahi Siripaṇṇa-Viśvanâtha-dêvaṅgaḷ â-Sivurada siddhâyadoḷage varisa-nibandavâgi Gaṅgêśvara-dêvara pûjârige gadyâṇav eraḍan â-chandrârkkaṁ-baraṁ biṭṭa datti (usual final phrases) svasti śrîmatu Śivapurad asêśa-mahâjanaṅgaḷige sandhi-vigrahi Kêśiyaṇṇaṅgaḷu pâda-pûjeya koṭṭu Gaṅgêśvara-dêvara nandâdîvigege Attiyakaṭṭada paḍuvaṇa-daḍadali nûṟu-kamba keyya koṇḍu dhârâ-pûrvvaka mâḍi biṭṭa datti î-dharmmava keḍisidavaṅg êḷaneya naraka ‖

224

On the left side of the same stone.

....

šrî-Gaṅgêšvara-dêvara nandâdîvigege...mâḍi...dalu .200 svasti šrîmatu mahâjanaṅgaḷge sandhi-vigrahi.......krayava koṭṭu maḍuva konḍu hûḷdu gadde mâḍi Gaṅgêšvara-dêvara nity-upahârakke dhârâ-pûrvvaka mâḍi biṭṭa gadde salage eraḍu 2 (usual final phrases) yî-dêvâlyada kisaṟu-kall-âdiyâgi rûvâri-Hampôja-Bommôjaṅgaḷu mâḍidaru ||

225

On a virakal in the same enclosure.

svasti šrîmatu Viḷambi-saṁvatsarada Jêshṭa-suddha-Vaḍḍavâradandu....ya Mâda-Gauḍana..............besavâgi Kabbaḷḷiya dâriya hemmakkaḷuṁ Doḍadêva.....ti halara kondu svarggasthan âda Dêvana tamma Jakka-bôvanu Buguḍala-Nâlakkana maga Mâra-Masaṇanuṁ parôksha-vinayavâgi nilisida bîragaḷu ||

226

On a 2nd virakal in the place.

....

kaṭṭisida...ddeya hareyalu sûryya-grahaṇa....ṇḍana maga Toṇḍageyą kichcha hâydu sura-lôka-prâptan âda ||

227

At Yâchanagaṭṭa (same hobli), on a stone near the Mahâliṅgêšvara temple.

.....namas tunga etc. ||

......â-râyara râja............piriya sa........svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâja paramêsvaraṁ parama-bhaṭṭârakaṁ Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁbaraṁ saluttam ire || svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêšvaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷu gaṇḍa râja-mârttaṇḍa Taḷakâḍu-Koṅgu-Naṅgali-Tereyûr-Uchchaṅgi-Taleyûr-Pombuchcha....int ivu modalâge palavu-durggaṅgaḷaṁ koṇḍu Gaṅgavâḍi-tombhattâṟu-sâsiravuṁ pratipâḷisi pritivî-râjyaṁ geyyuttire tatu-pâda-padmôpajîvi ||

Jina-dharmmâgraṇi Nâgavarmmana sutaṁ šrî-Mâramayyaṁ jagad- |
vinutaṁ tat-sutan Êchirâjan amaḷaṁ Kauṇḍilya-sad-gô...... |
tana chittôtsave Pôchikabbey avargg at[y]uchchâhadiṁ puṭṭi.. |
.....yembina Bamma-dêvan-anujaṁ šrî-Gaṅga-daṇḍâdhipaṁ ||

............nâḷu-prabhu Bila-gavuḍa-daṇṇâyaka šrî-pâ.............šrî-Bilêsvara-dêvâlyemaṁ mâḍisida.......saṁvatsarad andu vitîpâta-saṅkramaṇadandu Padmarâsi.......karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa bhû........dinda teṅkalu-kôḍiya...lage 4 । Baḷigaṭṭadalu salage 2 । ûrinda mada.....mûvatt ele...nandâdîvigege biṭṭa gâṇa 1 । Saṅkiyaṅge gadde koḷaga 5 innûṟu kamma । (usual final verses).

228

At Gañjalaghaṭṭa (same hobli), on a stone lying near the ruined Liṅgêdêva temple.

šrî । namas tuṅga etc. ॥

svasti šrîmatu Mallikârjjuna-paṇḍitara putra Sômêsvara-paṇḍitaru dêvâlyavan ettisi dêvaraṁ keṟeyaṁ kaṭṭisi svasti samasta-prasasti-sahitaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêsvaraṁ parama-bhaṭṭârakaṁ Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrîmat-Tribhuvanamalla-Dêvaru sukha-saṅkthâ-vinôdadiṁ râjyaṁ geyyuttam ire ॥ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvara Dvârâvatî-pura-varêsvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi samasta-maṇḍalika-makuṭa-mâṇikya-rasmi Malaparoḷ gaṇḍa râja-mârttaṇḍa Taḷakâḍu-Koṅgu-Naṅgali-Tereyûr-Uchchaṅgi-Pombuchcha-Taleyûrum end int ivu modalâge palavuṁ durggaṅgaḷaṁ koṇḍu Gaṅgavâḍi-tombattaṟu-sâsiramaṁ Noḷambavâḍi-mûvattirchchhâsiramumaṁ pratipâlisi šrîmadu-Vishṇuvarddhana-Nârasiṁha-Dêvaru Dôrasamudra-nele-vîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyuttam ire tatu-pâda-padumôpajîvi svasti-šrîmatu sarvvâdhikâri mahâ-pradhâna šrîkaraṇada Bûcheyyaṅgaḷu Bêḍivayyaṅgaḷu Chadiyaṇṇagaḷu Râjaṇṇanu Kâḷimayyaṅgaluṁ Gañjaḷa-ghaṭṭada ûr-oḍeya Okkayaṇṇaṅgaḷu Kêteya-Nâyaka teluga.......tamma Bûvaṇa Bûva-Gauḍa maleya Sivaṇṇa int î-ûr-ayvat-okkalu Šrîmoka-saṁvatsarada Paušya-su 3 Âdivâra-uttarâyaṇa-saṅkrântiyanduy Amṛitêsvara-dêvarige nivêdyake dîvigegaṁ biṭṭa datti svasti šrîmatu Mallikârjjuna-paṇḍitara putra Kêtikarvva puṭṭida Sômêsvara-paṇḍitarige kâlaṁ karchchi dhârâ-pûrvvakaṁ mâḍi biṭṭa bhûmi (here follow details of gift and usual final phrases and verse).

229

At Saṇṇênahaḷḷi (same hobli), on a stone in the ruined Îšvara temple in the tank bed.

ôṁ namaš Šambhavê Šivaḥ । namas tuṅga etc. ॥

svasti šrîmatu Mârtaṇḍa-jîyayaṅge Chaṭṭikaivegaṁ puṭṭidaṁ Ma......ya dêgulavaṁ ettisidaṁ Bôka-jîyaṅge biṭṭa bhûmi svasti samasta-prasasti-sahitaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêsvara-parama-bhaṭṭârakaṁ Satyâsraya-Dêva(ṁ)-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ šrîmat-Tribhuvanamalla-Dêvaru sukha-saṅkathâ-vinôdadinda râjyaṁ geüttire tatu-pâda-padumôpajîvaṁ ॥ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍalêsvaraṁ Dvâravatî-pura-

varêsvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi samasta-maṇḍaḷika-makuṭa-mâṇikya-rašmi Malaparoḷu gaṇḍa râja-mârttaṇḍa dêva.... Kongu-Nangali-Taḷakâḍu-goṇḍa-gaṇḍa Tereyûru-Banavase-Uchchangi-Hânungalu-Pombuchcha-Taleyûru end int ivu modalâge palavu....ḷaṁ koṇḍu Gangavâḍi-tombattâṟu-sâsira Noṇambavâḍi-...ttirchchâsiravaṁ pratipâḷisi šrîmatu Vishṇuvarddhana-Hosaḷa.....singa-Dêva Ballâḷu-Dêvan-arasi Bammala-Dêvi Dôrasamudra.....ḷu sukha-sankathâ-vinôdadiṁ râjyaṁ gevuttam ire Benavaṇṇa.......ṇi Nirugunda-nâḍa Saṇṇagêtanahaḷḷi Mâreya-Nâyaka... ...singa-Gauḍa | Chikka-Bomma-Gauḍa ûr-ayvatt-okkalu Jaya-saṁvatsa...... šra-varisa uttarâ[ya]ṇa-sankrântiyandu Âdivâradandu Kali-dêva.....ge biṭṭa bhûmi svasti šrîmatu Mallinâtha-paṇḍitara pâda.........pûrvvakaṁ mâḍi biṭṭa bhûmi (here follow details of gift and usual final phrases and verse) gauḍara ba..... .....šrîmatu Koṇḍiyara Ranga..................dali machchari........

231

On a 2nd vîrakal in the same place.

svasti šrî jayâbhyudaya-Šaka-varsha *1199 neya Bhâva-saṁvatsarada Mâghasu 7 Budhavâradalli šrî-pratâpa-chakravartti-Hoyisaḷa-šrî-vîra-Râmanâtha-Dêvaru Kaṇṇanûra nelevîḍinoḷu sukha-sankathâ-vinôdadiṁ prithvî-râjyaṁ geyyutta yiddalli Saṇṇeyanahaḷḷiya sitagara-gaṇḍa maṟe-vokara kâva koṇḍeyara-gaṇḍa Kêta-Gavuḍa Kali-Gavuḍa Mâdi-Gavuḍa avara makaḷali Mâra-Gavuḍa Kalla-Gavuḍa Mâdi-Gavuḍa Kêta-Gavuḍa Mahadêvanu â-Mâra-Gavuḍana Jakka-Gavu......maganu angharika Kalleyanu Konkaṇakuḍiyalli Râmanâtha-Dêvanoḍane......(rest effaced).

232

On a 3rd virakal in the same place.

svasti šrî jayâbhyudayada-Šaka-varsha sanda 1211 Virôdhi-saṁvatsarada Mârggasira-ba 3 Va dandu svasti šrîmatu pratâpa-chakravartti Hôsaḷa-šrî-vîra-Nârasiṁha-Dêv-arasaru Dôrasamudrada nelevîḍa...g irddalli Râmanâtha-Dêvan etti bandu kâduvalli Saṇṇênahaḷḷiya sitagara-gaṇḍa maṟey-okaṟa kâva manadalu machcharisuva hontakârigaḷa gaṇḍa Mâdeya-Nâyakana maga Kiṟiya-Nâyaka hôda ......ḍiy âneya-kâla-bâyali bidda Kêteya-Nâyka âtana tamma ....avara kûḍe bidda Koppa-Biṭṭeya-Nâya........yivarugaḷu....... lu biddallige bîragalanu nilisida Kalleya-Nâyakana............ḍiya Mâdeya-Nâyaka mangaḷa maha šri šrî šrî

* So in the original: but Šaka 1200=Îsvara; Bhâva=1197.

233

On a 4th virakal in the same place.

svasti šrî bhuvanâšrayaṁ pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ Malerâja-râja Malaparoḷu gaṇḍa kadana-prachaṇḍan asahâya-šûra Šanivâra-siddhi Giri-durgga-malla chalad-aṅka-Râma niššaṅka-pratâpa-chakravartti Hôsaḷa-šrî-vîra-Nârasiṁha-Dêv-arasaru Dôrasamudra-neleviḍinoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyutirddali Šaka-varsha 1207 ne Târaṇa-saṁvatsarada Mârgga-šira su 1 Bri-dandu Saṇṇênahaḷḷiya sitagara-gaṇḍa maṟe-vokkara kâva Tâḷa-bandiya mahâ-Kêta-Gavuḍa Mâda-Gavuḍa aṟuvatt-okkala maneya vidyâvanta Mosagiriyada Gôpâḷara maga gaṇḍara-ḍâvaṇi ko....gâyi-gôvâḷa gaṇḍara-ḍâvaṇi hadineṇṭu-sameyada ru..eḷa..yama...... samude mechchi hinda haḷiva Malaṅgarusaṟu.....ttigaḷu â-gaṇḍara-ḍâvaṇi...........âḍutidali dêvalôkake.......gaṇḍara-ḍâvaṇige nilisida bîragalu yî.....va bedaleya 50 nû â-chandrârkka...............................

236

At Nuggihaḷḷi (Nuggîhaḷḷi hobli), on the wall of the Âḷvâraguḍi in the Lakshmi-Narasiṁha temple.

lôka-trâṇâpta-Vârâha-vapushê Šrî-manôjushê ।
natâšêsha-vipaj-jâḷa-jishṇavê Vishṇavê namaḥ ॥
nijâṅghri-naḷina-dvandva-paryyantê vasatâṁ satâṁ ।
šrêyaḥ-prârambha-saṁrambha-šâlinê Šûlinê namaḥ ॥
dêvâd Ambujasambhavân munir abhûd Atris sa Sômas tatas
tasmâch châpi Purûrava.....putratvam âsit tataḥ ।
jâtô'sau Nahushô Yayâtir amutas tasmâch cha višvambharâ-
garbbhâbhôga-bharâvagâha-sitayâ kîrttyâvagûḍhô Yaduḥ ॥
jâtâs tat-tad-udâra-vikrama-kathâ-saurabhya-sambhâra-bhṛid-
gîti-sphâti-vitîrṇṇa-karṇṇa-paṭaḷî-pûrṇṇâmṛita-svarjjanâḥ ।
bhûpâs tê sva-padâgra-kânti-laharî-gâḍhâvagâhôtsuka-
šrânti-šraṁsana-karmma-karmmaṭha-dayâ-dânôtsavâ Yâdavâḥ ॥
âstê samprati tat-kulaika-tilakô dôs-stambha-chañchat-chatuḥ-
pârâvâra-parîta-durddhara-dharâ-bhâra-prabhûtâkṛitiḥ ।
Sôma-kshmâpatir êsha kâshita-ripu-prôddanta-dantâvaḷa-
šrêṇî-mauḷi-vimukta-mauktika-maṇi-sphârî-bhavad-bhûshaṇaḥ ॥
râjñas tasya kula-kramâgata-mahâ-mantri-pradhânânvayê
šrîmad-Brahma-varûthinî-patir asau jâtaḥ priyô'jâyata ।
udyat-kshmâpati-nîti-rîti-vitata-prajñâ-pratishṭhâ-bhavat-
tat-tat-kâryya-paramparâ-pariṇati-šlâghâ-samâliṅgitaḥ ॥
Lakshmyâ yas saha bhûri-saurabha-yašâḥ prôddâma-Dâmôdara-
kshîra-kshîradhi-pârijâta-viṭapî Šrîvatsa-gôtrôdbhavaḥ ।

šrîmad-Brahma-varûthinî-patir asau sarvvôttamôrvvîsura-
vrâtôttaṁsita-Sômanâthanagarî-nâmâgrahâraṁ vyadhât ॥
âstê sarvva-jagat-pûrtti-sphurat-kîrtti-manôramâ ।
Lakshmîr iti svasâ tasya jyâyasî šrêyasî guṇaiḥ ॥
sad-dharmma-karmma-sîmâsau sarvvôrvvîsura-tôshiṇî ।
Kandarppa-darppa-ṇirbbhêdi-pâda-paṅkêja-pûjikâ ॥

ayam êvôttama-šlôkârtthaḥ Karṇṇâṭa-bhâshayâ prakaṭîkriyatê । Paridhâvi-saṁvatsara Mâgha-šu 1 Bri svasti samasta-prašasti-sahitaṁ šrî-Vijaya-Sômanâthapuravâda Nuggiyahaḷḷiya ašêsha-mahâjanaṅgaḷa kayyalu ॥ svasti samasta-prasasti-sahitaṁ šrîmanu mahâ-pradhânaṁ Bommoṇṇa-daṇṇâyakara akka Lakhkhavey-akkanavaru â-Nuggiyahaḷḷiya kâluvaḷḷi âgidda Mâra-.....lli tânu kaṭṭisida hiriya-keṟeya keḷage modalêriya haḷuvinalu êka-staḷavâgi mûvatteraḍu-meṭṭina gaḷeyalu kamba munnûṟakkaṁ bîjavariya nâku-salage gaḷdeyanu tat-kâlôchita-kraya-mûlya-drabyava koṭṭu kraya-dânavâgi dhârâ-pûrvvakavâgi koṇḍu â-Nuggiyahaḷḷiya voḷage nânâ-gôtrada Brâhmaṇarugaḷige pratidinaṁ eṇṭu-manushya-Brâhmaṇa-bhôjanakke chhatravâgi biṭṭu â-mahâjanaṅgaḷige naḍasuvantâgi dharmmavanu â-mahâjanaṅgaḷige kail eḍegoṭṭu â-mahâjanaṅgaḷu â-Lakkhavvey-akkanavarû â-Brâhmaṇa-bhôjanakke nitya-paḍiya mâḍida pariṭhavaṇe aṭṭikkuvaru sahita 9kke dêvara paḍiya koḷaga. . ko 4 hesaru ma 3 tuppa ma 2 kâyi mâdura. . rûpa 2 paḷidya. . . . meḷasu .1 kamba 1 ma. . . . . .ti 1 kkaṁ vi 3 lekkade varsha 1 kkaṁ pa 2 eṇṇe-dîvige moda. . . . .

237

On a stone near the north entrance of the same temple.

namô Byômadhunî-nîra-pravâhâñchita-mauḷayê ।
jagan-mahîruhôtpatti-bîja-bhûtâya Šambhavê ॥
sa jayaty âdi-Varâhaḥ kuvaḷayam iva yasya daṁshṭrayôḥ kshiptaṁ ।
bhâti kuvaḷayaṁ yasmin naḷi . . lâbhaṁ nabhô jayati ॥
asti pratyartthi-pṛithvîpati-bhuja-bhujaga-chchhêdanê Vainatêyô
nânâ-bhûbhṛich-chhirô'ñchan-maṇimaya-makuṭâlaṅkṛitair aṅkitâṅghriḥ ।
rakshann akshîṇa-šaktyâ bhuvanam avani-višrâṇanê Jâmadagnyô
Râmas Sômêšvarâkhyô nṛipatir ati-balas sarvva-vit sârvvabhaumaḥ ॥
tasmiñ chhâsati mêdinîm anudinaṁ saṁvarddhitâtma-prajâ-
šrêyasy âšrita-mânavâmara-tarur dhîmân dhanur-vvêdha-vit ।
šašvad-višvam agaṇya-puṇya-yašasaḥ pûrttyâ punânô'bhavad
Brahmâkhyas sachivas sva-mânasavad aty-âptaḥ priyaḥ putravat ॥
tasya pratâpa-baḍavânaḷa-jṛimbhamâṇa-
jvâlâvaḷî-kabaḷitâri-balârṇṇavasya ।

dharmmâd anâdi-purushârttha-nidânam âsît
pôshyô dadhad Vṛishabha-nâma manushya-mûrttyâ ‖
sa Kâsyapô'th Âšma-mahâgrahârê
Vṛishâhvayasyâtmaja-Vishṇu-sûnuḥ ǀ
dhîmân dharâ-dhânya-dhanâdi-dânais
santôshayan sarvva-janân ajasraṁ ‖
taṁ svâmi-karmmaṇi samâšrita-šûra-bhâraṁ ǀ
tat-karmma vâ Kamaṭharâjavad udvahantaṁ ǀ
dṛishṭvâ samâhvayati tammaḍi-šabda-pûrvvaṁ
tan nâmadhêyam iha laukika-lôka êshaḥ ‖
sa khalu sakala-dharmmaṁ nirmmamâṇasya dharmmâd
achaḷita-matir atra Brahma-dattâgrahârê ǀ
sukṛitam akṛita nânâ-gôtrajânâṁ dvijânâṁ
satatam atuḷa-tṛiptyai satram â-chandra-târaṁ ‖
puraḥ purasya tasyaiva svasyâbhîshṭasya siddhayê ǀ
taḍâgaṁ Brahmasindhv-âkhyaṁ anâhayata nûtanaṁ ‖

ayam êvôttama-šlôkârtthaḥ Karṇṇâṭa-bhâshayâ prakaṭîkriyatê ǀ Paridhâvi-saṁvatsara-Kârttika-su 1 Sô ǀ svasti samasta-prasasti-sahitaṁ šrî-Vijaya-Sômanâthapuravâda Nuggiyahaḷḷiya ašêsha-mahâjanaṅgaḷa kaiyalu svasti samasta-prasasti-sahitaṁ šrîman-mahâ-pradhânaṁ sandhi-vigrâhi-Bommaṇa-daṇṇâyakara balu-manusyan appa Taḷgakalla Kâsyapa-gôtrada vûr-oḍeya Basavarasara âtmajan aha Vishṇu-bhaṭṭarigaṁ avara sati Lakshmî-dêvigaṁ kula-dîpakan âgi ubhaya-kulavanuṁ uddharisalu janiyisida âtana pôshaka-janakan aha Bammaṇa-daṇṇâyakara ubhaya-kulavanuṁ sakala-dharmmaṅgaḷigaṁ pratiplâkar âda Kammaṭada Basavaṇṇanu â-Nuggiyahaḷḷiya kâluvaḷḷiyâgidda Goṭṭikeṟeyalli tânu kaṭṭisida Brahmasamudravâda hiriya-keṟeya keḷage modalêriya haḷugi-halu êka-sthaḷavâgi mûvatta-yeraḍu-meṭṭina gaḷeyalu kamba nânûṟakkaṁ dêvara paḍiya ko . . lu bîjavariya eṇṭu-salage-gaddeyanu tat-kâlôchita-kraya-mûlya-drabyava koṭṭu kraya-dânavâgi koṇḍu â-Nuggiyahaḷḷiya voḷage nânâ-gôtrada Brâhmaṇarugaḷige prati-dinaṁ hanneraḍu-manushya-Brâhmaṇa-bhôjanakke chhatravâgi biṭṭu â-mahâjanaṅgaḷê naḍasuvantâgi â-dharmmavanu â-mahâjanaṅgaḷige kail eḍe-goṭṭu â-mahâjanaṅgaḷuṁ â-Basavaṇṇanû â-Brâhmaṇa-bhôjanakke nitya-paḍiya mâḍida parithavaṇe (5 lines following contain details of gift) yint yî-maryyâdeyalu ašêsa-mahâjanaṅgaḷu tâvê voḍeyar âgi âraydu tamma priya-putra Basavaṇṇana dharmmavanu â-eṇṭu-salage-gaddeyal âda utpattiyoḷage tâv obba-purôhitana mâḍi ênuṁ koṟate yillade naḍasi â-Basavaṇṇananu rakshisikombaru ‖ â-mahâjanaṅgaḷige ârâdhaneyâgi â-Basavaṇṇanu â-vûra mundaṇa keṟeyanu hosatâgiy agaḷisi kalu-kaṭṭiyanu kaṭṭisikoṭṭanu ‖ (usual final verse).

238

On a stone in the enclosure of the same temple.

ôm namaš Šivâya ||

Šrîkântas satatam tanôtu jagatî-pôsham paraḥ pûrushaḥ
krîḍâ-krôḍa-vapurddharasya dharaṇî yasyâgra-damshṭrâlayâ |
sadyas santata-sampa...hitatâ satvôdayâd âtanôt
švêdam sindhubhir anghripaiš cha puḷakam stambhan tu bhûmîdharaiḥ |
dêvâd Ambujasambhavân munir abhûd Atris tu Sômas tatas
tasmâch châpi Budhaḥ Purûravasi tat-putratvam âsit tataḥ |
jâtô'sau Nahushô Yayâtir abhavat tasmâch cha višvambharâ-
garbbhâbhôga-bharâvagâha-sitayâ kîrtyâvagûḍhô Yaduḥ ||
jâtâs tat-tad-udâra-vikrama-kathâ-saurabhya-sañchâra-bhṛid-
gîti-sphâti-vitîrṇṇa-karṇṇa-paṭalî-pûrṇṇâmṛita-svarjjanâḥ |
bhûpâs tê sva-padâgra-kânti-laharî-gâḍhâvagâhôtsuka-
šrânti-sramsana-karmma-karmmaṭha-dayâ-dânôtsavâ Yâdavâḥ ||
kulê tasmin jâtas Sala iti vahan nâma nṛipatis
sva-vamšyaiḥ kshôṇîšair anavadhi samârâdhita-padâm |
vasantîm Vâsantîm Šašakapura-paryyanta-vipinê
kadâchit tâm dêvîm mudita-hṛidayô drashṭum agamat ||
tan-mârggê sa yadâ dṛishṭvâ munim kañchin nirâyudhaḥ |
abhût tan-mânanâ-kâmî tadâgrê'ti-vibhîshaṇaḥ |
dvîpî kôpi karâḷâsyaḥ kôpa-samrakta-lôchanaḥ ||
tat-tad-gandham samudgrîvô jighran jighran samârdravat |
hoy Saḷêti samâdishṭaḥ Karṇṇâṭa-vachasâ munêḥ ||
hatvâ bhûbhṛid babhârâmum Hoysaḷatvam kulânugam |
tatô'bhûd Vinayâdityas tasmâd uttandra-vikramaḥ ||
Eṟeyanga-bhûbhṛid asmâch cha Vishṇuḥ pushṇan vasundharâm |
tatô Nṛisimha-bhûpâḷas tasmâd Ballâḷa-bhûpatiḥ ||
amutô'pi Nṛisimhô'sau sarbbôrbbîpati-sêvitaḥ ||
âstê samprati sûnur asya nṛipatêr dôs-stambha-chañchach-chatuḥ-
pârâvâra-parîta-durddhara-dharâ-bhâra-prabhûtôdbhavaḥ |
Sôma-kshmâpatir êsha kârshita-ripu-proddanta-dantâvaḷa-
šrêṇî-mauḷi-vimukta-mauktika-maṇi-brâtâvatamsôjvaḷaḥ ||
yad-dantâvaḷa-danta-kunta-satata-prakshuṇṇa-rôdhôdarî-
pûrtti-kshîṇa-jalâpi kêvalam iyam sâ Tâmraparṇṇî sarit |
bhrasyat-tad-ripu-mukta-mauktika-sara-sphârî-bhavad-bhûshaṇa-
šrêṇîbhis tu karôti kautuka-bhṛitam kallôlinî-vallabham ||
râjñas tasya kula-kramâgata-mahâ-mantri-pradhânânvayê
šrîmad-Brahma-varûthinî-patir asau jâtaḥ priyô'jâyata |
udyat-kshmâpati-nîti-rîti-vitata-prajñâ-pratishṭhâ-bhavat-
tat-tat-kâryya-paramparâ-pariṇati-šlâghâ-samâlingitaḥ ||

udyânêshu vikâshitêshu nagara-grâmêshu samprôshishu
chhatrêshu truṭitêshu tâpa-vidhurâḥ šrî-Brahma-sênâbhṛitaḥ ।
dvêshyâ mâhisha-sṛiṅga-bhaṅgura-paribhrashṭôru-šâkhâlpayâ
višrâmyanti Lulâya-lakshma-nagarârâma-druma-chchhâyayâ ॥
yad-dânâhûyamâna-kshitisura-parishan-nâma-lêkha-kriyâṁ tâṁ
vêḷâ-tâḷîya-patrair jjalanidhir avadhiṁ naiva nêtuṁ samartthaḥ ।
tênaitair Brahma-sênâparivṛiḍha-patinâ nirmmitair bbândhavânâṁ
gêhêshu svarṇṇa-kûṭair apahṛita-garimâ Mêrur âstê sa-lajjaḥ ॥
nâšcharyyaṁ vibhavô'tidurllabhataraš šrî-Brahma-sênâbhṛitô
pûrṇṇâgaṇya-šaraṇya-puṇya-nichayaiḥ prâsûta yasmâd imaṁ ।
prâjyaṁ râjyam ajîjanad bhuvi satî-lôkasya yâsau chirâd
êka-chchhatram akṛitrimâtri-vanitâ-sâmartthya-sârtthôjvaḷâ ॥
Lakshmyâ yas saha bhûri-saurabha-yašâḥ prôddâma-Dâmôdara-
kshîra-kshîradhi-pârijâta-viṭapi Šrîvatsa-gôtrô'bhavat ।
sô'yaṁ Brahma-varûthinî-parivṛiḍhas sarvvôttamôrbîsura-
brâtôttaṁsita-Sômanâthanagarî-nâmâgrahâraṁ byadhât ॥
tatra Kêshava-Gôpâla-Narasiṁha-padôditaṁ ।
mûrtti-trayaṁ Harêr Brahma-chamûpêna pratishṭhitaṁ ॥
pratyasthâpayad uddâma-sthâmâ Brahma-chamûpatiḥ ।
tatraiva Girijâjâniṁ Sadâšiva-samâhvayaṁ ॥

intu î-Bommaṇṇa-daṇṇâyakaru tâv agrahârava mâḍida Vijaya-Sômanâthapura-vâda Nuggiyahaḷḷiyalli Šaka-varsha 1168neya Parâbhava-saṁvatsarada Chaitra-su 5 Budhavâradandu tâvu pratishṭheya mâḍida Prasanna-Kêšava-dêvaru Narasiṁha-dêvaru Gôpâḷa-dêvarigaṁ â-Kîlaka-saṁvatsarada Phâlguṇa-paurṇṇamî-Âdivâradandu tâvu pratishṭheya mâḍida šrî-Sadâšiva-dêvarigaṁ mâḍi koṭṭa dêva-dânada kuḷa ॥ (here follow details of gift) int î-maryyâdeyalu vêdârtthada Mañchaṇṇaṅgaḷa jôyisa-purâṇadavarugaḷa gadde uḷiye tâvu dêvarige koṭṭa Vuṅgurageṟeya Kalla-keṟeya keḷagaṇa gadde kamba 1000 dindaṁ Savudareyahaḷḷiyalli jôyisa-purâṇadavar-oḷagâda Brâhmaṇa-parivârakk ikkida gadde kamba 476 uḷiye â-eṇṭa-vṛittiyindaṁ amṛitapaḍiya naḍasi mikkadanu khaṇḍa-sphuṭita-jîrṇṇôddhârakk ikki uḷiduda mahâjanaṅgaḷu bhôgisuvaru î-maryyâdeyalu Bommaṇa-daṇṇâyakaruṁ mahâjanaṅgaḷuṁ koṭṭa šâsana ॥ (usual final verses) šrî-Sômanâtha ॥ šrî-Harihara ॥ šrî šrî šrî

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At the bottom of the same stone.

šubham astu Virôdhikṛit-saṁvatsarada Âšvîja šrî-Nârasiṁha-dêvara archchanâdi râjašrî-Mâḍaṇa sâmiya kâryya dhârâ-pûrvvakavâgi koṭṭa taḷavâṟu (usual final verse).

240

At the same village, on the east wall of the navaraṅga-maṇṭapa of the Sômêšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-sakha-varusha 1636 ne Vijaya-nâma-saṁvatsarada Phâlguṇa-šuddha 15 yi Guruvâradandu staḷada syânabhâga Dêvapaiyana komâra Kônapaiyana tamma Veṅkaṇṇanu tamma mâtṛi-pitṛi-bhrâtṛigaḷu-muntâdavarige Siva-sâyujyav âgaliy endu । šrî-Sômêsvara-svâmiyavara dêvasthâna anêka sitilavâgi yiralâgi yî-dêvasthânavannu jîrṇṇôddhâravannu mâḍisida sêve । Yîšvarârpaṇam astu ॥ šrî-Sômêšvarârpaṇam ântu šrî maṅgaḷa maha šrî šrî šrî ॥

241

At the same village, on the wall right of the doorway of the raṅga-maṇṭapa in the Sadâšiva temple.

svasti šrî jayâbhyudaya-Šaka-varusha 1354 sandu varttamânake saluva Paridhâvi-saṁvatsarada Šrâvaṇa-ba 7 Sômavâra-Rôhiṇî-nakshatradalû ॥ svasti šrîmatu pratâpa-chakravartti šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Dêva-Râya-mahârâyarû Hampe-Hastinâvatiyâda Vijayanagariya nelevîḍinoḷu sukha-râjyaṁ geyivalli šrîman-mahâ-mûvaru-râyara-gaṇḍa Hiriya-Kaṭṭigeya Amareya-Nâyakara makaḷu Kaṭṭigeya Guṇḍappa-Nâyakaru Amareya-Nâyakaru šrî-Vijaya-Sômanâthapuravâda Nuggiyahaḷḷiya-nâḍan âḷuvalli avara maneya adhikâri Elahakka-nâḍa prabhu chhalakṛit-chhalavâdi-gaṇḍa chalad-aṅka-malla Jâlada Bhîma-Seṭṭiyara makkaḷu Chikka-Bhîmaṇṇanû Nuggiya-haḷḷiya mahâjanaṅgaḷ kûḍi šrî-Sadâšiva-dêvara samprôkshaṇeyanû mâḍisidarû ॥ (usual final verse).

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At Agrahâra-Beḷaguli (same hobli), on the wall of the east doorway of the Îšvara temple.

šrîyoḷ taḷt irpp âyuṁ ।
šrîyaṁ dorevett anûna-šauryya-šrîyaṁ ।
jyâyaṁ Mâdhava-sachivaṅg ।
iyutt irkk oldu Gautamêšvara-dêvaṁ ॥
jayav irppant irddapaṁ Hoysaḷa-nṛipana bhujôtkhâta-khaḷgakke bhâgyô- ।
dayav irppant irddapaṁ bândhava-budha-jana-šishṭêshṭa-varggakke puṇyâ- ।
šrayav irppant irddapaṁ šrî-šruti-vihita-purâṇôkta-mârggakk Umâ-Dê- ।
viya râjya-šrî-vadhûṭi-maṇimaya-mukuraṁ Kêšavaṁ kîrtti-kâutaṁ ॥
para-nârî-dûranaṁ šûranan akhiḷa-janâdhâranaṁ sâranaṁ vi- ।
stara-têjâdityanaṁ nityanan amaḷa-guṇâgaṇyanaṁ puṇyanaṁ sau- ।

ndara-rûpôddâmanaṁ Kâmanan ari-ṇripa-hṛit-sellanaṁ Ballanaṁ pôl- |
var ad âr bbhû-bhâgadoḷ châgadoḷ a-samatara-khyâtiyiṁ nîtiyindaṁ ||
dâna-nidhâna dânigaḷa ballaha kîrtti-viḷâsa kîrtti-kâ- |
ntâ-nayanâbhirâma budha-bândhava bândhava-kaḷpa-bhûja vi- |
dyâ-nidhi sat-kaḷâ-nidhi dayâ-nidhi Beṭṭa-chamûpa nityan â- |
g î-nelan uḷḷinaṁ dig-ibhav uḷḷinav indv-ina-bimbav uḷḷinaṁ ||

šrîmatu pratâpa-chakravartti Hoysaḷa-šrî-vîra-Ballâḷa-Dêvarasara kaiyyalu šrî-..mahâ-pradhânaṁ Kêširâja-daṇṇâyakaru tâvu mâḍid agrahâra Kêšavapurav-âda.....ya Beḷugaliyalu tâvu pratishṭhe-mâḍida šrî-Kêšavêšvara-dêvara aṅga-bhôga-raṅga-bhôga.......jîrṇṇôddhârak endu haḍadu tâmbra-šâšanava koṇ-ḍay â-tâmbra-šâšana-sahita Tagaḍûranu šrîṃa......chakravartti vîra-Sômê-švara-Dêvarasara pâda-padmôpajîvigaḷ appa šrîman-mahâ-pradhânaṁ Kêši-râja-daṇṇâya..........llayya-daṇṇâyaka Beṭṭayya-daṇṇâyakan avara makkaḷ Kêšiyaṇṇa Gauta[ma]yya Siripayyaraṁ.........gâda tamm-ellar-anumatadiṁ Saka-varsha 1174 ne Paridhâvi-saṁvatsarada Âšvayija-šu 15 Bri Sôma..ṇadalu â-Tagaḍûra Sômeya-Nâykana koḍage Mûlasthânada Kali-dêvara Beṭṭêšvara-dêvara........ḍêšvara-dêvara dêva-dâna Beṭṭayyana makkaḷige koṭṭa gadde sa 1 beddalu kamba 200 ivan eḷiyal uḷida.......vveya mamma Kêšiyaṇṇa Pârisa-paṇḍitaru yâ-maga Sâtayya sênabôva Sôvaṇṇa Gaṇapayya Dêvarasa-da-..yka mamma Mâḷayya Yeḍava-Mâyidêva haḍapada Viṭṭhala-jôysa Viṭṭhala-Chandappa Kannayyan oḷagâda...nasthada gadde sa 12 beddalu kamba 1200 nû yâ-Kêšavêšvara-dêvara kâlu-gâhina vîraru........ṭṭudu yâ gadde-bedda-lan uḷiyal â-Sômeya-Nâyka vîrar-anumatadind uḷida haḷḷi Hirivûra â..... bhûmiyanû ashṭa-bhôga-têjas-svâmya-sahita â-Beḷugalige pravishṭavâgi dhârâ-pûrvvakaṁ mâḍi â..... janaṅgaḷige koṭṭarû â-Kêšavêšvara-dêvara šrîkâryyake kaṭṭuguttige piṇḍâdânavâgiy â-mahâjanaṅgaḷu varshamprati teṛuva gadyâṇa nâlvattuy aramaneyinda âneya sêse kudureya sêsey endu â-Tagaḍûra.... ndaḍe â-mahâjanaṅgaḷ ikkuva gadyâṇaṁ nâlvattaṟoḷage gadyâṇa hadinaidan iḷihikoṇḍ uḷiyittan â-mahâjanaṅgaḷ ikkuvaru maṅgaḷa maha šrî šrî (usual final verses) šrîkaraṇada Beṭṭayyana maga Lakkhayya barada šâsana ||

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On the right wall of the south doorway of the same temple.

namas tuṅga etc. || namaš Šivâya Gaṇapatyâya namaḥ Sûryyâya namaḥ ||
Šrîvaran Umâvaraṁ Vâ- |
ṇîvaran ene negaḷda mûvaru Kêšava-sê- |
nâvaran-abhîshṭa-siddhiyan |
îvar vVeḷugaliyoḷ irddu satatôtsavadiṁ ||

â-Kêširâjana sênâ-vallabhana kula-svâmigaḷ appa Poysaḷar-anvayav ad ent ene |
Šrîkântêšana nâbhi-padma-bhavan âdaṁ Padmajaṁ Padmajaṁ |
lôka-stutyanan Atriyaṁ paḍedan Atrîndrâmbakôdbhûtan â- |

lôka-prîtiyan îva Sôman esedaṁ Sômânvayakk âdan In- ।
drâkâraṁ Yaduv emban â-Yaduvinind itt âdavar Yâdavar ॥
avaroḷ ॥
Saḷan emboṁ Yâdavêndraṁ Šašakapurada Vâsantikâ-dêviyaṁ niš- ।
chaḷa-mantraṁ mâṇad ârâdhise banadoḷag âbhîḷa-šârddûḷam â-bhû- ।
taḷanâthaṅg eyde kaṇḍ â-Jina-muni seḷeyaṁ koṭṭu šârddûḷamaṁ poy ।
Saḷay endaṁ poydoḍ âtaṅg esedudu jagadoḷ Poysaḷôrvvîša-nâmaṁ ॥
â-nṛipa-varan-anvayadoḷ ।
Kânîna-vinûta-vitaraṇaṁ raṇa-kêḷî ।
Kînâsan enisid oḷ-gali ।
bhûnâyakaroḷage negaḷda Vinayâdityaṁ ॥
â-Vinayâdityana sutan ।
î-vasudhâ-taḷada kaḷpa-taru vandi-janakk ।
îv-eḍeyoḷ maṟe-vokkaḍe ।
kâv-eḍeyoḷ Khacharan enisidaṁ nṛipa-tiḷakaṁ ॥
Eṟeyaṅgaṁ Vâṇî-satiy- ।
eṟeyaṅgaṁ padma-sadmey enisida Siriy-ond- ।
eṟeyaṅgaṁ. .hvayan îy- ।
Eṟeyaṅgaṁ dore peṟaṅge pore yanal aṟiyaṁ ॥
Eṟeyaṅga-Dêvan-arasiyan ।
aṟiyaṁ pogaḷal Phaṇîndranuṁ Surapatiyuṁ ।
neṟeyaṁ nôḍal sobagina ।
neṟavuṁ rûpina beḍaṅg Umâ-satig adhikaṁ ॥
Êchala-Dêviy en. . .sev âkegav â-nṛipa-Mêrugaṁ sutar ।
Kkhêchara-râjan îtan ivan Indran ivaṁ Phaṇinâthan emba pe- ।
mpiṁ chatur-abdhi-vêshṭita-dharitriyoḷaṁ. . .ntu puṭṭidar ।
bbhûchara-vallabhar bbhuvana-bhûshaṇar âhava-raṅga-bhîshaṇar ॥
Ballâḷa-Dêvanuṁ bhû- ।
vallabhan â. . . .Dêvanuṁ vijaya-šrî- ।
vallabhan Udayâdityanum ।
ill â-nṛipar-ôrege dorege sarig avanîšar ॥
avaroḷ Vishṇu-nṛipâḷaṁ ।
bhuvanâdhipan âdan âdi-râjara charitakk ।
avan orekall âdaṁ trai- ।
bhuvanântar-vvartti-kîrtti-vallabhan âdaṁ ॥
neṭṭane Biṭṭi-Dêvanoḷ idirchchid arâti-nṛipâḷan âvanuṁ ।
keṭṭane kaṇḍu tann oḍamey ellaman ôvade koṭṭu pûṇḍu. . ।
viṭṭigam irddan irddane nijânvaya-râjyadoḷ end arâtigaḷ ।
biṭṭu virôdhamaṁ biḍade kâl-viḍid endu. . . .geyvar âgaḷuṁ ॥
enitu-keṟey enitu-dêgulam ।
enit esedapuv agrahâram î-jagadoḷ av ant ।

anitu...re Vishṇu-nṛipâḷana |
vinûta-vitaraṇadin esedav embudu lôkaṁ ||
â-dorevetta-nṛipâḷang |
âdaḷ sati sakaḷa-lakshaṇa-śrî-yute La- |
kmâ-Dêvi sutôttaman avarg |
âdaṁ nṛipa-Mêru Nârasiṁha-narêndraṁ ||
â-Narasiṁha-nṛipâlakan |
âual arâti-nṛipar illa bhûtaḷadoḷ kayy |
âual adhanarkkaḷ ill ene |
tân iṟivaṁ piridan îvan ibha-ripu-śauryyaṁ ||
â-vasudhâdhipan-arasi ka- |
ḷâvati rûpavati vineyavati paṭṭa-mahâ- |
dêvi pesarindav Êchala- |
Dêvi jagan-nuta-charitreg eṇey âr jjagadoḷ ||
â-yirvvarggaṁ puṭṭidan |
î-yuga-saṁrakshaṇârttham âge nṛipêndra- |
śrîyaṁ tâḷdal Yadu-kuḷa |
nâyakan ivan enisi puṭṭidaṁ Ballâḷaṁ ||
Nṛiga-Naḷa-Nahusha-Yudhishṭibira- |
Sagara-Bhagîratha-Diḷîpa-Purupuchchh-Âyur- |
gGaga....Bharata-Râmâ- |
digaḷ-aḷave negaḷda vîra-Ballâḷa-nṛipaṁ ||
śrî vakshas-sthaḷadoḷ vachô-lalane vaktrâmbhôjadoḷ vikrama- |
śrî..tara-chàru-bhûri-bhujadoḷ sallîleyindaṁ yaśas- |
śrî vîtâṅkuśa-dig-gajaughada radaugha-prâgradoḷ vartti.. |
..vaṁ bhûvaran âḷdan î-vasudheyaṁ Ballâlan âḷd andadiṁ ||
avidhêya-kshôṇibhṛit-santati samaradoḷ â-vîra-Ballâḷa-dhâtrî- |
dhavanoḷ mâṟântu nindand avana bhuja-bhujaṅgôgra-daṁshṭrâbha-khaḷga- |
pravighâtâbhiḷa-kâyôtthita-rudhira-jaḷâsakta-na...rî-nṛi- |
tya-viḷâsâḷôkana-prîtiyan odavisadê Nâradaṅgaṁ Javaṅgaṁ ||
ari-bhûpâḷaran âhavâṅgaṇadoḷ enduṁ...Ballâḷa-bhû- |
varan eḷbaṭṭidan emba kâdidoḍe kâypiṁ kondan emb añjiniṁ |
śaraṇ âg endoḍe kâddan emba nuḍi pêḷal kêḷal akkuṁ.. |
dhareyoḷ kêḷuvad ormmeyuṁ ripu-nṛipâḷar ssaytu-vôd-antuṭaṁ ||
Vikkeyan irpp Erambarage Guttiya Kâ...n irppa Pânugal |
pokkire Sêvuṇar bbalidu ninda negaḷteya Lokkiguṇḍi lô- |
kakke koḷaḷke bârad enip aggada Pâṇḍya... gôṭe nir- |
akkaradante Poysaḷana dhâḷiya gâḷige keṭṭuv allavê ||
nṛipar âruṁ vîra-Ballâḷanoḷ adirade mâṟâm....mîri śârddû- |
ḷa-patâkâ-daṇḍav aḷḷâḍidoḍe manadoḷ aḷḷâḍuvar pulle-vinḍan- |
te polaṅgoṇḍ ôḍuvar poṇmida.....rasadiṁ saṅgara-kshôṇiyoḷ ni- |
ndapar emb î-gâmpu vêḍâ maṟiyadar oḷarê kâduv-aṇmuḷḷa gaṇḍar ||

kulad ond unnati rûpin ond atiśayaṁ saubhâgyad ond udbhavaṁ |
sale sampattiyoḷ ondid ond adhika-puṇyaṁ dhâtri. .tanna tôḷ- |
valadind âḷpa su-putranaṁ paḍeva pemp ên uṇṭe pêḷv-andu Pa- |
dmala-mâdêviyoḷ allad â-Yadu-nṛipâḷa-prêyasî-varggadoḷ ||
î-vasudhe pogaḷe Ballâ- |
ḷâvanipaṅg âda piriy-arasi Padmala-mâ- |
dêvige tanûjan â- |
Dêvakig âtmajaṅge dore Narasiṁhaṁ ||
Hariy-oḍavuṭṭid andina Subhadreyo Rukmiya taṅgiy âdaḷ â- |
Siriy ene sanda Rukmiṇiyo Madra-nṛipânujey âda Mâdriyô |
nirupamam appa rûpavati sach-charitânvitey endu baṇṇikuṁ |
dhare Narasiṁha-Râyan-oḍavuṭṭida Sôvala-Dêvi-râṇiyaṁ ||
darppita-vairi-siṁhana Nṛisiṁhana taṅgey apûrvva-rûpa-Ka- |
ndarppana vîra-Hoysaḷana nandaney îpsita-sâra-vastu-san- |
tarppita-bhûri-bhûtaḷeya Padmala-Dêviya putriy endoḍ â- |
Darppaka-râjya-lakshmiy ene Sôvala-Dêviye takkaḷ allaḷê ||
tôḷe podaḷdu nîḷda-viṭapaṁ kara-śâkhegaḷ aḷḷe-gombin-ond |
ôḷi taḷaṁ virâjipa taḷir nakharaṁ kusumâḷi pûṇḍu sal- |
lîleyin îva kâñchanave taḷt iḍid irdda phaḷaugham âge Ba- |
llâḷana putri kaḷpa-kujad andade Sôvala-Dêvi koṭṭapaḷ ||
Divijêndrêbhakke komb urvvareya tamaman eḷbaṭṭuv arkkaṅge têjaṁ |
tavad urkkuṁ tâḷdi kûrppind eseva misupa vajrakke balp ugra-daityâ- |
ṭaviyaṁ tann ichcheyiṁ taḷt aḷurva...geya Bharggaṅge bhâḷâmbakaṁ pu- |
ṭṭuvavol Ballâḷa-Râyaṅg atuḷa-bhuja-baḷaṁ puṭṭidaṁ Nârasiṁhaṁ ||
adhirâjan âge Ballâ- |
ḷa-dharâdhipan âdan eseva yuvarâja-śrîg |
adhipaṁ Nṛisiṁhan ant â- |
ro dhanyar î-vasumatiyoḷage pitṛivuṁ sutanuṁ ||
Narasiṁha-Râyan-uddhata- |
karâsi-gaganâhi nuṅguvudu saṅgaradoḷ |
nara-tu...kari-kaḷaṅkâ- |
karam enip ari-râya-vipuḷa-vidhu-maṇḍaḷamaṁ ||
vîra-Narasiṁha-Râyana |
kûr-asi kûrad ari-râyar-ânanadoḷ tol- |
gâra-siḍil-antir eṟaguvud |
âr eṟagade mîṟi bâḷvar avanî-taḷadoḷ ||
ari-bhûbhṛit-kumbhi-kumbhaṁ ba. . sugiyad ugrâjiyaṁ vairi-siṁhaṁ |
Narasiṁhaṁ pokku poyd ettidoḍe poredu raktâmbuviṁ maukti. . . . |
. . re vîrârâtiyaṁ saṁharisal ogeda kâḷânaḷa-jvâḷey aṭṭ â- |
suram appant âge suttuṁ kiḍi viḍuva. . . . l oppirddud ugrâsi-paṭṭaṁ ||
maled idirâda mârvvalake dantame kontam ad âge sârchchid ir- |
kkelada bala. . .y baṟa-siḍil-baḍiy âdavol âge piude band |

uliva daḷakke vâḷadhiye Kâḷana bîsida pâšam......d ।
alaṟisit ânta Sêvuṇaran êṟid-ibhaṁ Narasiṁha-Râyanâ ॥
ari-narapa-širaḥ-kanduka- ।
pariṇati...ṟeyya Nârasiṁha-kumâraṁ ।
dhuradoḷ râ.....gaḷe ।
tarataradind ogeduv endu sugivaṁ sûryyaṁ ॥

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On the wall of the same doorway.

Mâḷava-daṇḍanâtha-gaja-kêsari Chôḷa-chamûpa-šaiḷa-da- ।
mbhôḷi Varâḷa-sainya-pati-sâgara-bâḍava-tîbra-vahni Nê- ।
pâḷa-baḷêša-kañja-vana-kuñjaran embudu dhâtri vîra-B- ।
llâḷana mantri-maṇḍana-širômaṇi Kêšava-daṇḍanâthanaṁ ॥
ballan eraḍ illad îyalu ।
ballaṁ.......ollan ill emb anitaṁ ।
kallaṁ dhuradoḷ maṟevuge ।
kollaṁ Kêšava-chamûpa-tanayaṁ Ballaṁ ॥
âyur-vṛiddhiyan Abjajaṁ siriya perchchaṁ Šrîvaraṁ kirttiyaṁ ।
jyâyaṁ Šaṅkaran âgaḷuṁ kuḍe Yadu-kshôṇîša-râjyakke tân ।
âyur-vṛiddhiyan âgaḷuṁ siriya perchchaṁ kîrttiyaṁ Poysaḷâ- ।
mnâyâmbhôdhi-sudhâṁšu Kêšava-chamûpaṁ mâḍuvaṁ lîleyiṁ ॥
end âytu Poysaḷânvayam ।
and âdudu Kêsirâjan-anvayam adu tân ।
ind âytu ninney âyt emb ।
andada posa-daṇḍanâthar-ond-anvayamê ॥
Vineyâdityana sachivaṁ ।
vinûta-šauryyâbdhi Râma-daṇḍâdhipan â- ।
tana putraṁ Šrîdhara-daṇ- ।
ḍanâthan Eṟeyaṅga-nṛipana mantri-lalâmaṁ ॥
Šrîdhara-daṇḍanâthana tanuprabhavar vibhu-Mallidêva-daṇ- ।
ḍâdhipa-Dâma-râja-sachivôttama-Kêšava-râja-mukhya-sê- ।
nâdhipar emba mûvarum avar mmudadindame Vishṇuvarddhanô- ।
rvvîdhava-râjya-varddhana-parar pparipâḷisidar pprabhutvamaṁ ॥
avaroḷ Malla-chamûvara-priya-tanûjar mMâdhavâmâtyanuṁ ।
Divijêndrôpama-mantri Beṭṭarasanuṁ šrî-Dâma-daṇḍêšan emb ।
avanuṁ mantrigaḷ âdar âgi Narasiṁha-kshôṇipâḷaṅg idir- ।
chchuvaraṁ geldu samasta-bhûvaḷeyamaṁ niḥkaṇṭakaṁ mâḍidar ॥
avaroḷage Beṭṭa-râjaṅg- ।
av âtan-arddhâṅga-lakshmi Lakshmî-vadhugaṁ ।
bhuvana-stutyar Agastya- ।
pravara-prakhyâtar êḻbar âdar ttanujar ॥

* This is the continuation of the foregoing inscription.

Harihara-dêva Mâdhava-chamûvaran Âchaṇa-daṇḍanâtha Dâ- ǀ
varasa jagaj-jana-praṇuta-Kêšava Mallapa Mâramayyan emb ǀ
urutara-têjar ûrjjita-yašô-nidhigaḷ magaḷ orvvaḷ âdaḷ am- ǀ
buruha-daḷâkshi sach-charita-saṁyute Kañchala-dêviy embavaḷ ǁ
Ballâḷa-nṛipana râjyadoḷ ǀ
ellarum avar adhika-puṇyar anupama-šauryyar k- ǀ
allada vidyeyum avargaḷa ǀ
gellada ripu-baḷamum illa bhû-maṇḍaḷadoḷ ǁ
â-Karṇṇâṭa-kuḷa-prabhûtaroḷag âdaṁ vîra-Ballâḷa-dhâ- ǀ
trî-kântaṅge mahâpradhânan adhinâtha-prâjya-râjyakke tâṁ ǀ
prâkâraṁ prabhu-Kêširâjan Amarêndraṅg Aṅgiraṁ (y)Uddhavaṁ ǀ
šrî-Kṛishṇaṅge Yugandhara-priya-sutaṁ Vatsêšvaraṅg âdavol ǁ
dig-ibha-brâtadoḷ Indra-danti dig-adhîša-brâtadoḷ Šakran a- ǀ
bdhigaḷoḷ pâl-gaḍal adri-saṅkuḷadoḷ Asvapnâdri dêvarkkaḷoḷ ǀ
Nagajâvallabhan irppa pempu vaḍed irppaṁ Hoysaḷôrvvîša-man- ǀ
trigaḷoḷ Kêšava-daṇḍanâyakan anûna-šrîg adhishṭhâyakaṁ ǁ
guru-dêva-dvija-pûjeyoḷ pati-hita-byâpâradoḷ bândhavô- ǀ
tkara-saṁrakshaṇadoḷ kaḷâ-vibhavadoḷ vikrântadoḷ tannoḷ âr ǀ
ddorey emb unnati-vettu Kêšava-chamûpaṁ vîra-Ballâḷa-bhû- ǀ
varan-âsthânadoḷ irddapaṁ maṇigaḷoḷ mâṇikyam irpp-andadiṁ ǁ
kshiti-nutam âytu Šaubhariya santatiyant esed irdda tanna san- ǀ
tatiya nimirkke kaṭṭisida perggeṟe biṭṭa mahâgrahâram ent ǀ
ati..suvarṇṇa-pûrṇṇa-kaḷašâyatanaṅgaḷe pemp agaṇyam aty- ǀ
atišayam entu baṇṇipudo mantri-šikhâmaṇi-Kêširâjanâ ǁ
Nallûr tTaḷirûr emb ivaṟ- ǀ
alli jagaṁ pogaḷe Bâgiyûr Bâḷgarchch emb- ǀ
alli dorevetta Beḷgaliy- ǀ
aḷli virâjipuvu Kêširâjana dharmmaṁ ǁ
jala-nidhiyaṁ jakkulisuva ǀ
kula-nagamaṁ naguva keṟegaḷaṁ dêguḷamaṁ ǀ
Kali-yuga-Kânînaṁ Beḷ- ǀ
galiyoḷ Kêšava-chamûvaraṁ mâḍisidaṁ ǁ
iṭṭ ârave kaṭṭida keṟe ǀ
diṭṭige sogayisuva dêva-bhavanâvaḷi tâṁ ǀ
biṭṭ agrahâradoḷ nêr- ǀ
ppaṭṭirppuvu sukṛiti Kêširâjane jagadoḷ ǁ
purushârtthakk erevaṭṭu satyada tavar sâhityad ond irkke sa- ǀ
chcharitakk âspadam emba permme vaḍedaṁ Mâṇikya-daṇḍâdhipaṁ ǀ
Puruhûtâkṛiti-Mâdirâja-vibhugaṁ tat-kânte Gaurî-manô- ǀ
harigaṁ puṭṭidavaṅge puṇya-purushaṅg âtaṅg ad âšcharyyamê ǁ
Yadu-vaṁšôdbhava-mantri-Kêšava-chamûnâthaṅgam â-Padmeg a- ǀ
ggada Padmâvatigaṁ tanûjar esedar vVallâḷa-daṇḍêšanuṁ ǀ

Madanâbhâkṛiti mantri Mâdhavanum ârppuṁ kûrppuṁ audâryyad ond ।
odavuṁ tann oḍavuṭṭe puṭṭid adaṭaṁ śrî-Beṭṭa-sênâniyuṁ ॥
Malla-chamûvarâṅganege Nâgala-dêvige puṭṭidar mmahî- ।
vallabha-mantri-mukhyar enisal vibhu Dâvaṇa-daṇḍanâthanuṁ ।
Phullaśarôpamâkṛitiya Kêśava-dêvanum artthig artthamaṁ ।
nillade nichchaluṁ kuḍuva kûrmmeya Beṭṭa-chamûpan embanuṁ ॥
nikhiḷa-chamûpara nuḍi jaḷa- ।
likhitaṁ Kêśava-chamûvaraṁ chatura-Chatur- ।
mmukhan âḍida nuḍiye śiḷâ- ।
likhitaṁ Ballâḷa-bhûmipâḷana sabheyoḷ ॥

svasti samasta-bhuvanâśrayaṁ śrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêśvaraṁ Dvâravatî-pura-varâdhîśvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi । Malerâja-râja Malaparoḷ gaṇḍa kadana-prachaṇḍan । asahâya-śûran êkâṅga-vîra । Śanivâra-siddhi Giridurgga-malla । chalad-aṅka-Râma niśśaṅka-pratâpaṁ । pratâpa-chakravartti Hoysaḷa-śrî-vîra-Ballâḷa-Dêvaṁ । Vijayapuravâda Haḷḷavurada nelevîḍinoḷ pṛithvî-râjyaṁ geyvuttum ire ॥ tat-pâda-padmôpajîvi । śrîman-mahâ-pradhânaṁ bâhattara-niyôgâdhipati Kêśirâja-chamûpati । Saka-varsha sâsirada nûṟa mûvatt-ondeneya Sukla-saṁvatsarada Pushya-śuddha-saptamî-Sômavârad uttarâyaṇa-saṅkramaṇad andu Nirggunda-nâḍa Pañjâḍiya Beḷgaliyaṁ dhârâ-pûrvvakaṁ paḍedu । Kêśavapuram emba pesaroḷ agrahâravaṁ mâḍi । Kêśavasamudra Lakshmîsamudram emba keṟegaḷaṁ kaṭṭiśi । mahôttuṅgam app Îśa-Kêśavâyatanaman idan ettisi mattaṁ Kêśavêśvara-dêvara śrî-kâryyakke vîra-Ballâḷa-Dêvaṅge binnapaṁ geyd agrahâradiṁ vivarisi Beḷgaliya tamma gauḍu-goḍageyaṁ dêva-dattiyâge Kêśirâjaṁ biḍisida gadde Lakshmîsamudrada keḷage aḍake-dônṭav-oḷagâgi salage vombattu Nâcharasana keṟeya keḷage salagey aydu Avaḷugaṭṭada keḷage salage mûṟu aṇeya huṇiseya gadde salagey ondu koḷaga hatt antu gadde sa 18 ko 10 beddalu baḍagaṇa-hâḷalu kamba sâsirad aṟunûṟu Bamma-Gauḍana hâḷalu nûṟ antu beddalu kamba 1700 mattam â-dêvar-aṅga-bhôgakkaṁ raṅga-bhôgakkaṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ ॥

jagadoḷag uḷḷ ûrggaḷan idu ।
miguvudu Beḷgaliya Kêśavêśvara-dêvaṅg ।
Agajâvaraṅge takkudu ।
Tagaḍûr end ittan osedu Ballâḷa-nṛipaṁ ॥

(here follow details of gift) int inituva Kêśavêśvara-dêvargge besakeyva parivâravâgi Kêśava-daṇḍanâyakaru dhârâ-pûrvvakaṁ mâḍi â-Tagaḍûroḷ biṭṭa dharmma-datti (usual final verse and details of further gift).

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On the beam to the left of the same entrance.

Šrîpatiy-antir unmada-Gajâsura-bhâsura-kṛitti-kântiyind ।
â-para. .yante jeḍe-doṅgala saṅgata-kântiyindav irpp ।
â-Paramêšvaraṁ sachiva-sâmaja-kêsari-Mâdhavaṅge Gau- ।
rî-pati Gautamêšvaran anâratav îg abhivâñchhitârtthamaṁ ॥

Mâharasa-daṇṇâyakanu Gautamêšvara-dêvara charaṇa-šaraṇanu ॥ šrî-Gautamêšvara-dêvaru šaraṇu ॥ šrî-Kêšavêšvara-dêvaralli hêḷva Rug-vêda-khaṇḍikakke Tagaḍûra. . . .yâgi nele gadyâṇa nâlku ga 4

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On a stone near the Sômêšvara temple in the same village.

namas tuṅga etc. ॥

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ parama-bhaṭṭârakaṁ Satyâšraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇa. . . . . .malla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamâna. . . . . . . saluttam ire. . . . . .svara Yâdava-kulâmbara-dyumaṇi. . . . . rttaṇḍa Taḷakâḍu-Koṅgu-Naṅgali. . . .Taleyûru-Pombuchcha-Banavase-Hânuṅgallum ent ivu modalâge palavu-durggaṅgaḷaṁ koṇḍu Gaṅgavâḍi-tombhattaṟu-sâsiramaṁ pratipâḷisi sukhadiṁ râjyaṁ geyyutt ire tat-pâda-padmôpajîvi bhuja-baḷa-vîra. . . . . .var int anêka-nâmâvaḷî-samâḷaṅkṛita. . . . . .

srîmad-Yadu-kuḷa-gagana-di- ।
vâmaṇi Eṟeyaṅga-Dêvan avana magaṁ sa- ।
ṅgrâma-ji Vishṇu-nṛipaṁ tad- ।
bhûmîša-priya-tanûbhavaṁ Narasiṁhaṁ ॥
Baḷabhadraṁ bhujadoḷ pratâpad eḍeyoḷ Šatrughnan âšâ-gajaṁ ।
. . . . . . .tiyoḷ Arjjunaṁ. . .saṅgrâmadoḷ Râman ut- ।
paḷa-nêtraṁ. . . . .ḷâya. . . .višva. . . . . .rada. . . . ।
baḷedirddaṁ Narasiṁha-nâma-narapaṁ prakhyâtiyiṁ dhâtriyoḷ ॥

bhuja-baḷa-vîra-Nârasiṁha-Hoysala-Dêvaru Dôrasamudrada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttirppinaṁ ॥ tat-pâda-padmôpajîvi ॥

šrî-Nârasiṁha-Hoysaḷa- ।
. .nâthana râjya-lakshmî-mûla-stambhaṁ ।
tân enipa Padmanâbha-cha- ।
mûnâthaṁ daṇḍanâtha-chûḍâratnaṁ ॥

šrî-Nârasiṁha-Hoysaḷa-Dêvargge binnapaṁ geyd ûra mundaṇa Sômêšvara-dêvargge nivêdyakkaṁ nandâdîvigegaṁ khaṇḍa-sphuṭita-jîrṇṇôddharaṇakkaṁ Sôvarâsige kâruṇyaṁ geydu biṭṭa datti ॥ Šaka-varsha 1079 tteneya Îšvara-saṁvatsarada Paushya-šuddha 7 Sômad uttarâyaṇa-saṅkrântiyandu dhârâpûrvvakaṁ mâḍi sarvvanamasyam âgi

Areyâre bhûmiyaṁ bhâ- ।
sura-têjaṁ Padmanâbha-daṇḍâdhîśaṁ ।
Hara-pâda-kamaḷa-bhṛiṅgaṁ ।
paramôtsavade Sôvarâsige biṭṭaṁ ॥
Mahadêvarâsig anupama- ।
mahimôdayam âge puṭṭidaṁ vara-tanayaṁ ।
sahaja-guṇan enisi negaḻdaṁ ।
mahi pogaḷalu Chikka-Jîyan âriṁ mîraṁ ॥
ant enipa Chikka-Jîyaṁ ।
santosadiṁ bhakti-verasu dêvâlayamaṁ ।
bhrântinde geysidaṁ bhuva- ।
nântaṁ-baram eyde tanna jasav esevinegaṁ ॥
âtana maydunan akhiḷa-dha- ।
râ-taḷadoḷ guṇa-gaṇâmburâsiy enippaṁ ।
khyâti-yutan int idaṁ sale ।
nîti-paraṁ Sôvarâsi nirvvâṇisidaṁ ॥

â-Areyâriṅge Bâḷeyakeṟeyalu gadde salage 2 hiriya-keṟeyalu gadde sala 3 antuv Areyâ. gaṁ biṭṭa salage 5 beddalu kamba 400 (usual final verses).

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At the same village, on the wall of the doorway of garbhagṛiha of the ruined Amṛitêśvara temple.

(Right side) śrîmatu Piriya-Nambiyaṇana putra Keñchagêtaṇa Êchamayya-daṇṇâyakana teṅku Saka-varsha sâ 1056 neya Pramâdî[cha]-saṁvatsarada Vaisâkha-suddha 3 â-Muḷḷakeṟeyalu biṭṭa gadde ko 6 beddale ko 4 dêvarige haḍulige gadde ko 5 . . . gadde ko 4 int î-dharmmama naḍasuvudu (left side) Nandikêsvarana mâḍisi biṭṭa bhûmi ॥

248

On a stone near the same temple.

namas tuṅga etc. ॥
namaś śaśâṅka-lêkhâya . . . . chakshushê ।
Vaikuṇṭha-mauḷi-mâṇikya-pâda-pîṭhâya Śambhavê ॥

svasti samasta-bhuvanâśrayaṁ śrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêśvaraṁ parama-bhaṭṭârakaṁ Satyâśraya-kuḷa-tiḷakaṁ Châḷukyâbharaṇaṁ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṁ-baraṁ saluttam ire svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍamaṇi Malaparoḷ gaṇḍaṁ râja-mârttaṇḍaṁ Taḷakâḍu-Koṅgu-Naṅgali-Tereyûr-Uchchaṅgi-Taleyûr-pPombuchcham end int

ivu modalâge palavu-durggaṅgaḷaṁ koṇḍu Gaṅgavâḍi-tombhattaṟu-sâsiramaṁ pratipâḷisi sukhadiṁ râjyaṁ geyyutt ire । tat-pâda-padmôpajîvi ॥

Jina-dharmmâgraṇi Nâgavarmmana sutaṁ śrî-Mâramayyaṁ jagad- ।
vinutaṁ tat-sutan Êchirâjan amaḷaṁ Kauṇḍilya-sad-gôtran â- ।
tana chittôtsave Pôchikabbey avarg atyutsâhadiṁ puṭṭidaṁ ।
jana jîy embina Bamma-dêvan-anujaṁ śrî-Gaṅga-daṇḍâdhipaṁ ॥
adaṭ ârpp unnati satyam aṇm achala. . .ryyaṁ śaucham audâryyam a- ।
ṇmu diṭaṁ tannali ninduv emba guṇa-saṅghâtaṅgaḷaṁ tâḻdi lô- ।
kada vandi-prakaraṅgaḷaṁ taṇipi kaḷ kênârtthiy end ittu châ- ।
gada pempindame Gaṅgarâjan esedaṁ viśvambharâ-bhâgadoḷ ॥
Taḷakâḍaṁ seḷed ante Koṅgan oḷakoṇḍ â-Baṅkiyaṁ tûḻdu dôr- ।
bbaḷadiṁ Cheṅgiriyaṁ kaḷalchi Narasiṅgaṅg Antakâvâsamaṁ ।
niḷeyaṁ mâḍi nimirchchi Vishṇu-nṛipananth-â-mârggadiṁ Gaṅga-maṇ- ।
ḍaḷamaṁ koṇḍav arâti-yûtha-mṛiga-siṅgaṁ Gaṅga-daṇḍâdhipaṁ ॥

âtana piriya-magaṁ vikhyâta-yaśaṁ ॥

vyâpita-dig-vaḷeya-yaśa- ।
śrî-pati vitaraṇa-vinôda-pati dhana-pati vi- ।
dyâ-patiy enippa Bamma-cha- ।
mûpati Jinapati-padâbja-bhṛiṅgan anindyaṁ ॥

âtana sati ॥

parama-śrî-Jinan âptaṁ ।
gurugaḷ śrî-Bhânukîrtti-dêvaru lakshmî- ।
karan enipa Bamma-dêvane ।
purushan enal Bâgaṇabbe vaḍedaḷu jasamaṁ ॥

ka ॥ â(tana)-satige puṇyavatige vi- ।
ḷâsada kaṇi sakaḷa-bhabya-sêbyaṁ garbbhâ- ।
vâsadin udayisidaṁ sasi- ।
bhâsuratara-kîrttiy Êcha-daṇḍâdhîśaṁ ॥

mâḍisidaṁ Jinêndra-bhavanaṅgaḷan â-Kopaṇâdi-tîrtthadal ।
mâḍi negaḻte-vett eseva Beḷgoḷadal bahu-chitra-bhittiyiṁ ।
nôḍidaraṁ manaṅgoḷipud embinam Êcha-chamûpan artthi ka- ।
ygûḍe dharitri koṇḍu konedâḍe jasaṁ nalidâḍe lîleyiṁ ॥
malev aty-uddhata-dêśa-kaṇṭ(h)akaran âṭand otti beṅkoṇḍu dôr- ।
vvaladiṁ Koṅgaran otti vairi-nṛiparaṁ bennaṭṭi tûḻd (ôḍisutt) anya-maṇ- ।
ṇḍalavaṁ tat-patig eyde mâḍi jagadoḷ bîrakke tân int agu- ।
ndaley âdaṁ kali-Gaṅgan-agra-taneyaṁ śrî-Boppa-daṇḍâdhipa ॥

svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka vairi-bhaya-dâyaka drôha-gharaṭṭa saṅgrâma-jattalaṭṭa haya-Vatsa-râja kântâ-Manôja gôtra-pavitra budha-jana-mitra śrîmatu Boppa-dêva-daṇḍanâyaka â-mahânubhâvan appa daṇḍanâyaka-Êchimayyaṅgaḷuṁ mahâ-satva-bhâvey enisi negaḻda jananiy appa Bhâgaṇavveyaruṁ Beḷgaliya śrî-Mûla-

sthâna-Gaṅgêśvara-dêvargg alliya ayvatt-okkaluṁ perggaḍe-Sômimayyaṅgaḷuṁ muntâgi yiṟdu | Saka-varshaṁ 1056 ya Pramâdi[cha]-saṁvatsarada Vaiśâkha-suddha 3 Âdivârad andu Mahadêvaśaktiy ettisida dêvâlyakke dhârâ-pûrvvakaṁ *sarvva-namaḥ Śivâyam âgi â-dêvariṁ teṅkalu kîḷêriya keḷage biṭṭa gaḻde salage kha 3 â-mêlumakkiyalu gaḻde kha 4 Avaḷgeṟeya keḷage gaḻde salage kha 1 kiṟu-keṟeya kôḍiyalu biṭṭa beḷdale kamma 500 hiriya-keṟeya baḍagaṇa-kôḍiyalu biṭṭa beddale kamma 400 dêvargge nandâdîvigege biṭṭa gâṇa 1 (usual final phrases and verses).

249

At Tumakûru (same hobli), on a virakal near the Îśvara temple.

svasti samasṭa-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṁ parama-bhaṭṭârakaṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa......niśśaṅka-pratâpa-chakravartti Hôsaṇa-vîra-Ballâḷa-Dêvanu Haḷḷivûra...... suka-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tatu-pâda-padmôpajîvi ||

Naṅgali Koṅgu Siṅgamale Râyapuraṁ Talakâḍu Roddam â- |
Cheṅgiri Koḷḷagiri Baḷḷare Valluru Chakragoṭṭav U- |
chchaṅgi Virâṭanapoḷal Baṅkapuraṁ Banavâse Kôyatûr |
.... vijaya-varddhanaṁ kali-Vishṇuvarddhanaṁ ||

Tummakura Mañcha-Gauḍaṅgaṁ Muddi-Gauḍigaṁ huṭṭida suputraru Mañchaiya Saudore-Mukuti Mâra-Gauṇḍaṅgaḷu Soraṭûralu Bala-dêvanu Jaitisivana kûḍi kâdi geldandu Mukuti-Saudore Mâra-Gauḍana.....va palaranu..... keḷage sa.......nad andina? Svabhânu-saṁvatsarada...da pâḍiva Brihavârad andu Harihara-dêvara dibya-pâdârâdhakaṁ suma....Mañcheya Saudoreyuṁ tamma Mâraiyanuṁ tamm aiyyaṅge nilisida vîragala......yar âne yî-kalla pûjisuvaṁ............... (left side)...dêvariṅge śrîmanu...ḍanuṁ sa 1 hiriya-keṟeyalu koḷag ayduṁ beddale 5 aydunu dhârâ-pûrvvakavâgi biṭṭa datti maṅgaḷa mahâ śrî śrî śrî

250

At Akkanahaḷḷi (same hobli), on a stone at the doorway of the Sômêśvara temple north of the village.

svasti śrîmat-Sakha-varisha sâ 1204 kaneya Vishu-saṁvatsarad andu svasti śrîmat-Tribhuvanamalla-Poysaḷa-Dêvara râjyada Kalkaṇi-nâḍa Kesaḷageṟeya gavuṇḍa Ârindâ-Arjjunâ Meṇṭirâjam anêka Vêḷaru keṟeya kaṭṭisi dêgulavan ettisi Mahâdêvaṅge dêva-bhôgaṁ datige stânikaṁ Śiva.......keṟeya keḷage gadde salage ma....le matta ondu biṭṭoṁ î....mâḍusali.........dharmma.......

* So in the original.

251

At Basavâpura (same hobli), on a stone in front of the Basavêšvara temple, south of the village.

svasti samasta-bhuvana-vi . . ta-Gaṅga-kula-gagana-nirmma . . râpati ja[ḷa]-dhi-jaḷâvaḷaya . . . vipuḷa-mêkaḷâ-kaḷâpâḷaṅkṛitêḷâdhipatya-Lakshmî-svayaṁvṛita-patitvâdy-agaṇita-guṇa-gaṇa-bhûshaṇa-bhûshitâvirbhûta šrîmad-Eṟepparasar-Satyavâkya-Permmânaḍigaḷ prithuvî-râjyaṁ geyye Eeṟepparasara Gôvindara-saru Uttama-Gâvuṇḍana keṟege koṭṭa stiti ûr-âḷigaṟu gaṇḍuga maṇṇu paḷamaya tâṟe pechchida maṇṇuḷke sâmyam Uttava-Gavuṇḍ antu patt-ondâya kôru idakke sakki Jambûra Pemmâḍi-Gâvuṇḍanu Bâgeyûra Kammâṟa-Gâvuṇḍanu Savuḷaṅ-gada Meṇḍe-Gâvuṇḍanu Beḷvoḷala Binammanu bittuvaṭṭa keṟege koḍaṅgeyum uḷke sâmyamuma idan aḷidônum aḻiye baḷdônu keṟeyu Bâraṇâsin aḻidô

252

At Tâvarekere (same hobli), on a virakal near the Îšvara temple below the tank.

. . . . yaṁ šrî-pṛithvî-vallabha ma . . . . maṇi Male . . . . bhêruṇḍa . . . . siddhi Giridurgga-malla chalad-aṅka-Râma Magara-râjya-nirmmûḷanaṁ Chôla-râjya-pratishṭhâchâryya niššaṅka-pratâpa-chakravartti Hoysaḷa-šrî-vîra-Nârasiṅgha-Dêvaru râjyaṁ geyutirey Idâḷaha malidandu tuṟuva koṇḍu . . . pâga Châka-Gavuḍa kâdi svargga-lôka-prâptan âda maṅgaḷa maha šrî šrî

253

At the same village, on a virakal near the Nañjuṇḍêšvara temple below the tank.

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ para-mêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa Šanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-râjya-nirmmûla-naṁ Chôḷa-râjya-pratishṭhâchâryya nissaṅka-pratâpa-chakravartti šrî-Hoysaḷa-vira-Nârasiṁha-Dêvaru prithvî-râjyaṁ geyuttav iralu Saka-varishaṁ 1149 neya Vyaya-Chaitra-suddha 5 Bri . . . . Sôvi-dêva-daṇṇâyakaru . . . . Sôma-dêva . . . . Kâḍutale-oḍeyaru . . . . . salu saṁ . . . . ra maga Nâkaṁ kôṟidda . . . . gallu । šrî-Harihara । . . vuḍana maga

254

At Attihaḷḷi (same hobli), on a stone near the Mallêšvara temple east of the village.

namas tuṅga etc. ॥
višuddha-jñâna-dêhâya . . . . ।
. . . . namas Sômâ . . . . . . ॥

Srî-kântâ-pîna-vakshôruha-giri-šikha. .bja. . .âšâ-višâḷaṁ ।
lôkôdyat. . . .lôpa-pravaṇa-viḷasitaṁ vîra-vidvan-mahîpâ- ।
nêka-vyâmukta-sañjîvana-bahaḷita-vudyad-guṇa-stôma-muktâ- ।
nîkaṁ niḥkaṇṭakaṁ nišchaḷam enal eseguṁ Hoysaḷa-kshatra-vaṁšaṁ ॥
adaṟoḷ mauktikadante puṭṭidan iḷâ-pâḷaugha-chûḍâmaṇi- ।
tvadin udyad-guṇa-šôbheyiṁ sva-ruchiyiṁ sad-vṛitta-rârâ. . ।
tvadin aty-unnata-jâtiyiṁ samam enal saṅgrâma-raṅgâgraṇi ।
. . . . . . .vairi-baḷa-pratâpi Vinayâdityaṁ dharâdîšvaraṁ ॥
ka ॥ Vinayâdityana tanayaṁ ।
jana-nutan Eṟeyaṅga-bhûbhujaṁ tat-tanujâ- ।
taṁ nuta-Vishṇu-nṛipâḷaṁ ।
manasvi. d-apatyan esedan î-Narasiṁhaṁ ॥
vṛi ॥ nata-narapâḷa-jâḷaka-višâḷa-vijṛimbhita-bhâḷa-bhâsurô- ।
. . . . . .kâṅkitâṅghri-nakha. . . .âhava. . .â- ।
*rjjita-nija-puṇya-bhuja-baḷa-sâdhita-sarvva-mahîtaḷâdhipaṁ ।
kshititaḷadoḷ mahônnatikeyind esedaṁ Narasiṁha-bhûbhujaṁ ॥
ka ॥ â-Narasiṁha-nṛi. . .bhû- ।
. . . . . .paṭṭa-mahâdêvi lalaney âdaḷ ।
mânini Êchala-Dêviye ।
dâna-guṇa-khyâte kalpa-latey êṁ dhareyoḷ ॥
vṛi ॥ lalanâ-lîlege munnav entu Madanaṁ puṭṭ iddan â-Vishṇugaṁ ।
vilasachchhrî-vadhu. . . .vake Narasiṁha-kshôṇipâḷaṅgav Ê- ।
chala-Dêvî. .bayegaṁ parârttha-charitaṁ puṇyâdhikaṁ puṭṭidaṁ ।
balavad-vairi-kulântakaṁ jaya-bhujaṁ Ballâḷa-bhûpâḷakaṁ ॥
gata-lîlaṁ Lâḷan âḷambita-bahaḷa-bhayôgra-jvaraṁ Gûrjjaraṁ san- ।
. .ta-. .laṁ Gauḷan aṅgîkṛita-kṛišatara-sampallavaṁ Pallavaṁ chû- ।
rṇṇita-chûḷaṁ Chôḷa-pâḷaṁ kadana-vadanadoḷ bhêriyaṁ poyse vîrâ- ।
hita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-bhujaṁ vîra-Ballâḷa-Dêvaṁ ॥
ripu-râjad-râja-sampat-sarasiruha-šarat-kâla-sampûrṇṇa-chandraṁ ।
ripu-bhûpâḷa-pradîpa-prakara-paṭutarôdbhûta-bhûri-pravâtaṁ ।
ripu-râjanyaugha-sênâ-jaḷadhi-kabaḷanaurvvânaḷôgra-pratâpaṁ ।
ripu-pṛithvîpâḷa-jâḷa-kshubhita-Yaman ivaṁ vîra-Ballâḷa-Dêvaṁ ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ । Dvârâvatî-pura-varâdhîšvaraṁ । Tuḷuva-baḷa-jaḷadhi-viḷeyânaḷaṁ । dâyâdya-durgga-dâvânaḷaṁ ॥ Pâṇḍya-kuḷa-kudhara. .ḷiša-daṇḍaṁ । gaṇḍa-bhêruṇḍa । maṇḍaḷika-bêṇṭekâṟa । Chôḷa-kaṭaka-sûṟekâṟa । sakala-vandi-jana-manas-santarppaṇa-pravaṇatara-vitaraṇa-vinôda । Vâsantikâ-dêvî-labdha-vara-prasâda । Yâdava-kuḷâmbara-dyumaṇi maṇḍaḷika-chûḍâmaṇi । kadana-prachaṇḍa । Malaparoḷ gaṇḍa nâmâdi-prasasti-sahitaṁ šrîman-mahâ-maṇḍalêšvaraṁ Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noḷambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa-vîra-Ballâḷa-Dêvaru sukha-saṅkathâ-vinôdadiṁ Dôra-samudradoḷ râjyaṁ geyuttire ॥

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* So in the original.

â-negaḷda vîra-nṛipana ma- |
nônayana-priye ....ḷa-nîḷâḷake chan- |
drânane Kâmana Ratiyal |
tân eṇe toṇe sari samâne Bammala-dêvi ||
Bammala-dêviya guṇamaṁ |
Bammala-dêviya samasta-dânônnatiyaṁ |
Bammala-dêviya šîlam a- |
chintyaṁ bhuvanaika-dâna-chintâmaṇiyaṁ ||

svasty anavarata-parama-kalyâṇâbhyudaya-šata-sahasra-phaḷa-bhôga-bhâgini dvitîya-lakshmî-samâneyuṁ | sakaḷa-kaḷâgamânûneyuṁ | vivêka-Bṛihaspatiyuṁ | pratyutpanna-Vâchaspatiyuṁ | sakaḷa-vandi-jana-chintâmaṇiyuṁ | pâtra-chûḍâmaṇiyuṁ | udvṛitta-savati-gaja-kêsariyuṁ | gîta-vâdya-nṛitya-sûtradhâreyuṁ | nija-phaḷâbhyudaya-dîpakeyuṁ | savatiyara benna savaṭigeyuṁ | savatiyara mukha-darppaṇeyuṁ | â-negaḷda Bammala-dêviya tande Mokhari Lakhayyanu dânad abhimâni-guṇaṁ tân ene Vâg-dêviya vara-prasâdakanu âyuṁ šrîyuṁ | bhujadoḷ tâḷdida kîrtty-aṅgane-verasi lakshmiyaṁ tâḷdidanu Vallippayyage Akabâyige puṭṭida su-putra-kula-dîpakan enisi negaḷda Mokhari Lakhayyanuṁ || â-Lakhayyana vadhu parama-šrî-kânte dâna-kîrtty-aṅgane satyad abhimâni guṇâgraṇi dêviya vara-prasâdadinde dhareyoḷ kîrtty-aṅganeyaṁ paḍedaḷu || šrîy-âyuṁ lakshmiyaṁ bhujadoḷ kîrtty-aṅgane-verasi tâḷdidaḷ Chaṇḍayyaṅga Malli-dêvi[ge] puṭṭida su-putra-kula-dîpike enisi negaḷda Sômavveyaruṁ || Kalkaṇi-nâḍa Tâvarekeṟeya samyag-bhâgeya Attigoṇḍanahaḷḷiya dharmma-pratipâḷanavâgi Mokhari-Lakhayyan-arddhâṅga-lakshmi Sômavveyaru Amṛitêšvara-dêvara dêvâlyava mâḍisi alliya prabhu Atti-Gauḍana maga Ayyama-Gauṇḍana maga.......Gauṇḍa maga Mâchi-Gauṇḍana aḷiya | sarvva-jana-san-mânitavâgi Sômavveyaru Saka-varsha 1105 neya Šôbhakṛit-saṁvatsarada Paushya-šu 2 Sô | uttarâyaṇa-saṅkrântiyalu Amṛitêšvara-dêvara aṅga-raṅga-bhôga-nivêdya-nandâdîvigegaṁ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṁ alliya sthânika-Honna-Jîyana maga Chauḍa-Jîyage dhârâ-pûrvvakaṁ mâḍi biṭṭa datti (here follow details of gift) int î-paḍiya naḍasadavaru âchâryyana.....(usual final verse) Sômavveyara bhrâ.......ga nandâdîvige nivêdyakaṁ bhûmiya biḍisida sênabôva-Nâraṇa-dêvariṅge sukha-sampadam akke maṅgaḷa mahâ šrî šrî šrî

255

At Bhairâpura to the same village, on a stone in Survey No. 172.

šrî-Gaṇâdhipatayê namaḥ šubham astu nirvvignam astu
abhîpsitârttha-sidhyartthaṁ pûjitô yas surair api |
sarva-vighna-chchhidê tasmai šrî-Gaṇâdhipa tê namaḥ ||

Šâlivâhana-šaka 1549 Prabhava-saṁvatsarada Vaišâkha-šudha 5 lu šrîmatu Nugêhaḷḷi-siṁhâsanada Guru-dêvarige Sâli-Nâyakara Yimmaḍi-Bhairappa-Nâya-

karu tamma hesaran iṭṭu Bhairâpuravanu Śivârppitava mâḍidaru î-śâsana-vanu mudrege karttarâgi Paramêśvara-Nâyakaru naḍasidaru..............

256

At Hulikere (same hobli), on copper plates in possession of the Patêl Siddê-Gauḍa.

(Nâgarî characters)

[I] śrî-Gaṇâdhipatayê namaḥ ‖ namas tuṅga etc. ‖
yan-mâtṛi-stana-pâna-kêḷi-samayê sṛikva-praṇâḍî-ksharat-
kshîrôdâra-jharî-dvayaṁ vitanutê yasyâgrahâra-śriyaṁ |
sphâyat-phêna-tatis tanôty adharagâ yasya dvijâḷî-chhaviṁ
kalyâṇaṁ Kalabhânanas sa kalayêt lôka-trayasyôchitaṁ ‖
krîḍâ-palvaḷakalpa-kalpa-jaladhau vrîḍâbhilînâm iva
prauḍhôtkaṇṭhatayôdhṛitâṁ samuchitaṁ daṁshṭrâgratas saspṛihaṁ |
pṛithvîṁ paṅkaja-patra-talpam anayad yas tv adri-bhadra-stanîṁ
Bhûdâras sa bhavêd udâra-charitas sampat-samṛiddhyai satâṁ ‖
Yadur mahîbhṛit-pravaraḥ purâbhûd Induṁ hi yad-vaṁśa-karîram âhuḥ |
tad-vaṁśa-madhyê'jani Saṅgamêndrô ghanîbhavaj-jîvanavaj jagatyâḥ ‖
yaśaḥ-prakâśaṁ Yadu-vaṁśa-jâtaṁ sad-vṛittam achchhaṁ guṇinaṁ mahântaṁ |
sadâ-janâhlâda-karaṁ mudâ yaṁ santô hṛidâ mauktikavad vahanti ‖
tasya pañchamukha-têjasas sutâḥ pañcha Pâṇḍu-tanayâ ivâbhavan |
têshv adhatta vasudhâ-dhuraṁ chiraṁ Haryapaḥ kshiti-patis sahânujaiḥ ‖
vidhâya yuva-râjaṁ yô Bukka-Râjaṁ nijânujaṁ |
Upêndram iva Dêvêndrô niśśaṅkaṁ aśishaj jagat ‖
nâmâvaśêshitâśêsha-vipaksha-vasudhâbhṛitâ |
gôtrânurâgiṇâ yêna nirjjitas sô'pi Gôtrabhit ‖
yad-dantâvaḷa-gaṇḍa-maṇḍaḷa-gaḷad-dânâmbu-dhârôllasat- |
Kâḷindî-paripûritô jaḷanidhir nânyâpagâbhir dhṛivaṁ |
nô chêd añjana-puñja-nirmmala-nabhaḥ-prâvṛiṭ-payôda-prabhâ- |
śchôtat-sârasa-rûpa-nîra-nikara-śrîr asya kiṁ-hêtukâ ‖
sâmrâjya-lakshmîm adhigamya tasmât
śrî-Bukka-Râjô vijayôrjjita-śrîḥ |
yô bhûta-bhâvi-kshitipâla-jâlam
a*[IIa]*tyâkramîd vikrama-vaibhavâbhyâṁ ‖
sarvâkharva-phalôttarâ vasumatî nish-kaṇṭakôṭṭaṅkitâ
niś-śêshîbhavad-îti-bhîtir amitôdarkô vitarkôjjhitaḥ |
jâta-sphîta-janôtsavô janapadas sampat-samṛiddhas sadâ
yasmin Bukka-mahîpatau samabhavad viśvambharâ-rakshakê ‖
digantâdrishu yad-danti-dantâghâta-kshatâḷayaḥ |
yad-dig-jaya-jaya-stambha-birudâvaḷivad babhuḥ ‖

vijitya viśvaṁ Vijayâbhidhânâṁ viśvôttarâṁ yô nagarîṁ vyadhatta ।
yâ Hêmakûṭaṁ nija-sâla-bâhû-latâ-chhalênêva parishvajantî ॥
yat-prâkâra-śikhâvaḷî-parilasat-kiñjalka-puñjâchitaṁ
yach-chhâkâpura-pushpa-jâla-nichitaṁ sad-danti-bhṛiṅgânvitaṁ ।
sphâyad yat-parikhâ-jala-pratiphalad yat-prânta-pṛithvîdhara-
chchhâyâ-nâlam idaṁ purâbjam aniśaṁ lakshmyâ sahâlambatê ॥
yas Tuṅgabhadrâñchita-pâda-pîṭhaṁ bhadrâsanaṁ bhâsura-Hêmakûṭaṁ ।
kshôṇî-janânâṁ pariraksharṇârtthaṁ tasmin Virûpâksha ivâdhyatishṭhat ॥
âvâsa-bhûmir naya-niśchayânâṁ âkalpakalpô jaya-râjya-lakshmyâḥ ।
tasyâbhavan Muddapa-daṇḍanâthaś śrîmân amâtyaḥ praṇamachchharaṇyaḥ ॥
sâkâraḥ kiṁ pratâpas samadhigata-tanuḥ kiṁ nayas sambhṛitâṅgaḥ
kiṁ dharmas saṅgataḥ kiṁ sakala-guṇa-gaṇas sâtmakaḥ kim prasâdaḥ ।
. . . . . kiṁ sura-druḥ samupachita-kalas sarvvadâ kiṁ kalâtmêty ।
êvaṁ(yaṁ) sva-svânurûpaṁ prati-nṛipati-sabhaṁ tarkyatê yô mahîpaiḥ ॥
êkâpi śatakôṭis syât. . . . vairi-bhûbhṛitâṁ ।
ananta-kôṭir apy êkâ bharaṇê namra-bhûbhṛitâṁ ॥
tasminn ahîna-satvê hi nidhâya vasudhâ-dhuraṁ ।
[v]araṁsîd Bukka-bhûpâlô Vâsudêva iva Śriyâ ॥
. . . . matîva kîrttis sâmrâjya-lakshmîr iva lakshya-rûpâ ।
prâṇêśvarî Bukka-mahîśvarasya Honnâyi-nâmnâ bhuvi viśrutâsît ॥
kalâsu yâ Kâma-kalêva tanvî vidyâsu sarvvâsv api yâ trayîva ।
kântâsv anêkâsv api *[IIb]* tasya râjñas saiva praśastâ purushârttha-sidhyai ॥
tatô Hariharaś śrîmân ullasat-sarva-maṅgalaḥ ।
tad-âtmajô vijayatê râjâ Hariharôpamaḥ ॥
kramâgatâṁ viśva-tamô'pahantrîṁ śrî-Mudda-daṇḍâdhipa-mantri-yuktâṁ ।
pituḥ prasâdâd adhigamya lakshmîṁ râjâ janâhlâdam ayaṁ vidhattê ॥
Virûpâkshas sâkshât kula-parama-daivaṁ kula-guruḥ
Kriyâśakty-âchâryaḥ Kali-kalabha-kaṇṭhîrava-yaśâḥ ।
jagad-rakshâ-śikshâkara-vibhava-sâ. .śya sachivas
sa êvâbhûd vaṁśa-krama-parigatis saiva nagarî ॥
yasmin dig-vijayâya sajjita-chamû-sannâha-pûrvaṁ pura-
dvârân nirggata-mâtra êva visaran-nâsîra-dhûḷî-bharaiḥ ।
śushyan yad-bhaya-vidravat-kshiti-bhṛitâṁ dvîpâvakâśârpaṇa-
spashṭâṅgaḥ parivihvaḷô jalanidhir ddhâvann ivadṛiśyata ॥
yasmin hêmâdri-dânaṁ vidadhati vidhivad bhûsurêbhyô'khilêbhyas
tyakta-svâvâsa-vâsâs sapadi samuchitaṁ tê surâ Vâsavâdyâḥ ।
yan-muktêshv agrahârêshv anavarata-tatânanta-satrêshu chitrêshv
ârûḍhâ gûḍha-bhâvaṁ pratigṛiham adhunâ santataṁ tê vasanti ॥
sô'yaṁ Harihara-nṛipatiś śrîmân râjâdhirâjô'smin ।
Hôsaṇa-dêśê prathitaṁ Jambûruṁ svîya-ghôsha-navakâḍhyaṁ ॥
kha-dvaya-śikhi-śaśi-vimitê Śaka-varshê Kâḷayuktâbdê ।
mâsê Sahasi cha sôma-grahaṇê vârê cha Mandâkhyê ॥

dhârâ-pûrvaṁ pûrva-prasiddha-sîmânvitaṁ samba.... |
vi[ra]chayya mâtṛi-nâmnâ viprêbhyô Honnalâpuraṁ prâdât ||
vṛitti-vibhâgaṁ kṛitvâ tatra śrî-Mudda-daṇḍêśaḥ |
yêbhyaḥ prâdâd vṛittîḥ têshâṁ nâmâni likhyantê ||

(23 lines following contain names and description of vṛittidârs).

[IIIa] êtêbhyas trayas-triṁśat-saṅkhyâkêbhyô brâhmaṇêbhyaḥ pratyêkam êkaikâ vṛittir dattâ êtad-grâma-pûrvâśritêbhyô brâhmaṇêbhyô vṛitti-trayaṁ dattaṁ

ity êvam agrahârê'smin Honnalâpura-sañjñitê |
shaṭ-triṁśad êva vimitâ vṛittayô vipra-sâtkṛitâḥ ||

aṅkatô'pi 36 *[IIIb]* itaḥ paraṁ Karṇṇâṭa-bhâshayâ tasya sîmântarâṇi likhyantê | (49 lines following contain details of boundaries). *[IVb]* int î-prasiddha-chatus-sîmâ-samanvitav aha Bânuvaḷḷi-sahitav aha pûrva-prasiddham âda Jambûranu Honnalâpuravâgi mâḍi î-śâsanasthar aha brâhmarige râjâdhirâja paramêśvara śrî-vîra-Harihara-Râyaru Śaka-varsha 1300 Kâlayukta-saṁvatsarada Mârgga-śira-paurṇṇamî-Śanivâra-sômagrahaṇa-puṇya-kâladali sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi â-chatus-sîmevoḷaguḷḷa nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya-samasta-baḷi-sahitavâgi â-chandrârkka-sthâyiyâgi sarvvamânyavâgi koṭṭu tat-pramâṇa-bhûtavâgi koṭṭa tâmra-śâsana || nyûnâksharam adhikâksharaṁ vâ tat-sarvaṁ pramâṇaṁ iti (usual final verses). *[Va]*

bhûyâd brahmôttarô'yaṁ satatam upachita-śrî-samṛiddhô'grahâras
sarvê saukhyaṁ labhantâm aviratam abhayaṁ brâhmaṇâ Brahmakalpâḥ |
sâmâtyas sâvarôdhô bhuja-bala-vijitârâti-lôkaiḥ kumâraiḥ
jîyâd â-chandra-târaṁ Harihara-nṛipatir Bukka-bhûpâtmajô'sau ||

chatus-sâgara-paryantaṁ gô-brâhmaṇêbhyaś śubhaṁ bhavatu | maṅgaḷa mahâ śrî śrî śrî î-śâsanakke ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrvva-dakkshiṇa-paśchima-samudrâdhipati râjâdhirâja râja-paramêśvara śrî-vîra-Harihara-Râyara śrî-hastad oppa śrî-Virûpâksha

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At Hebbaḷalu (same hobli), on a stone near the Saṅgêśvara temple in the tank bed.

śrî-Gaurî-nayana-priyaṁ vimaḷa-Gaṅgâ-chitta-santarppaṇaṁ |
Nâgêndrâdi-vibhûshaṇaṁ tridaśa-vandyaṁ Kâma-saṁhârakaṁ |
yôgîndra-braja-gôcharaṁ tri-bhuvanârâdhyaṁ gaṇâdhîśvaraṁ |
Siṅgêśaṁ nimag îge nitya-sukhamaṁ chandrârkkar uḷḷannegaṁ ||
kshameyiṁ bhûmiyan ugra-têjad odavind âdityanaṁ bhôgadind |
Amarâgrêsaranaṁ vivêkad odaviṁ Vâgîśanaṁ mantradiṁ |
Sumanomantriyan artthiyiṁ budha-janaṁ pôlippud êṁ paṇḍitar |
saman alt îga Pirâne-perggaḍeg enal dhanyaṁ dharâ-chakradoḷ ||
âtana bhâryye rûpavati gôtra-pavitre budhargge bêḍitaṁ |
santatam artthiyiṁ kuḍuva kalpa-latâ-same satyad âgaraṁ |

nîti-samête sachcharite Sîte patibratadim guṇaughadim ।
bhûtaḷa-mâte tâm Goraviyakkane râjipaḷ î-dharitriyoḷ ॥
â-nâriya maydunanum ।
dânôdaya-vikramôdaya-šrî-sadanam ।
nânâ-kaḷâ-pravîṇam ।
tân î-vasumatiyoḷ esevanô Muktabudham ॥
ant â-Pirâne-perggaḍegam Goraviy-ayvegam ॥
udayisidar mmahâpurushar atyabhinûtar ajêyar ûrjjita- ।
prada-pari-šâstra-vêdigaḷ atarkkyar anûna-pavitra-gôtradim ।
vidita-višuddha-mantri-vara Kuppaṇa-Bhairava-Sômanâthar ig ।
odavida kîrtti-mûrtti Javanaiyyan ivar ddorevetta mantrigaḷ ॥
šrî-padamam vâg-jâṇam ।
Traipura-Yama-patni-rûpan ittaḷu gaḍa matt ।
â-purusha-sahôdariy ene ।
dîpike Chaṅgauyve kula-gṛihâsthâyikeyoḷ ॥
ant â-oḍavuṭṭidaroḷu ॥
parama-purushârttha-tîrttham ।
paramaudâryya-prasaṅga-tuṅga-guṇaugham ।
vara-jana-sura-bhûjâtam ।
Surigeya-Perumâḷu-râjya-savanam Javanam ॥
vara-Ballâḷa-pradhânam Surigeya-Perumâḷâkhya-daṇḍâdhinâtham ।
paramârttham tat-kanîyam šachivara tiḷakam Siṅga-piḷḷâkhya-rûpam ।
sthira-puṇyar ttâm enal tân avara pada-pariprâptanoḷ brityan end î- ।
dhare tannam kîrttikum perggaḍe-Javanayanam sêvyanam râgadindam ॥
jaya-dhîram satya-sâram durita-timira-dûram yašaḥ-puñja-bhâram ।
priya-nêtram lôka-mitram Šiva-pada-nuta-gâtram mahâ-puṇya-pâtram ।
bhaya-nâšam šrêshṭa-dêšam sakala-guṇa-gaṇâdhîšan audâryya-kôšam ।
naya-mêtam sad-vinûtam šachiva-Javana-tâtam Jayantî-samêtam ॥
Javanam mantrigaḷoḷ bu- ।
ddhi[. .]hṛidayam Châṇâkyanam diṭam pôḷtapan end ।
avanam bhuvanam pogaḷvudu ।
kuvaḷaya-sakha-dhavaḷa-kîrtti-kântâ-patiyam ॥
nara-sabheyoḷu sura-sabheyoḷu ।
[. . . .]daitya-sabheyoḷam mantrigaḷoḷu ।
paramârttham Javananoḷ î- ।
Surigeya-Perumâḷu-bhṛityanoḷu dore-gânem ॥
â-vara-mantrige satiyam ।
bhûvaḷayadoḷ Abjasambhavam mâḍ ittam ।
Bhâvaja-Ratig eṇey emb î- ।
bhâvaneyim Kalliyakkanam pogaḷadar âr ॥
Jina-pati kula-daivam sale ।
Jina-munigaḷe gurugaḷ amaḷa-dharmmame dharmmam ।

tanag enal î-Javanana uute |
......râjipaḷu Kalliyakkan amôgha ||
sura-taru kalpitamaṁ bhâ- |
sura-maṇi chintitaman akhiḷa-kâmitamaṁ |
sura-dhênu Kalliyakkanoḷ |
eraḍ illade kaltu dharege kuḍuvude binadaṁ ||
negaḷd î-dharmmaman artthiyiṁ naraparuṁ grâmêšaruṁ pâḷipar |
ggaganaṁ tîvida kîrttiyaṁ vasudheyaṁ pâḷippar î-dharmmadoḷ |
bageyoḷ kêḍan oḍarchchuvar kiḍiparuṁ vishṭhâ-krimi-brâtadoḷ |
mige tad-vaṁšajar âdiyâge puguguṁ chandrârkka-târaṁ-baraṁ ||
svasti šrî-janma-gêhaṁ nibhṛita-nirupamaurvvânaḷôddâma-têjaṁ |
vistârântaḥ-kṛitôrvvîtaḷam amaḷa-yašaš-chandra-sambhûti-dhâmaṁ |
vastu-brâtôdbhava-sthânakam atišaya-satvâvalambaṁ gabhîraṁ |
prastutyaṁ nityam ambhônidhi-nibham eseguṁ Hoysaḷôrvvîša-vaṁšaṁ ||
adaṟo(ḷa)ḷ kaustubhad ond anargghya-guṇamaṁ dêvêbhad uddâma-sa- |
tvad agurbbaṁ himarasmiy-ujvaḷa-kaḷâ-sampattiyaṁ pârijâ- |
tad udâratvada pempan orvvane nitântaṁ tâḷdi tân alte pu- |
ṭṭidan udvêjita-vîra-vairi Vinayâdityâvanîpâḷakaṁ ||
ka || â-Vinayâdityana vadhu |
Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâva-guṇa-bhavanam akhiḷa-ka- |
ḷâ-viḷasite Keḷeya(m)barasi embaḷu pesariṁ ||
â-dampatige tanûbhavan |
âdaṁ Šachigaṁ Surâdhipatigaṁ munn ent |
âdaṁ Jayantan ante vi- |
shâda-vidûrântaraṅgan Eṟeyaṅga-nṛipaṁ ||
eṟeyan eḷeg enisi negaḷdirdd |
Eṟeyaṅga-nṛipâḷa-tiḷakan-aṅgane chelviṅg |
eṟevaṭṭu šîla-guṇadiṁ |
neṟad Êchala-Dêviy-antu nôntarum oḷarê ||
ene negaḷd-avar-irbbarggaṁ |
tanûbhavar negaḷdar alte Ballâḷaṁ Vi- |
shṇu-nṛipâḷakan Udayâdi- |
tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||
avaroḷ madhyaman âgiyuṁ bhuvanadoḷ pûrvvâparâmbhôdhiy ey- |
duvinaṁ kûḍe nimirchchuv ondu nija-bâhâ-vikrama-krîḍey-ud- |
bhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmaṁ dharâ- |
dhava-chûḍâmaṇi Yâdavâbja-dinapaṁ šrî-Vishṇu-bhûpâḷakaṁ ||
Lakshmî-dêvi Khagâdhipa- |
lakshmaṅg esedirdda Vishṇug ent ante valaṁ |
Lakshmâ-Dêvi lasan-mṛiga- |
lakshmânane Vishṇug agra-sati ene negaḷdaḷ ||

avarge Manôjan-ante sudatî-jana-chittaman iḷkoḷalke sâlv ı
avayava-sobheyind atanuv emb abhidhânaman ânad aṅganâ- ı
nivahaman echchum uyvan aṇam ânade bîraran echchu yuddhadoḷ ı
tavisuvan âdan âtmabhavan apratimaṁ Narasiṁha-bhûbhujaṁ ıı
mṛidu-pade Êchala-Dêviye ı
sudatiye Narasiṁha-nṛipatig anupama-saukhya- ı
prade paṭṭa-mahâ-dêvî- ı
padavige sale yôgyey âgi dhareyoḷ negaḷdaḷ ıı
lalanâ-lîlege munnav entu Kusumâstraṁ puṭṭidaṁ Vishṇugaṁ ı
lalite Šrî-vadhuviṅgav ante Narasiṁha-kshôṇipâḷaṅgav Ê- ı
chala-Dêvî-vadhu(viṅ)gaṁ parârttha-charitaṁ puṇyâdhikaṁ puṭṭidoṁ ı
balavad-vairi-kuḷântakaṁ jaya-bhujaṁ Ballâḷa-bhûpâḷakaṁ ıı

Siva-pâda-sêkhara Javaneya-heggaḍe Siṅgêsvara-dêvara pradishṭeyaṁ mâḍi kannegeṟeyaṁ kaṭṭisi taṭâka-pratishṭeyaṁ mâḍisi â-Heggaḍeyakeṟeya keḷage Kumârana-Hebboḷala ašêsha-mahâjanaṅgaḷa anumatiyinda Siṅgêshvara-dêvarige biḍisida kshêtra mûḍalu keṟeya kôḍi teṅkalu Muttêri paḍuvalu Nâḷivaḷḷa baḍagalu â-yêri tat-kâlôchita-krayava koṭṭu koṇḍa vṛitti baḷi-sahita ondu tuṇi nela beddale êḷu-nûṟu kamba Kâšyapa-gôtrada Kumâra-dêvarige kâlu-gachchi kaige dhâre eṟadu koṭṭa bhûmi î-kshêtradoḷage Javaneya-heggaḍe arddha-vṛittiya tân uḷ-annaka anubhavisuvanu ı (usual final verse) gaṇa-raksheg â-Hiriyûra keṟey-oḷagaṇa bidira hindala hûvina tôṭa Siṅgêšvara-dêvarige (right side) ûra mundaṇa mane matteyuṁ ardda Châvaṇṇaṅge mattaṁ Javaneya-Heggaḍeyakeṟeya keḷage Muttêriyiṁ teṅkalu vuchita-krayavaṁ koṭṭu mahâjanaṅgaḷaṁ santosaṁbaḍisi â-mahâjanaṅgaḷa kaiyalu dhâreyan eṟasi biḍisida gadde salage vondu koḷaga nâlku yî-Muttêriya keḷagaṇa gaddeyuṁ hiriya keṟeya voḷagaṇa hûvina tôṭavuṁ Siṅgêšvara-dêvarige hûvina-paḍiya naḍasuvantâgi heggaḍeya maga Châvaṇaṅge koṭṭudu avara vaṁša uḷḷannaka mattaṁ Siṅgêšvara-dêvarige biḍisida beddale tatu-kâlôchita-krayavaṁ koṭṭu koṇḍa keyi Guḷâchâriyakeṟeyiṁ baḍagaṇa kalla keyi âṟu-nûṟu kamba vûriṁ....lu Baraginahâḷalu keyi mûnûṟu kamba yint î-vombhaynûṟu bedale Siṅgêšvara-dêvarige hûvina paḍiya naḍasuva Châvaṇage ûra mundaṇa Siṅgêšvara-dêvara mane Châ[va]ṇaṅge bhâga uḷida bhâgavuṁ teṅkaṇa kêriya ardda manevuṁ Kumâra-dêvarige mêlâravikke Châvaṇavoḷageṟeya gavuḍiy âle paḍuvalu tatu-kâlôchita-krâyavaṁ koṭṭu koṇḍa bedale vombhayinûṟu hûvina paḍiya naḍasi bhêrî-saṅkhavaṁ bhârayisuvantâgi Châvaṇaṅge koṭṭadu (usual final phrases). (left side) Javaneya-Heggaḍeyakeṟeya keḷagaṇa koḍageya tân uḷanaka anubhavisuva tanna ardda-vṛittiya baḷi-sahita maṭada Vinâyaka-dêvarige koṭṭa â-maṭavanu nityâhnika vamme bâharisi maṭak ondu dêvarig ondu dîvigeyaṁ beḷaguvaru nâlku-devasakke omme sâraisuvaru â-maṭa âḷidaḍe tâve mâḍuvudu â-brâhmaṇarige besake besakevantâgi Mala-jîya-Chikka-jîya-Bomma-jîyaṅgaḷige kâla toḷadu kaige dhâreyan eṟadu koṭṭadu dêvâlyad-oḷagaṇa teṅgina palayoḷagaṇa Vighnêšvara-dêvarige vandu bhâga maṭada Vighnêšvara-dêvarige ondu bhâga dêvara vaṅgu.........

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At Jambûr (same hobli), on a stone to the right of the main entrance of the Jakkêšvara temple.

šrî-Gaṇâdhipatayê namaḥ šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1584neya Plava-saṁvatsarada Mârggašira-šuddha 15 Sômavâra-Uttarâ-nakshatra-Karkkâṭaka-lagnadalu Jambûra Jakkêšvara-svâmiyavara arddhâṅgiyar âda Kamalâmbikey-ammanavaru prati.......nu Kânakâranahaḷiya prabhu dha......kumârarâda Basavaiyanavaru mâḍida šêvege samasta-maṅgaḷa maha yî-sêveyanu Channapaya...yanu namage havâlu mâḍidali.... dharmake..tannaṁ mi..l â-sêve..........ra 12 pradhâna bali-pîṭha 10 su 13 nâvu mâḍida sêveya......tammanavarige dêvige................

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On a stone to the left of the same entrance.

šubham astu | namas tuṅga etc. ||
svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varuša 1414neya Râkshasa-saṁvat-sarada Mârggašira-ba 10 Šu lu šrîman-mahâ.....mêdinî-mîsara-gaṇḍa kaṭhâri-Sâḷuva ari-râya-vibhâḍa pûrvva-dakshiṇa-paschima-samudrâdhipati šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa yimmaḍi-Narasiṅga-Râja-mahârâyara sênâdhipati Îšvara-Nâyaka-oḍeyara kumâra mûva-râyara mastaka-šûla...rakshâkartta dharmma-mûrtti Narasaṇa-Nâyaka-Voḍeyarû Nâgapa-Voḍêra maga daḷavâyi Mallaṇa-Nâyakarige Sâtigrâmada sîmeya râjyada nâyakatanake pâlisidalli â-sîmeya šrîmad-udbhava-sarvvajña-sakala-vidyâ-nidhi-Honnalâpurav âda šâsanastha-sarvvamânyada-agrahâra-Jambûra šrî-Jakkêšvara-dêvarige â-Sâtigrâmada sîmeya Diṇḍugûra sthaḷada Dêvigeṟeyû pûrvvadali koṭṭa chatus-sîmege liṅga-mudrâ-šilâ-sthâpitavâgi â-haḷḷiyu jîrṇṇav-âgi hâḷâgi â-dharmma dêvarige yî .... âgi yimmaḍi-Narasiṅga-Râja-mahâ-râyara nirûpadiṁ sênâdhipati Narasaṇa-Nâyaka-Oḍeyara appaṇeyiṁ Diṇḍu-gûra mahâjanaṅgaḷu Jambûra mahâjanaṅgaḷa mund iṭṭu yimmaḍi-Narasiṅga-Râja-mahârâyaru Narasaṇa-Nâyaka-Oḍeyarige âyur-ârôgya-samasta-aišvaryya samasta-râjyâbhyudayav ahantâgi â-Dêvigeṟeya chatus-sîmeyolag uḷḷanthâ keṟe kaṭṭe gadde beddalu tôṭa tuḍige kaḷa mane ârâma kûpa taṭâka râgi huruvaḷi yeṇṇe tuppa herjjuṅka nela me...sthaḷa-suṅka chara-suṅka maduve-deṟe magga-deṟe aḍa-deṟe-muntâda suṅka kuḷa-baḷakeya mêlupâlannu hadeke hora kaülu..kâṇike darušana-gâṇike muntâgi yênu uṇṭâdanthâ sarvva-svâmya samasta-âdâya-sahavâgi â-Dêvigeṟeyanû šrî-Jakkêšvara-dêvarige â-daḷavâya-Mallaṇṇa-Nâyakarû prâku Kârttika-šu 15 mahâ-tithiyalu sa-hiraṇyô-daka-dâna-dhârâ-pûrvvakavâgi dhâreyan eṟadu koṭṭevâgi â-Dêvigeṟeyalû sar-vvâdâya...lû huṭṭida haṇa-bhattadalû šrî-Jakêšvara-dêvarige pañchâmṛita-

abhishêka - nayivêdya - nandâdîpti - mantra - pushpa - davanârôpaṇa - phala - pûje pavitrârôpaṇa - Kârttika - Kṛittikâ - dîpa - pûje - vasantôtsava - muntâda pañcha-parvva-Dîpâ[va]ḷige-Śivarâtre-yugâdi-modalâda mahâ-tithigaḷa pûje nayivêdya dêvarige śrîgandha dhûpa parimaḷa-dravya vastra archchakaru parichâraka bâṇasi hûvina tôṭa mâḍuvaru bhêri-jêgaṭe-muntâda viniyôgadavara jîvita dêvara vaibhavake saluvadu ‖ śrî-śrî-svâmi-Jakkêśvara-dêvaru bra. . yâgi sarvvamânyada agrahâra-Jambûru dakshiṇa-Kailâsav-âda-kâraṇa â-Jambûralû bahantâ muḷu-gâvala kûli chiluvâna taḷavâṟuke sthaḷa-suṅka chara-suṅka maduve-deṟe maga-deṟe. . . .ṟe muntâda suṅka muntâgi yênu bahanthâdanu Narasaṇa-Nâyaka-Voḍêra nirûpadiṁ Narasaṇa-Nâyaka-Voḍêrige dharmmavâgi â-Jambûra. . . . . . Malaṇṇa-Nâyakarû dhâreyan eṟadar-âgi yî-yeraḍu-dharmmavu â-chandrârkka-sthâyiyâgi naḍadu bahudu (usual final phrases).

dêva-dravyâpahârêṇa. . . . . ।
. . . . .sûkaratvaṁ punaḥ punaḥ ‖
sva-dattâṁ etc. (usual final verse)
vipra-dravyâpahartârô dêva-dravyâpahârakâḥ ।
. . . . .nâtra saṁśayaḥ ‖
vipra-grâmêshu yaḥ kuryyâd anyâyêna karaṁ karê ।
. . . . .narô bhuṅkte narakâṁ kalpa-pañchasu ‖
vipra-grâmê karâdânê yô'numantâ sa pâpa-kṛit ।
yê yê. . . . . .râjan brahma-hatyâyutaṁ śataṁ ‖

Yîśvarârppaṇam astu (usual final verses).

260

At Virûpâkshapura (same hobli), on a stone on Jôginâthaguḍḍa to the right of the temple.

vaḍigege pa 30 chhatrakke. . . . . .yalu Kambaya tevara keyyanu Brahma-samudradalli khaṇḍuga-gaddeyanuṁ Jayagoṇḍêśvara-dêvara aṁ. . . . . nâgi Mâḷeya-Gavuḍa Kêśava-yôgi Châḷukya-Hemmâḍi-Dêvana maga Śiva-Dêvaṅge nuḍi Vijaya-saṁvatsarada Vaiśâkhada paurṇṇamî-Bṛihavâradandu śrîman-mahâ-pradhânaṁ

namas tuṅga etc. ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkṛitar appa śrîmat-Tribhuvana-malla Taḷa-kâḍu-Koṅgu-Naṅgali-Noṇambavâḍi-Uchchaṅgi-Banavâse-Hânugallu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêvaru palavu giri-durgga-jaḷa-durgga-vana-durggaṅgaḷaṁ sâdhyaṁ mâḍi geldu sukha-saṅkathâ-vinôda-diṁ râjyaṁ geyyuttam irddu Jayagoṇḍêśvara-dêvargge biṭṭa datti ereya-keṟe-yuṁ adaṟa baḍagaṇa baṇḍi-dâriyuṁ gaḍi ante baralu kaḍavina koḷanu gaḍi

mûḍalu Huṇisimayya-daṇṇâyakaru biṭṭa keṟe gaḍi teṅkalu vahaḷiya kaḷada teṅkaṇa beṭṭa gaḍi haḍuvalu vahaḷiya kaḷada koḷa gaḍi î-dharmmavaṁ dêvanuṁ paṭṭa-mahâ-dêvi Sântala-Dêviyaru pañcha-pradhânaruṁ iddu Saka-varsha sâsi 1042 neya Sârvvari-saṁvatsarad uttarâyaṇa-saṅkramâṇa-Sômavârad andu Šiva . . . paṇḍitargge dhârâ-pûrvvakaṁ mâḍi koṭṭaru hiriya-daṇḍa-nâyaka Gaṅgipayyanuṁ Dâvapanuṁ Huṇisimayya-daṇṇâ[ya]karuṁ iddu biṭṭa datti (usual final verse) . . . . (left side) . . dage 10 keṟeya hinde khaṇḍuga-gaddey â-Chavuḍêšvara-dêvara munde dhârâ-pûrvvakaṁ mâḍi bi. . . . .

261

At Masaganahaḷḷi (same hobli), on a vîrakal in the Îšvara temple.

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Maleparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa êkâṅga-vîra asahâya-sûra nissaṅka-pratâpa-chakravartti Hoysaṇa-bhuja-baḷa-vîra-Ballâḷa-Dêva Dôrasamudrada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam ire tatu-pâda-padmôpajîvi || Šrîmukha-saṁvatsaradalu bhaṇḍâri-Siṅgayyan-adhikâradalu Diḍigina-vittiya Masekalahaḷḷiya Sata-Gauḍana maga Mâdi-Gauḍa âtana madavaḷige Bamma-Gauḍiya maga Chikkatamma Âšvayija-bahuḷa-êkâdase-Sukravâradalu Šiva-lôka-prâptan âdalli Bâchaya âtana maga hiryya-Mañchayya-chikka-Mañchayyaṅgaḷu ettisida bîragallu maṅgaḷa mahâ šrî šrî maṅgalar-âne maṟe-yokkara kâva | Roddada Gaṅgôjana maga Bôgôja vîragala mâḍida ||

262

At the same village, on a vîrakal in Timmê-Gauḍa's field east of the village.

svasti Šaka-nṛipa-kâlâtîta-saṁvatsara-šataṅgaḷ eṇṭu-nûṟa-tombhatta-mûṟaneya Prajâpati-saṁvatsaraṁ pravarttisutt ire svasti Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja Kôḷâla-pura-varêšvara Nandagiri-nâtha chalad-uttaraṅga Noḷamba-kulântaka šrîmat-Permmânaḍigaḷ Râjâdityana kâḷagadoḷe Dêvayyan-aḷiya Eṟigâri sattoḍe âtana magaṁ Bîchaṅgaṁ Kalkaḷi-nâḍa Neṭṭûra kal-naṭu goṭṭar maṅgaḷa (on the top) Kottamaṅgalada Duggayya bareda Eṟigâriya naṭavida maga Adiyamma kallan iṟisida. . . maṅgaḷa

263

At Kabbaḷi (same hobli), on a stone near the Mallêšvara temple.

namas tuṅga etc. ||

svasti samadhigata-pañcha-mahâ-šabuda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîsvaraṁ Yâdava-kuḷâmbara-dyumaṇi Vâsantikâ-dêvî-labdha-vara-prasâdi

kara. .ku[. .]-chûḍâmaṇi Malaparoḷu gaṇḍa śrîmanu mahâ-maṇḍaḷêśva. . . . . Tribhuvana-malla Taḷakâḍu-Kongu-Nangali-Gangavâḍi-Noṇambavâḍi-Banavase-Hânungalu-U[ch]changi-goṇḍa Śanivâra-siddhi Giridurgga-malla nissanka-pratâpa Hoyisaḷa-vîra-Ballâḷa-Dêvaru Dôrasamudrada nelevîḍinoḷu â-chandrârkka-târaṁ-baraṁ pṛithvî-râjyaṁ geyuttam iralu tatu-pâda-padumôpajîviyappa Dêveya-Nâyakana Padumave-Nâyakitiya su-putra gôtra-pavitra dvija-dêvatâ-tatupara yâchaka-kalpa-vṛiksha satya-dhîra tantrada hiriya-magaṁ svasti śrîmatu maṇḍaḷika-nâyaka-gôdhuṁve-gharaṭṭa śaraṇâgata-vajra-pañjara mâvanaṅkakâṟa virôdhi-nâyakara gaṇḍa mahâ-pasâytaṁ parama-viś[v]âsi Dêveya-Nâyakana Mayileya-Nâyaka Diḍugina-vittiya Kabbaḷiyaṁ tanna meyi-jîvitakey âḷutav iddali mâḍisida dharmmav ent endaḍe vûra mundaṇa kanne-geṟeyaṁ kaṭṭisi dêvâlyavaṁ mâḍisi svasti śrîmatu Kabbaḷiya Kâḷa-Gâvuṇḍana maga Mâdi-Gâvuṇḍanuṁ Chikka-Mâdi-Gâvuṇḍanuṁ Bamma-Gâvuṇḍana maga Javana-Gâvuṇḍanuṁ samasta-śrî-praje-gâvuṇḍugaḷum Diḍugina Kâḍeya-Nâyakanuṁ Nariyandada Mâra-Gauḍanuṁ Tumakûra Mâra-Gâvuṇḍanuṁ hanneraḍu-haḷḷiya samasta-gavuṇḍugaḷuṁ(v) iddu Saka-varišaṁ *sâsirada nûṟa hadineṇṭeneya Parâbhava-saṁvatsarada Chaitra-šuddha-chaturddaśî-Sômavâra-saṅkramaṇa-byatîpâtad andu Mâcha-jîyana maga Hanna-jîyana kâlaṁ karchchi śrî-Dêvêśvara-dêvarige tri-sandhyâ-kâla-nivêdyakaṁ nandâdîvigegaṁ tâṁ kaṭṭisida kanne-geṟeya yeraḍu-kôḍiya nîruvariya gaddey anisuṁ â-mûḍaṇa kavileya-kalluvaraṁ teṅkalu Masaṇanakaṭṭaṁ-bara beddalu yint î-keṟeyuṁ beddaluṁ Mâdi-Gauṇḍanuṁ muntâgi samasta-gâvuṇḍugaḷa kaiyalu Mayileya-Nâyakanu dhârâ-pûrvvakaṁ mâḍi koṇḍu biṭṭa datti ॥ (usual final phrases and a verse) î-dêvâlayavaṁ kesaṟu-kalu-âdiyâgi kaḷa[śa]-nirmmâṇa-pariyanta mâḍida Bivaṇi Mârôjanuṁ Masaṇôjanuṁ ॥ barada Bidayaṁ ॥ (right side contains some further grants).

265

At Diḍaga (same hobli), on a stone in front of the Îśvara temple.

namas tuṅga etc. ॥

. . . . . .yuktaṁ Śaśakapurada Vâsantikâ-dêviyaṁ nir- ।
mmaḷa-chittaṁ sâdhisuttâ Śaḷa-nṛipan ire mêl-vâyda sârddûḷamaṁ poy ।
Saḷa yend â-munîśvaran ene seḷeyiṁ poydaḍ ant âdud î-Poy- ।
saḷa-nâmaṁ Yâdavôrvvîpati-nuta-kuladoḷ lôḷa-sârddûḷa-chihnaṁ ॥

ant â-Saḷa-nṛipa. . . .janisi. .Vinayâdityan enisida dinapaṁ ॥ â-Vinayâdityaṅge puṭṭida Yeṟeyaṅga-bhûbhuja. .Eṟeya[ṅga]ṅgam Êchala-Dêvigaṁ yudisida Viṭṭi-Dêva. .bhûbhujaṁ ॥ â-Biṭṭi-Dêvaṅgaṁ Lakshmâ-Dêvige janisidaṁ Narasiṁha-nṛipâḷakaṁ ॥

pademât êṁ bandu kaṇḍaṅg amṛita-jaladhi tâṁ garvvadiṁ gaṇḍa-vâtaṁ ।
nuḍiv-âtaṅg ênan embai praḷaya-samayadoḷ mêṟeyaṁ mîṟi barpp â- ।

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* So in the original: but Śaka 1118=Râkshasa; Parâbhava=1109.

kaḍal-annam̐ Kâḷan-annam̐ muḷida Kuḷikan-annam̐ [yugântâgniy-annam̐] ।
sidil-annam̐ sim̐han-annam̐ Puraharan-uri-gaṇṇ-annan î-Nârasim̐ham̐ ॥
â Nârasim̐ha-Dêvaṅgam̐ paṭṭa-mahâdêvigav udayam̐-geyda Ballu-nṛipâḷakaḥ ॥
ghana-šauryyam̐ *Ballâḷam̐ nija-vijaya-hayârûḍhan âdam̐ Kaḷiṅgam̐ ।
vana-vâsôdyuktan âdam̐ Tuḷuvan aḷavigeṭṭ ôḍidam̐ Koṅkaṇam̐ bhôṅk- ।
ene puṇyâraṇyamam̐ sam̐varisidan agidam̐ Gûrjjaram̐ Mâḷavam̐ [Vin- ।
dhya]-nikuñja-prâptan âdam̐ jaḷadhi-nikaṭadoḷ Chôḷikam̐ vêḷegoṇḍam̐ ॥

svasti šrîman-mahâ-pṛithvî-vallabham̐ mahârâjâdhirâja paramêsvara parama-bhaṭṭârakam̐ para-baḷa-sâdhakan êkâṅga-vîra Giridurgga-malla chalad-aṅka-Râman asahâya-sûra nissaṅk(h)a-pratâpa-chakravartti vîra-Ballâḷa-Dêvaru chatura.....mêreyâgi dakshiṇa-mahî-maṇḍaḷaman âḷva vijeya-Dôrasamudrada nelavîḍinoḷu sukha-saṅkathâ-vinôdadim̐ râjyam̐ geyyuttam ire । tat-pâda-padmôpajîvi । svasti šrîmatu bhuja-baḷa Vîra-Gaṅga-Hoysaḷa kûḍi kâḍuva nâ[....]ra gaṇḍa neradu...ḷara sâmantara gaṇḍa vairîbha-mṛiga-sârddûḷa âḷ ôḍi maraḷuva sâmantara gaṇḍa vîra-Ballâḷa-Dêvana gandha-vâraṇa Keṟegôḍu-nâḍ-âḷva mahâ-pasâyta sâmanta-Kâḍaya-Nâyaka Kalkaṇi-nâḍ-oḷagaṇa Diḍugina vṛittiyan âḷuta sukhadind ire ॥ svasti samasta-guṇa-sampannanu vibhava-prasannanu âhârâbhaya-bhai[shajya]-šâstra-dâna-vinôdanu Šiva-gandhôdaka-kṛitôttamâṅganu gôtra-chintâmaṇiyu nuḍidante gaṇḍanu šrî-Ballêsvara-dêvara pâdârâdhakarum appa Kâḍeya-Nâyakan id êm̐ kṛitârthanô ॥ svasti šrîman-mahâ-samasta-guṇa-sampannaru Višvâmitra-gôtra-pavitraru Laṅkâdvîpa-pura-paramês[v]araru kâmadhênu-chintâmaṇi-vastu-vâhanaru sakaḷa-sâstra-pravîṇaru mâṭa-kûṭa-prâsâdaru pavaradeyaru । sakala-guṇa-gaṇâḷaṅkṛita-kṛitôttamâṅgaru Parama-Brahma-nišchaḷa-svarûpar upadêsa-p(r)arâkramaru Man[u]-Maya-Mâṇḍabya-Višvakarmma-nirmmitam appa Hemmigaḍeya mane enisida Stôṭakâchâru ॥ â-gôtrada suputraru Bhâratî-dêvî-labdha-vara-prasâdaru Doḍḍa....dêvanu aras-aṅka-sûregâṟaru gêṇaṅka-chakravartti râyaṅka-sâḷivaru mahâ-pasâyta parama-visvâsi pratâpa-chakravartti vîra-Ballâḷa-Dêvaṅge Bhṛigu-vîḍege râja-guruvâda Kêšiyaṇṇana voḍayuṭṭida Balava-Jakkaiyan Eḍava-Jakkaiyanu Diḍug...âḷtam ippandu Sakha-varša †10129neya Kshaya-sam̐vatsarada Vaishâkha-suddha 10 Bṛihavâradandu šrî-Ballêšvara-dêvara pâdârâdhakanu dâna-vinôdanu gôtra-chintâmaṇiyu vîra-Ballâ[ḷa]-Dêva। a gandha-vâraṇa mahâ-pasâyta Eḍava-Jakkaiyanu šrî-Ballêšvara-dêvargge aṅga-bhôgakk âhâra-dâna-jîrṇṇôddhârakam̐ Maragûḷi-Nâyakana maga Kanakasivanu Mallika-jîyana kâlam̐ karchchi dhârâ-pûrvvakam̐ mâḍi biṭṭa datti ent endaḍe ॥ (here follow details of gift) antu gadyâṇa 21 ha 2 šrî-Ballêsvara-dêvarige biṭṭa datti â-Eḍava-Jakka-Nâyakana janani Châravveyu tande Jakkôjan avara mâtâ-pitṛigaḷu Vaikonṭakke saluvantâgi biṭṭa dharmma ॥ (usual final verses) biruda-rûvârigaḷige mastaka-.........vôja

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* So in the original. † Probably a mistake for 1129.

267

On a stone in Chaluvâ-mêstri's field to the west of the same village.

svasti Saka-nṛipa-kâlâtîta-saṁvatsara-sataṅgaḷ eṇṭunûṟa tombatta eraḍaneya Pramôdûtav emba saṁvatsarada Mâgha-suddha-dasamî-Maṅgaḷavâra-Mṛi... nakshatravum âge svasti Satyavâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâja Kuvaḷâla-pura-varêsvara Nandagiri-nâtha chalad-uttaraṅga Noḻamba-kulântaga śrîmat-Mârasiṅgha-Dêva-Permmânaḍigaḷ Uḷanûroḷe Noḻambaraṁ kâde svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmanta jeṭṭiga...negaḻda-guṇâṅka mârbbala-dhîraṁ śrîmat-Lêsayya Paṇaravâḍiya Raṭṭagaḍa Naṇṇapayyana maga Asagayya ..tti gann-âneya peṇed iṟidu.... Kalkaḻi-nâḍ-oḷage eṟeya...ṅgalavaṁ Mârasiṅga-Dêvaṁ mechchi Asagayyana magaṁ Saṅkara-Goṇḍaṅge kal-naṭu goṭṭaṁ chandrârkka-târaṁ-bara salguṁ

268

At Pura (same hobli), on a stone north of the Virabhadra temple.

namas tuṅga etc. ||

Siddhârthi-saṁvatsarada Pušya-šu 1 Ma........samasta-prašasti-sahitaṁ esuvar-âdityaruṁ..ṭi-viḷâsa.....kâmaruṁ Saikôla-Bhâratаruṁ tâvu bêḍaru bêḍidargg îvaruṁ kâḍ-âne...ruṁ a..vika-darpparuṁ Javana-jakulisuvaruṁ jala-ballit enda.....ambigar âdaruṁ nela ballit endaḍe hemmaḻir âdaruṁ šrî-Billêšvara...dêvara dibya-šrî-pâda-padmârâdhakarum appa Malleya-sâvanta (others named) yint ivar-oḷagâda nâlku-nâḍuṁ samudra-matavâgi Kabbaḷḷiya-vittiya oḷagaṇa Nariyandada Mâra-Dêvana Šivapuradalli bandu neradu â-Šivapuradall idantaha Kabbilara hadike Holeyara hadike voḷagâda chiluvâna-hadikeyanu â-purada Sômanâtha-dêvara dîvigeya eṇṇege bhûmi-chandrârkka-stâyiyâgi sarvvamânyav endu â-hadikegaḷanu â-Sômanâtha-dêvarige dhâreyan eṟadu koṭṭu barasida sâsana | (usual final imprecatory phrases) maṅgaḷa mahâ šri šri

269

At Bâḷagañchi (same hobli), on a stone in front of the Lakshmi-Narasiṁha temple.

šrî-Gaṇâdhipatayê namaḥ ||

namas tuṅga etc. ||
âdi-Krôḍaṁ dhâtriyan |
âdaradiṁ tanna toḷapa daṁshṭrâgradoḷ and |
âdaṁ negapidan andiṁ |
mêdini susthirate-vettud â-chandrârkkaṁ ||

Hariy Ajan Atri Šîtaruchi Saumya Purûrava-chakriy Âyu-bhû- |
vara Nahusha-kshitîšvara Yayâti-nṛipâḷa Yadûrbbipaṁ Sudhâ- |
kara-kulan âtaniṁ negaḷda Yâdava-vaṁša-lalâman urvvarê- |
švara Saḷan orbba siddha-munipaṁ tave bandan udagra-vikramaṁ ||
šrî-sampattiya Šašapura- |
Vâsantî-vâsadalli siddha-munîndraṁ |
lês ene Saḷaṅge vidyâ- |
bhyâsaṁ geysuttam irddan ippannevaraṁ ||
aḷaviyoḷ erddu pâyva puliyaṁ muni hoy Saḷa enda tat-kshaṇaṁ |
seḷeyoḷ aḍurttu hoydu seḷeyaṁ negapalk ati-chitrav âdud â- |
seḷe-goneyalli nêlva huli yettida sindav enalke kîrttiyaṁ |
taḷeda Saḷaṅge Hoysaḷa-vesar pprakaṭîkṛitav âytu lôkadoḷ ||
srîmat(u)-Hoysaḷa-chakravartti-Vinayâdityâvanîšaṁ yašaḥ- |
prêmaṁ šrîy-Eṟeyaṅga-Dêvan adaṭaṁ šrî-Vishṇu-bhûpâḷakaṁ |
bhûmîšaṁ Narasiṁha-chakri baḷavad-Ballâḷa-bhûpaṁ jayô- |
ddâmaṁ šrî-Narasiṁha-Râyan avariṁ šrî-vîra-Sômêšvaraṁ ||
šrî-Sômêšvara-chakrigaṁ vara-jaya-šrî-Bijjalâ-râṇigaṁ |
bhû-saubhâgya-nidhânan ûrjjita-baḷaṁ šrî-Nârasiṁhaṁ jayâ- |
vâsaṁ Vâsava-têjan udbhavisidaṁ sâhitya-sarvvajñan emb |
â-sampatti dharitriyoḷ pasarisal vîrâvatârôrbbipaṁ ||
šaišavade susthirateyaṁ |
baisikeyoḷu Sôma-nṛipatiy-anumatadindaṁ |
Hoysaḷa-râjyada raksheya |
meysiri-vaṭṭamane taḷeda nṛipa-Narasiṁhaṁ ||
madavad-udagra-vairi-mada-marddana-vîra-Nṛisiṁha-bhûbhujaṅg |
adirade bandu Sêvuṇa-mahâ-mahipaṁ Mahadeva-râṇeyaṁ |
kadanadoḷ ântu nittarisalâṟade biṭṭu turaṅgamaṅgaḷaṁ |
bedaṟi palâyanaṁ kušalam end irad ôḍidan onde-râtriyoḷ ||
kulamuṁ chalamuṁ nija-bhuja- |
balamuṁ vikhyâtiyuṁ pratâpôdayamuṁ |
kalitanamuṁ cheluvuṁ janad |
olavuṁ nṛipa-vîra-Nârasiṁhaṅge nijaṁ ||
â-vîrôrbbipa-Nârasiṁha-nṛipa-râjya-šrîg aḍarpp embinaṁ |
bhâvippandu nijâdhipaṅg avayavaṁ tâṁ sarvva-nirbbâhakaṁ |
kâvaṁ kaṇḍavaraṁ kṛipâḷutanadind âr bbêḍi kaiyy-ântavargg |
îvaṁ šrî-Perumâḷe-mantri mahimâvashṭambha-saurambhakaṁ ||
odavida râjya-lakshmiy ene sârchchuva sâhasadinde puṇya-saṁ- |
pada mada-gandha-bandhura-gajêndraman êṟisikoṇḍu munde mund |
adaṭin-arâti-varggamane šâsisut î-Perumâḷe-mantri sâ- |
rchchidan esav âḷva vîra-Narasiṁha-narêndrana râjya-lakshmiyaṁ ||
Âtrêyôttama-gôtra-jâta-tiḷakaṁ šrî-Vishṇu-dêvaṅgeyuṁ |
dhâtrî-stutyate-vetta-Mañchalegam aunnatyôdayaṁ puṭṭidaṁ |

putraṁ šrî-Perumâḷe-Dêva-šachivaṁ râvutta-râyaṁ suchâ- ।
ritraṁ šrî-guru-Râmakṛishṇa-pada-yugmâmbhôja-pûjâ-rataṁ ॥
šrî saubhâgyaman ântu vâg-vanite saṭyaṁ bettu sauryyaṁ jaya- ।
šrî-sompaṁ paḍed atyudârate janâbhîshṭârttha-saṁsiddhi-goṇḍ ।
î-saipaṁ vara-vaksha-vaktra-bhuja-hasta-sthâyigaḷ santataṁ ।
lês app î-Perumâḷe-Dêva-šachivâṅga-šrîg ivê bhûshaṇaṁ ॥
javanikey ôḍal irbbalada vîra-bhaṭâvaḷi nôḍe khaḷgadin- ।
dave kali-Ratnapâḷana širômbujamaṁ jaya-Lakshmig ittu taj- ।
javanike-goṇḍa gaṇḍa-Perumâḷe-chamûpatig intu sârddud â- ।
Javanike-Nâraṇâṅkav idu Râvuta-râyan udagra-dôrvvaḷaṁ ॥

svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-šûra êkâṅga-vîra Šanivâra-sidhi Giridurgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîravaṁ Magara-râjya-nirmmûlana Chôḷa-râjya-pratishṭhâchâryya Pâṇḍya-râjya-samuddharaṇa niššaṅka-pratâpa-chakravartti Hoysaḷa-šrî-vîra-Nârasiṁha-Dêv-arasaru šrîmad-râjadhâni-Dôrasamudṛadoḷu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire ire tat-pâda-padmôpajîvigaḷuṁ svâmi-vañchakara-gaṇḍaruṁ Râvutta-râyaruṁ Javanike-Nârâyaṇaruṁ šrî-Râmakṛishṇa-pada-padmârâdhakarum appa šrîman-mahâ-pradhânaṁ Perumâḷe-Dêva-daṇṇâyakaru Šaka-varsha 1199 neya Dhâtru-saṁvatsarada Âšvayja-ba 1 Â । šrîmat-sarvva-namasyad-agrahâraṁ Udbhava-Višvanâthapuravâda Bâḷugachchina šrîmad-a[šê]sha-mahâjanaṅgaḷu tammoḷu sarvvaikamatyavâgi arghyada Harihara-paṭṭavarddhanara heggaḍikeyalu â-Perumâḷe-Dêva-daṇṇâykaru â-Bâḷugachchina huṇiseya-guṇḍiya kaṭṭeya keḷage utkṛishṭavâgi mâḍuva gaddeyoḷage nâlvatt-eraḍu-meṭṭina gaḍibada gaḷeyalu khaṇḍugakke nâlvattu-kambada mariyâdeyalu gadde salage aydanu tat-kâlôchita-kraya-drabyavanu sâkalyêna hastasthavâgiy â-Perumâḷe-Dêva-daṇṇâyakaru â-ašêsha-mahâjanaṅgaḷige koṭṭu â-mahâjanaṅgaḷa kaiyyalu sarvvaikamatyavâgi kraya-lakshaṇa-lakshitavâgi dhârâ-pûrvvakavâgi koṇḍa â-gadde sa 5 yâ-kshêtravanu â-Bâḷugachchina Aindra-parvvada Pañchikêšvara-dêvara dharmmakkevû Âraṇa-pûjeya dharmmakkevû â-chandrârkka-sthâyiyâgi naḍavantâgi â-kshêtravanu â-Perumâḷe-Dêva-daṇṇâykaru dhârâ-pûrvvakaṁ mâḍi koṭṭaru । î-dharmmakke â-mahâjanaṅgaḷu naḍasuva maryyâde î-gaddege sêse siddhâya khâṇa abhyâgate kiṟukuḷa paṭṭa-baddha-putrôtsâha âneya sêse kudureya sêse kaṭaka-sêse biṭṭi sollage aḷivu anyâya vûra....braya kaṭṭe kâluve keṟeg..tu mukhyavâda yallâ teṟeyanû yellâ bâdheyanu pariharsi koṭṭu sarvvaikamatyavâgi â-chandrârkka-sthâyiyâgi sarvvamânyavâgi naḍisi koḍuvaru â-gaddege baha baïkâlu â-Nîlanakaṭṭeyanu varushaṁ pratiy â-mahâjanaṅgaḷu kaṭṭi tiddisi koḍutta baharu â-kshêtrava mâḍuva vokkaliṅgeyû â-gaddeya mariyâdeyali sarvvâbâdheyanû pariharsi sarbbamânyavâgi naḍasi koḍuvaru vûru-maryyâdeyal uḷḷa

kesaruvaṇa bittuvaṭṭa, aruvaṇa-mukhyavâgi vuḷḷantaha âyavu â-dharmmakke saluvadu î-gaddeyal âda bhattâyavû tôṭavan ikkidaḍe â-tôṭada phalavanû matt âva bîyavanû mâḍade â-dharmmakke â-chandrârkka-sthâyi âgi naḍasi koḍuvaru ‖ (usual final verses) matta â-gaddeyiṁ mûḍalu â-mahâjanaṅgaḷiṁ â-dharmmakke gadde salage mûṟanû dhârâ-pûrvvakavâgi koṇḍu koṭṭa gadde sa 3 antû gadde sa 8 nû â-chandrârkka-sthâyiyâgi sarvva-bâdhe-parihâra sarvvamânyavâgi Aindra-parvvada dharmmakke naḍasi koḍuvaru ‖ int appudakke ûra voppa daṇṇâykara voppa ‖ śrîy Allâḷenâtha |

270

At the same village, on the door frame of the Îśvara temple.

parama-para parama-pâvana |
parama-para-dêva para-mûrtti parama-dhyânaṁ |
Paramâtmana. . vandita- |
parama-padaṁ varadan akke dêvara dêvaṁ ‖

271

On a stone on the bund of the tamaṭi-kaṭṭe south of the same village.

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvara Tribhuvanamalla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêvaru pṛithvî-râjyaṁ gevuttam ire svasti śrî Heggaḍe-Mahâdêva Paridhâvi-saṁvatsarada Bâḷagachchina Śivâlyakke nivêdyake î-keṟeya datti biṭṭa svasti yama-niyama-svâdhyâya-dhyâna-samâdhi-sampannar appa Nandiya-kôla Kuttâṟajîyaru Śivâlyavan ettisi keṟeya kaṭṭisid â-chandrârkkaṁ-bara dharmma śile (usual final phrases and verse) Sômêśvara-paṇḍitaru bareda |

272*

At Bûka (same hobli), on a stone in front of the Maḷḷêśvara temple.

namas tuṅga etc. ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ . . . . samasta-maṇḍaḷikaraṁ. . . . . vinôdadiṁ pṛithvî-râjyaṁ geyyuttam ire tat-pâda-padmôpajîvi . . . . gaṇḍa dâyiga-sannegâṟa . . . . ttuṅga-Chôḷa . . . . ve-Nâyakitigaṁ su-putra-kulôttamaṁ Mâchiyaṇṇan appa Hoysa . . . . Vijaya-Râjêndra-Chôḷa . Kukkara-nâḍ-âḷva vairi-mada-gaja . . . . ganneya beḍi . . sâliyadoḍeya . . . . . . da mada . . . . durddara-gâḷaṁ ‖

îv eḍege Karṇṇa. . . .ḷa hage |
kâv eḍege. . echchate sênaṁ mige. . . . . |

* This inscription is very much defaced.

Dêvêndra-nandanaṁ saka- |
ḷâvaniyoḷu Kukkara-nâḍ-âḷva šrî.... ||

...ya....matta-gaja-kêsari ...d ugraṁ Šiva-pâda-šêkharaṁ šaraṇâ ....ntira nuḍigaḷaṁ...toḍarddara gâḷaṁ Vijaya-Râjêndra-Chôḷaru ke... višuddha-kîrtti-nivâsan appa Hoysaḷa.....Maṇḍakabba.........Gaṅgavâḍi-Sâvimale..........ga Sakha-varisha 1041 neya Vikâri-saṁvatsara.......5 Sômavâra-Rôhiṇî- (rest effaced).

273

At Madane (same hobli), on a stone near the village entrance.

šrî-Šaka-varsha 1595 neya Paridhâvi-saṁvatsarada Pushya-šuddha 10 yalli šrîmatu-Maisûra Dêva-Râja-Oḍeyaru Beḷugoḷada Chârukîrtti-paṇḍitâchâryyara dâna-šâleya Jaina-sanyâsigaḷige nitya-anna-dânakke sarvvamânyavâgi dhârâdattavâgi koṭṭa Madaṇi-grâmavu maṅgaḷa mahâ šrî šrî šrî ||

HOLE-NARSIPUR TALUQ.

1

At Hoḷe-Narasipura, on a stone near the steps of the pond in the fort.

šubham astu svasti šrî vijayâbhyudaya Šâlivâhana-šaka-varushaṅgaḷu 1581ne saluva Vikâri-saṁvatsarada Jêshṭa-šu . . . . šrîmat-Kâšyapa-gôtrada Bayapa-Nâyakaravara Kṛishṇapa-Nâyakanavara Veṅkaṭâdri-Nâyakaravara pautrarâda Lakshmappa-Nâyakaravara putrarâda Narasiṁha-Nâyakarayyanavaru tamage šrêyôbhivṛiddhi âgabêku yendu sakala-šubhadagaḷ âgabêkendu koḷava kaṭṭisi yî-koḷakke Chandra-sarassu yendu nâmadhêyavanu pâlisi. . . . . yendu prati-shṭheya mâḍidakke šâsanaṁ šrî-Jaya-Nṛisiṁha । šrî

2

On a stone in the verandah in front of the Râmasvâmi temple in the fort.

šrî-Râmâyârpitân bhaktair dharâdy-arthân harêti yaḥ ।
tat-sûchakasya tasya syât tribhir varshaiḥ kula-kshayaḥ ॥
šrî-Râmaš chàtra râjâ cha. . . . . maḥ ।
mahatvaṁ yadi. . . . . satyam êva vachô mama ॥

šrî svasti šrî vijayâbyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1613 varushake saluva Prajôtpaty-abda Mâgha-šu 15 Šu chandrôparâgadali Hoḷê-Narasiṁha-purada vaḷa-kôṭeyaliruva Paṭṭâbhirâma-svâmiyavara pâda-padmaṅgaḷige Kâ-šyapa-gôtrada Âpastamba-sûtra Yajuš-šâkheya Bêlûra Kṛishṇappa-Nâyakara pautrarâda Veṅkaṭâdri-Nâyakara putrarâda Kṛishṇappa-Nâyakaru koṭa bhû-dâna-šâsana-kramav ent endare šrîmad-râjâdhirâja šrî-vîra-Kṛishṇa-Dêva-Râyar-aiyanavaru namma vṛiddha-prapitâmaharâda Sindhu-Gôvinda-Himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇinâgapura-varâdhîšvara birudâ-saptâṅga-haraṇarâda Yera-Krishṇapa-Nâyakarige pâlista Bêlûra-sîmege saluva Arakalagôḍa hôbaḷiy âda Paḷalugôḍu Hoṇḍravaḷḷiy emba yeraḍu-grâmagaḷannu šrî-Paṭṭâbhirâma-svâmiyavara divya-charaṇâravindagaḷige sarvvamânyavâgi sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi šrî-Râmâ. . . . gi koṭṭaru । (rest gone).

3

At Hoḷe-Narasipura, on the frame of the main doorway of the Narasiṁha temple in the fort.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha *1584 saluva Jaya-saṁvatsarada Jêshṭha-ba 10lu šrîmatu-Kṛishṇapa-Nâyakara Raṅgappa-

*Jaya = Šaka 1577; but 1584 = Plava.

Nâyakara Nârasiṁha-Nâyaka... dharmmav âgabêk endu guḍi kaṭṭisi Garuḍa-pratishṭhe mâḍisi Garuḍa-svâmiya............

4

On a stone near the Râmânujâchârya temple in the enclosure of the same temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1510 neya Sarvadhâri-saṁvatsarada Vaišâkha-suddha 15 lu šrîmatu-Kṛishṇappa-Nayakara Veṅkaṭâdri-Nâyakara Lakshmappa-Nâyakaru Narasiṁha-dêvara sannidhiyali tamma tande Chikka-Nâyakarigu tamma tâyi Padmâji-ammanavarigû puṇyav âgabêkendu guḍiyannu kaṭṭisi Râmânujâchâryyara pratishṭheya mâḍisi amṛita-paḍige Râyaravaru tamage umbaḷiyâgi pâlisida Narasiṁhapurada sîmeya Hâḍya-staḷake saluva Jâkanahaḷḷiya grâmava nayivêdyake dhârâ-pûrvvakavâgi samarpisidaru idake šlôka (usual final verses) šrî ||

5

At Heḷe-Narasipura, on a stone south-east of the koḍige-gadde west of the village.

âḷida mahâsvâmiyavaru Gollara sêrvegâra Durgaiyanige appaṇe daya-pâlista koḍige gadde šrî

6

At the same village, on copper plates in possession of Kaṭṭekere-Šrikaṇṭhayya.

[I] subham astu ||
namas tuṅga etc. ||
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ||
Kâsyapânvayaja-Râmadâsatô hy êka Indra-vibhavô'jani kshitau |
šrî-Girîša iti bhûmipas tataḥ pratyabhûd atha..Timma-bhûpatiḥ ||
tasyâtmajô Baiyya-nṛipa-kshitîndras sat-kîrtti-sândraš šrita-vârdhi-chandraḥ |
nija-pratâpôshṇakara-prakâša-tirôhitârâti-yašaš-šašâṅkaḥ ||
tasyâtmajaḥ Kṛishṇapa-bhûpa-varyaḥ pratyarthi-pṛithvîša-tamisra-sûryaḥ |
nissîma-vikhyâta-nagêndra-dhairyyaḥ sadâkṛitâšêsha-hitârthi-kâryaḥ ||
satî vratânâṁ prathamâvalambâ nijair guṇair labdha-yašaḥ-kadambâ |
mukha-šriyâ nirjjita-chandra-bimbâ tad-dharma-patnî vara-Padmamâmbâ ||
šrî-Kṛishṇa-bhûpa-jâtêna bhûsurâryâya yajvinê |
pradattasyâgrahârasya likhyatê tâmra-šâsanaṁ ||

svasti šrî vijayâbhyudaya Šâlivâhana-šaka-varshaṅgaḷu 1484 sanda varttamânavâda Rudhirôdgâri-nâma-saṁvatsarada Vaišâkhâ-suddha 15 lu šrîmat-Kâšyapa-gôtrada Giriyappa-Nâyakara prapautrarâda Timmappa-Nâyakaravara pautrarâda Baiyappa-Nâyakara putrarâda Maṇinâgapuravarâdhîšvara Sindhu-

Gôvinda dhavaḷâṅka-Bhîma himakara-gaṇḍa-bhêruṇḍa-biruda saptâṅga-haraṇa saṅgrâma-Dhanañjaya sâhasa-Vikramârkka dâna-Râdhêyêty-âdi-biruda-râji-virâjamânarâda anavarata-satra-santôshita-sakala-sura-bhûsura-vṛindarâda sakala-dharmma-pratipâlakarâda *[IIa]* dêva-brâhmaṇa-paripâlana-dhurandha-rarâda Kṛishṇappa-Nâyakar-aiyyanavaru Kauṇḍiṇya-sa-gôtrada Âpastamba-sûtrada Yajuš-šâkhâdhyâyigaḷâda Liṅgâ-dikshitara prapautrarâda Nañjuṇḍa-dîkshitara pautrarâda Kapini-dîkshitara putrarâda Nañjinâtha-dîkshitar-avarige koṭṭa sarvamânyâgrahârada tâṁra-šâsanada kramav ent endare namige râya-dattavâgi banda Narasiṁhapurake vaḷitavâda Âlagoṇḍanahaḷiy-emba grâma 1 Kaṭṭîkeṟe grâma 1 ivu 2 grâmavannu Kâšyapa-gôtrada Giriyappa-Nâyakaravara prapautrarâda Timmappa-Nâyakaravara pautrarâda Baiyappa-Nâyakaravara putrarâda Kṛishṇapa-Nâyakaravaru tamma mâtâ-pitṛigaḷige šâsvata-svargga-lôkâvâptiy âgabêk endu namma putra-mitra-kaḷatrâdigaḷigu šrêyô'bhivṛiddhiy âgabêk endu î-Vaišâkha-šuddha 15 parvva-kâladalli Kauṇḍiṇya-sa-gôtrada Âpastamba-sûtrada Yajuš-šâkhâdhyâyigaḷâda Liṅgâ-dîkshitara pra-pautrarâda Nañjuṇḍa-dîkshitara pautrarâda Kapini-dîkshitara putrarâda Nañjinâtha-dîkshitaravarige sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi tri-karaṇa-šuddhiyâgi (here follow details of boundaries) ivu 2 grâmavannu nimige dâna-dhâraṇa-pûrvakavâgi koṭev âda kâraṇa â-grâmagaḷige saluva chatus-sîme-vaḷage iṟuva gade bedalu tôṭa tuḍike aṇe *[IIb]* achukaṭu kâḍârambha nîrâ-rambhagaḷ emba ashṭa-bhôgaṅgaḷannu nidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇa-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-têjas-svâmyagaḷannu sakala-suvarṇâdâya davasâdâya hoge-kâṇike-muntâda chiluvâna-kâṇike ṇîvê anubha-visikoṇḍu baraluḷḷavaru yendu (names and other particulars of donor and donees are repeated, as above) koṭa sarvamânyâgrahârada tâṁra-šâsana ॥

pṛithivyâ dîyamânâyâ yâvantô madhya-rêṇavaḥ ।
tâvad-varsha-sahasrâṇi Brahma-lôkê mahîyatê ॥

(usual final verses)

anyêshâṁ chharditaṁ bhuṅtê svâpi sva-chharditaṁ na tu ।
tataḥ kashṭatarô nîchaḥ svayaṁ-dattâpahârakaḥ ॥

(other final verses) šrî-Jaya-Narasiṁha

7

On copper plates of Tavanidhi-Hariharapura-agrahâra, Hoḷe-Narasipur hobli.

[I] šrî-Gaṇâdhipatayê namaḥ ॥
avyâd avyâhataišvarya-kâraṇô Vâraṇânanaḥ ।
varadas tîvra-timira-mihirô Hara-nandanaḥ ॥
šrîmâ[n â]di-varâhô' yaṁ šriyaṁ dišatu bhûyasîṁ ।
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ॥

asti kaustubha-kalpadru-kâmadhênu-sahôdaraḥ ।
Ramânujas Sudhânâthaḥ kshîra-sâgara-sambhavaḥ ॥
udabhûd anvayê tasya Yadur nâma mahîpatiḥ ।
pâlitaṁ yat-kulî. .na Vâsudêvêna bhûtaḷaṁ ॥
abhût tasya kulê šrîmân abhaṅgura-guṇôdayaḥ ।
apâsta-duritâsaṅga-Saṅgamô nâma bhûpatiḥ ॥
âsan Hariharaḥ Kampa-Râyô Bukka-mahîpatiḥ ।
Mârapô Muddapaš chêti kumârâs tasya bhûpatêḥ ॥
*pañchânanâtmagas têshâṁ prakhyâtô Bukka-bhûpatiḥ ।
prachaṇḍa-vikramô madhyê Pâṇḍavânâm ivârjjunaḥ ॥
dik-karîndra-durâdharsha-dakshiṇa-skandha-bandhuraḥ ।
Bukka-Râyas tataš šrîmân âsîd âhava-karkkašaḥ ॥
yasyôdh. .dharaṅgê nidhaya. .ritâs tâṇḍavaṁ maṇḍalâgrê ।
chakrê šushkâṁs Turushkân ri. . .bhaya-bharitaḥ Koṅkaṇaš Šaṅkapâryyḥ ।
Ândhrâ randhrâṇi dhâvanty adhṛitim adhi. rê Gûrjjarâ jarjharâṅgâḥ ।
Kâmbhôjâ bhinna-dhairyâs sapadi samabhavan prâpta-bhaṅgâḥ Kaḷiṅgâḥ ॥
râjâdhirâjas têjasvî yô râja-paramêšvaraḥ ।
bhâshâtilaṅghi-bhûpâla-vîjayî birudônnataḥ ॥
râjâdhirâja-bhujagô para-râja-bhayaṅkaraḥ ।
Hindu-râya-Suratrâṇa-birudair upašôbhitaḥ ॥
Vijayâ(hva)-nagarî višva-vijayôdaya-šâlinî ।
râjñâ yêna tataš chakrê râjadhânî kṛitâspadâ ॥
tasya Gaurâmbikâ nâma [ma]hishî šrîmatî matâ ।
mânanîya-guṇâ Mâyâ-vallabhasya yathâ Ramâ ॥
Kaparddinô yathâ Gaurî Šachîva Namuchi-dvishaḥ ।
Pitâmahasya Sâvitrî Chhâyâ Dinamaṇêr iva ॥
vilâsa-rûpa-lâvaṇya-tiraskṛita-Tilôttamâ ।
Anasûyâpi *[IIa]* sâsûyâ yat-pâtivratya-sampadâ ॥
a-hîna-bhôga-sampattir asau râja-šikhâmaṇiḥ ।
tasyâṁ Hariharaṁ Gauryâṁ kumâram udapâdayan ॥
šishṭân saṁrakshitâ ya. .æ dushṭânâm api nigrahaḥ ।
labdhârthair vidushâṁ sârthaiš šlâghyô Hariharâtma. . . ॥
yasmin shôḍaša-dânânâṁ yašasâ parišôbhitê ।
dânâmbu-dhârayâ tasya vardhantê yajña-pâdapâḥ ॥
Šakâbdê rushi-chandrâgni-vidhunâ yuta-vatsarê ।
Yuvâkhyê Mâgha-mâsê cha šukla-pakshê šubhê dinê ॥
saptamyâṁ cha mahâ-puṇyê Tuṅgabhadrâ-nadî-taṭê ।
šrî-Virûpâksha-dêvasya sannidhau mukti-dâyini ॥
Kuñchikâhvayam upêyushi sthaḷê Nârasiṁhapura-nâma-sîmagê ।
Hebbahaḷḷa-taṭinî-taṭântarât paschimâṁ dišam upêtya bhâsuraṁ ॥

* So in the original.

Beṭṭašaila-šikharâd diši sthitâṁ pûrva-bhâga-diši tiryag-âyataṁ |
*grâmatô'pi Gavisômanahaḷḷî-nâmatôpi diši nishaṇṇam achañchalâṁ ||
khyâta-Doḍḍa-beṭṭa.....diši nivishṭam udîchyâṁ |
Hosahaḷḷi-Sigarahaḷḷi-Bairahaḷḷi-pratinâmâhvayaiḥ || *
Kâchanahaḷḷî-sahitaiḥ parivṛitam êtair upagrâmaiḥ |
grâmam kam api manôha[ra]-Tavanidhi-nâmânam ullasat-sasyaṁ ||
Hariharapurâbhidhânaṁ prâpya lasantaṁ pratîtam aparam api |
Âtrêya-gôtrârṇava-sîtadhâmnê tasmai Yajuš-šâkhikayânvitâya ||
sûtraṁ cha lôkêshu varêṇyam Âpastambâbhidhânaṁ bhajatê chirâya ||
Kallamâḷige-kṛitôpapada-šrî-Kêšavâvanisurêndra-sutâya |
vâkya-tarkka-pada-šâstra-samarthâgrêsarâya guṇinâṁ tilakâya ||
šrôtriyâya muni-šîla-yutâya Šrîpatêš charaṇa-chintana-bhâjê |
Mâdhavâdhvari-varâya manî*[IIb]*shâ-nirjitâmara-guru-pratibhâya |
Harihara-nâma-mahîpô Rathasaptamyâṁ ravêḥ pramôda-kṛitê ||
â-chandra-târakam imaṁ grâmaṁ sa-hiraṇya-vâri-dhâram adât ||
nidhâna-nikshêpa-jalôpalâkshiṇy-âgâmi-siddhair api sâdhya-yuktaiḥ ||
samanvitaṁ santatam ashṭa-bhôgais sasyôttarârâma-taṭâka-yuktaṁ ||
â-chandram â-târakam â-cha sûryyam adân mudâ Harihara-Râya-bhûpaḥ |
yasyâgrahâra-varyasya chatus-sîmâ-vinirṇṇayaḥ |
sa*[IIIa]*rvêshâṁ sukha-bôdhâya likhyatê dêša-bhâshayâ ||
(here follow details of boundaries and usual final verses) šrî-Virûpâkshaḥ ||

8

At Tevaḍahaḷḷi (same hobli), on a stone in the middle of the village.

šrîmatu Kṛishṇa-Râyara bhuja-pratâpa Mallarasarû Narasîpurada beṭṭada Tirumala-dêvarige Thevaḍahaḷḷiyanu dêvara amṛitapaḍige Bahudhânya-saṁvatsarada šuddha-pâḍyadalu šâsanava hâki koṭṭevu (usual final phrases).

10

At Lakshmipura (same hobli), on a stone near the Mâri temple.

šrîmatê Râmânujâya namaḥ Višvâvasu-saṁvatsarada Jêshṭa-sudha 1ralu šrî-Lakshmîpurada Ammanavarige Lakshmappa-Nâyakaru hostâgi Lakshmîpura-vanu kaṭṭisi namma tande Chikka-Nâyakarige namma tâyi Padmâjammage puṇyav âgali yendu koṭṭevu

13

At Jôḍi Mallênahaḷḷi (Kâḍanûr hobli), on a stone in front of the Âñjanêya temple.

....šâsanada kramav ent endare namma........ke saluva Kaḍê-Mallanahaḷḷiy-emba grâmake prati-

* So in the original.

nâmadhêyav-âda Liṅgâpuravanu . . . . gaḷige dharmmav âgabêk endu šrîma . . . . sa-hîraṇyôdaka-dâna-dhârâ-pûrvvakavâgi koṭṭevâgi . . . . Kṛishṇappa-Nâyakara . . . . trarâda Veṅkaṭâdri-Nâyakara pautrarâda Lakshmappa-Nâyakara putrarâda Nârasiṁha-Nâyakaravaru Parâšara-gôtrada Âpastamba-sûtrada Yajuš-šâkhâdhyâyigaḷâda Virûpâksha-Bhaṭṭara prapautrarâda Dêvaraiyya-Bhaṭṭara pautrarâda Pampam-Bhaṭṭara putrarâda . . Bhaṭṭarige koṭṭa grâmada šilâ-šâsana 1 . . . . šrî Nṛisiṁha šrî

14

At Gubbi (Gubbi hobli), on a stone to the south of the Gargêšvara temple.

. . . . la-pura-varêšvara Nandagiri-nâtha šrîmatu Permmânaḍigaḷa râjya . svasti stutyâbhimâna-mânita parâkrama-vikrântânanta-guṇa-gaṇa-vibhâsi bhâsura-pratâpôpa . . . . ttuṅga Gaṅga-veḍeṅga šrîmat-Râchey-arasara arasi Gâḷabber dêgulama mâḍisi . . . .

16

At the same village, on a pillar in the Madalahasige wet-land.

bhadram astu Jina-šâsanasya svasti šrîman-mahâ-maṇḍaḷêšvaran adhaṭar-âditya Tribhuvanamalla-Chôḷa-Koṅgâḷva-Dêvara pâdârâdhaka . . . tu-Râvaseṭṭiya mammagan adaṭar-âditya sâvanta-Bûveya-Nâyakan uttarâyaṇa-saṅkramaṇad-andu haḍuvaṇa tumbina modal-êriyalu 1½ khaṇḍuga bayalaṁ 2 khaṇḍuga aḍuvina maṇṇumaṁ Padmaṇa (back) ndi-dêvarige dhârâ-pûrvvakaṁ mâḍi biṭṭu koṭṭanu (usual final phrases).

17

At Uddûru (same hobli), on a virakal in the Îšvara temple.

namas tuṅga etc. ||
Chôḷaḥ Kâḷagaḷaḥ pâtu yushmân Nâḍâḷuvâbhidhân |
Koṅgâkhya-dêšâlaṅkâra-varôddûru-nivâsinaḥ ||
Nâḍâḷuva-kulê Mâyi-Nâḍâḷuva iti šrutaḥ |
jâtaḥ kula-jalê kshôṇî-ratnâkara iva sthitaḥ ||
âdyô Nârâyaṇas tasya Nârâyaṇa iva sthitaḥ |
Chôḷi-Nâḍâḷuvas tasya putraš šrî-Šaṅkarôpamaḥ ||
Padmanâbhâhvayas tasya Padmanâbhôpamas sutaḥ |
Mâyi-Nâḍâḷuvas tasya putrô'sau lôka-višrutaḥ ||
tâtasyâsau vîra-šilâ-pratishṭhâṁ kṛitavân prabhuḥ |

šrîmad-Yâdavânvaya-pratâpa-kîrtty-uttuṅga-patâkigaḷ aha šrîmad-Vishṇu-vardhana-pratâpa-chakravartti-Hoysaḷa-bhuja-baḷa-vîra-šrî-bhôga-bhâgya-

nidhigaḷoḷage Jagadêkamallan aha | abhinava-Balîndran aha Sômêšvara-bhûmîšvara-putra-šrêṇî-siṁhan aha | ari-râya-gaja-kêsariy aha vairi-sênâ-vana-dâvânaḷan aha | para-hṛidaya-jaladhi-vaḍabânaḷan aha | šatru-pratati-timira-kâṇḍô. . .ṇḍan aha | vîra-šrî-Nârasiṁha-bhûpatiya vîra-paṭṭa-baddha-šubhâbhi-shêka-mahôtsâha-siri sthiravâgalu | utkṛishṭa-dharmma-pratishṭhitav aha Chôḷê-švara-dêva-nivâsav aha Harihara-sukha-nivâsav-ah-agrahâravâda Uddûra šrîmad ašêsha-mahâjanaṅgaḷu (rest illegible).

19

At Jôḍikuppe (same hobli), on a stone in front of the village.

šubham astu svasti šrî bhuvanâdhîšvara samasta-râjâdhirâja râja-paramêšvara šrîman-mahâ-mêdinî-mîsara-gaṇḍa Kaṭhâri-Sâḷuva šrîmad-dakshiṇa-samudrâ-dhipati Nârasiṁhavarmma-mahârâja-tanûbhava prabala-pratâpa sakala-bhûmîšvara-nikara-makuṭa-vinyasta-charaṇâravinda-yugaḷa sarva-bhuvana-prachâra-kutûhalita-kîrtti kula-dêvatâ-sahachara Châturddanta-baḷânvi(di)ta vîra-lakshmî-samâkarshaṇa šrîmat-Kṛishṇavarmma-mahârâyaṁ samasta-pṛithvî-râjyaṁ geyutt iralû tad-râjan-âsthâna-širômaṇi mahâ-mantri Hisûra Mallarasayyanavaru Hoysaḷa-nâḍa Narasiyapurada sîmeyan âḷutt iralu šrîmat-Šâlivâhana-saka-varsha 1438 sanda varttamâna-Dhâtu-saṁvatsarada Pushya-šuddha 7lu Maṅgaḷavâradalu ghaḷige 26 mahâ-nakshatra Uttarâ. . .sanda ghaḷige 24½ nitya-nakshatra Rêvati-ghaḷige 47½ Šivayôga 14½ Vaṇijâkaraṇa yint î-pañchâṅga-siddhiyâda tithiyalu šrîmadd Oruṅgalla Sômêšvarâchâryya-sâmpradâya-saṁšuddhar âda Môgûra Sômayya-dêvoḍeyara kumâraru Mallayya-dêvarige dânârtthavâgi šilâ-sthâpanava mâḍida Keṟeyârapurada sthaḷakke saluva Hâchharaguppeyanu Mallayyadêvarapurav endu hesaran iṭṭu koṭṭevâgi â-grâmada sîmântarada vivara (here follow details of boundaries) antu 6 Liṅga-mudreya-kallin-oḷagâda â-grâmada suṅka suvarṇṇâdâya gadde-ko. . višêsha-charâdâya-modalâgi nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmî-siddha-sâdhyav emba ashṭa-bhôga-têjas-svâmyavanu nimma putra-jñâti-sâvanta-dâyâdânumati-purassaravâgi samasta-baḷi-sahavâgi â-chandrârkka-sthâyâgi anubhavisi bahiri yendu mâḍida dharmma-šâsanaṁ (usual final verses and phrases).

ARKALGUD TALUQ.

1

In Arkalgûḍ, on a stone near the garuḍa-kambha to the west of the Narasiṁha temple in the fort.

svasti šrîmatu Pramâdîcha-saṁvatsarada Vayišâkha ba 1 u Sidapa-Gauḍaru Basavâpaṭṭaṇada sthaḷada Pañchâḷarige koṭa šâsanada kramav ent endare Basavâpaṭṭaṇada sthaḷada suṅkav ippaḍi banḍu koṭa šâsana (imprecatory phrases).

2

*Copy of a šâsana in Arkalgûḍ.

šrîmad-râjâdhirâja-paramêšvara prauḍha-pratâpan apratimalla šrîmatu-Chika-Dêva-mahârâja-vaḍeyar-aiyanavaru Paiṅgaḷa-nâma-saṁvatsarada Vaišâkha-ba 2 yallu Arakalagûḍu-Hampaiyyage barasi kaḷuhisida nirûpa adâgi Arakalagûḍu ashṭavaṇe-staḷada syânabhâgatanavu pûrvvârabhya râya-dattavâgi vaṁša-pâramparyavâgi Bhaire-Hebâruvana Veṅkaṭapatige naḍadu baruttâ yiddalli yivarige sêralârada yivara hastaka Narasappana maga Nañjappan embavâ arike-mâḍikoṇḍa vivara yivaru Arakalagûḍu ashṭavaṇe-staḷada šyânabhâgaru allâ ivaru râja-drôhitanâ mâḍihôdavaru yambuvadâgi arike-mâḍikoḷḷalâgi yî-Veṅkaṭapatayya neṭṭage nintu appaṇe-prakâra suttal Arkkêšvara-svâmiyavara pâdada munde râya-dattavâgi namma vaṁša-pâramparyavâgi namage Arakalagûḍu ashṭavaṇe-staḷada šyânabhâgatanavu naḍadu baruttâ yidadu vuṇṭu nammalli râja-drôhitanavu yilla yembuvadâgi appaṇe-prakâra suttal Arkkêšvara-svâmiyavara pâdada munde ati-kaṭhiṇavâgi yiruva kâda-tuppadalli kaiyyan ikki geddan âdakâraṇa pûrvva-prakârake Arakalagûḍu ashṭavaṇe-staḷada šyânabbâgatanavannu yî-šyânabhâgatanakke pûrvvadalli naḍayuttâ yidda svâstyagaḷalli yî-divasa nêmakâ mâḍi yiruvadu Arakalagûḍige vâyavya-mûle-dikkinalli Hêmâvatî-tîradalli yiruva Šyânabhâgarahaḷḷi-grâma-ondakke 25⌒0 Arakalagûḍu kasaba-grâmadallu biḍi svâstya 7½-1 Vîrabhadra-guḍi-hindaṇa-mane sahâ yî-divasadallu Baire-Hebbâruvana Veṅkaṭapatige dhâreyan eredu koṭṭu yidhêv âdakâraṇa ivanige aramaneyindâ kaḍita-bhaḷâvannu koḍisi ivana kaiyinda mundakke Arakalagûḍu ashṭavaṇe-staḷada šyânabhâgatanada sakala-lekkhagaḷannu barasikoṇḍu baruvadu yî-nirûpada nakalannu aramane-šyânabhâgana lekkhakke barasikoṭṭu yî-nirûpavannu yî-Veṅkaṭapati-vašakke koḍuvadu

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* Supplied by the people of the village.

3

*On a copy of another šâsana in Arakalgûḍ.

šrîmad-râjâdhirâja râja-paramêšvara prauḍha-pratâpan apratima-šrî-vîra-Chika-Dêva-mahârâja-vaḍeyar-aiyyanavaru । Paiṅgaḷa-nâma-saṁvatsarada Vaišâkha-ba 2 llu Šrîraṅgapaṭṭaṇada ratna-siṁhâsanârûḍharâgi pṛithivî-sâmrâjyaṁ gaiyuttâ yiralu Arakalagûḍu Bhairuva-Hebâruvana Veṅkaṭapatige barsi-koṭa dâna-šâsana adâgi Arakalagûḍa aṭhavaṇe-staḷada nâḍigaravara šyânabhâgatanavu pûrvvârabhya ninna vaṁša-pâramparyavâgiyû nimage naḍadu baruttâ-yiddalli ninna yajamâna tanna hastakana mêle â-baduku ârôpisi staḷa-biṭṭu hôgi alliyê svargastan âdakâraṇa nînu yillige bandu nânu Arakalagûḍu staḷada aṭhavaṇe-staḷada šyanabhâga yendu arike mâḍikoḷalâgi ninige sêralârada ninna hastaka Nañjappa-yambava yillige bandu arike-mâḍikoṇḍa vivara yî-Veṅkaṭapati Arakalagûḍu-staḷada šyânabhâgana maganû alla yivara yajamâna râja-drôhatanava mâḍi hôda yambuvadâgi arike-mâḍikoḷalâgi nînu yî-mâtige neṭṭage nintu Arakalagûḍu aṭhavaṇe-staḷada šyânabhâgatanavu râya-dattavâgi nanna vaṁša-pâramparyyavâgi namage naḍadu baruttâ yiddaddu vuṇṭu nammalli râja-drôhatanavû yilla yembadâgi appaṇe-prakârakke suttal Arakêšvara-svâmiyavara pâdada sannidhânadalli ati-kaṭhiṇataravâgi kâdu-yidda tuppadalli kaiyyan ikki geddey âdakâraṇa pûrvva-prakârakke yî-divsadallu yî-Arakalagûḍu aṭhavaṇe-staḷada šyânabhâgatanavannu yî-šyânabhâgatanakke pûrvadalli naḍeyuttâ-yidda svâsthyagaḷalli yî-divasa nêmaka mâḍiddu Arakalagûḍige vâyavya-mûleyalli vidikkinalli Hêmâvatî-nadî-tîradalli yiruva Syânabhâganahaḷḷi grâmakke 25‾0 varaha Arakalagûḍu kasaba-grâmadallu biḍi svâsthya 7½-1 Vîrabhadra-dêvara guḍi hindaṇa mane saha yî-divsadallu ninage dhârâ-gṛihîtavâgi koṭṭu yiruvaddarinda appaṇe-prakârakke Arakalagûḍa aṭhavaṇe-staḷada syânabhâgatanada sakala-lekkhavannu baredu-kkoṇḍu yî-svâsthyaṅgaḷannu anubhavisikkoṇḍu ninna putra-pautra-pâramparyavâgiyû sukhadalli yiruvadu yambadâgi barsi koṭṭa dâna-šâsana

4

At Jôḍi-Muttige (same hobli), on a copper plate in possession of Kâryakartta-Râmayya.

šubhaṁ astu । namas tuṅga etc. ॥

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ ।
udhṛitâ mêdinî yêna kaḷaṅkam iva yatra sâ ॥

svasti šrî vijayâbhyudaya Šâlivâhana-šaka-varshaṅgaḷu 1608 neya Raktâkshi-saṁvatsarada Mârgašira-sudha 15 llû Kâšyapa-gôtrada Âpastambha-sûtrada Bêlûra Krishṇappa-Nâyakara pautrarâda Veṅkaṭâdri-Nâyakara putrarâda

* Supplied by the people of the village.

Kṛishṇappa-Nâyakarû Muttige-grâmakke pratinâmavâda Kṛishṇâpurada aśêsha-vidvan-mahâjanaṅgaḷige barasi-koṭṭa agrahâra-dâna-śâsana-kramav ent endare pûrvvadalli śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Kṛishṇarâya-Dêva-mahârâyar-aiyyanavarû namma vṛiddha-prapitâmahar-âda Sindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇinâgapura-varâ-dhîśvara vairi-yuddha-saptâṅga-haraṇarâdanthâ Yara-Kṛishṇappa-Nâyakar-aiyanavarige pâlista sîmey-oḷagaṇa Koṅga-nâḍa vaḷitada Maḷalakeṛege pûrvva Dârasanahaḷḷige paśchima Honnavaḷige dakshiṇa Moralige uttaravâdanthâ Muttige-grâmavanû 12¾ vṛitti mâḍi yidaralli (here follow names and other particulars of the donees) hâge hanneraḍû-muppâga-vṛittiyanû yî-tathâ-tithi-sômôparâga-puṇya-kâladalli sahiraṇyôdaka-dâna-dhârâ-pûrvvakâvâgi tri-vâchâ Kṛishṇâr-paṇavâgi koṭṭevâgi yî-grâmakke saluva akshiṇy-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-svâmyavanû âgumâḍikoṇḍu nimma santâna-paramparâ â-chandrârkka-sthâyigaḷâgi dânâdhi-vinimaya-vikrayaṅgaḷige yôgyavâgi sukhadalli anubhavisikoṇḍu bâhadu yendu barasi-koṭṭa śâsana | yidakke dharmma-sâkshigaḷu |

âditya-chandrâv anilô' nalaś cha etc. ||

(usual final verses).

5

At Muttige (same hobli), on a virakal in Raṅgâchârya's field, east of the village.

svasti Nîtimârgga Koṅguṇivarmma dharmma-mahârâjâdhirâja Kovaḷâḷa-pura-varêśvara Nandigiri-nâtha śrîmad-Râchamalla-Permmânaḍigaḷ Kombâḷeyoḷ svarggam êṛidoḍe bêdante Râcheyaṁ Muḷtageya kalnâḍu vaḍedu kichchu vokke koṭṭôn Eṛeyappa-Permmânaḍi paḍedo . . ida baredoṁ Parasurâmayya maṅgaḷa mahâ śrî

6

At Śambhunâthapura (same hobli), on a stone west of the Śambhunâthêśvara temple.

(The inscription is much defaced) . . . . Malerâja-râja Maleparoḷ gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍan asahâya-sûra chhalad-aṅka-Râma . . Sani-vâra-siddhi Magara-râjya-nirmmûlana . . . . Pâṇḍya-Râya-pratishṭhâchâryya śrîman-mahâ-pratâpa-chakravartti Hoysaṇa . . . . . ha-Dê . . śrîmad-râjadhâni-Dôrasamudrada nelevîḍinoḷ suka-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyutt iralu Saka-varushaṁ ? 1152 neya Virôdhi-saṁvatsarada Vaiśâkha-su 7 Â-dandu Koṅga-nâḍa Aranele . . . . Svayambhu . . . . . amṛitapaḍi-nandâdîvigege . . . . . samasta . . . . hitaṁ . . . . . dhârâ-pûrvakaṁ mâḍi . . . śrîmanu-mahâ-maṇḍalêśvara âchâra-śrê . . ruṁ chatur-vêda . . Brahma . . . kyaruṁ . . . . siṁha-Dêv-arasara mûva . . . kuvara Kâḷa-dêva-arasara . . . nu Mâda . . . . ya jîvitakke . . â-Nârasiṁha-Dêv-arasaru . . . . . kâruṇyava mâḍi . . . aramaneya adhikâri . . . a-Nâyakara makkaḷu

Kêšava . . . . rsara makkaḷu Dêvarsaru â . . . . suṅkada adhikâra mâḍuvalli â-Svayambhunâtha-dêvara amṛitapaḍi-nandâdîvigege â-Arakeṟegôḍige saluvali Yakanâyakanahaḷḷiyoḷage. . .u. . .ḍa bhaṇḍige mârgga[da]lu sthaḷa-suṅkakke saluva ka. .koṭa .madivey-oḷagâda yênuḷḷa suṅkavanu. .Svayambhu. .amṛita-paḍi-nandâdîvigege sa. . . . . .Nâyakarû Dêvarsaru â-šrî-Svayambhu-sannidhiyali dhârâ-pûrvvakam mâḍi koṭṭa šilâ-šâsana yint appudakke â-Kêšava-Nâykara Dêvarsara sva-hasta-vappa avara anumatyadim avara sênabôva Liṅgaṇṇana baraha yî-dharmmavanu yî-suṅkad adhikârigaḷu âḷidavaru keḍisade naḍasuvaru (usual final verse and phrases).

*šrî-Ekkanâtha šrî-Mahâlakshmî

7

At Haradûr (same hobli), on a stone in the maṇṭapa east of the village.

Raüdri-saṁvatsarada Bhâdrapa[da]-šudha 1 lu Tiparasayyana mammaga Huluṇi-Dêvarasayyanavaru Haradûra-purada staḷada jâtre sante aḍa-deṟe magga-deṟe yiṭṭanu dêvarige sarvamânya yî-staḷada suṅ[ka]vanu hâge âr obaru aḷu-pidare hinde suṅka. . . . .

8

At the same village, on a stone in the Lakshmi-dêvi temple.

šubham astu Vikrama-saṁvatsarada Bhâdrapada-ba 10 šrî-mahâ-dêva-dêvôttama šrî-Haradûra-Tiruveṅgaḷanâthana aṅga-raṅga-bhôga-amṛitapaḍige mânyavâgi Bêlûra Mallarasaya. . . .Haradûralli âvan oba arasu. . . . .

9†

At Basavanahaḷḷi (same hobli), on a stone built into the rachohêkaṭṭe.

namas tuṅga etc. ‖

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ ।

Hêmâdri-šikharâ yatra dhâtrî chhatra-šrîyaṁ dadhau ‖

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1578 nê salluva varttamânakke Viḷambi-nâma-saṁvatsarada Mâgha-šuddha 15 Sômavâra-sômôparâga-puṇya-kâladallu šrîmad-râjâdhirâja râja-paramêšvara prauḍha-pratâpa vîra-narapatiyâdantha ? Kṛishṇa-Râja-mahârâyar-aiyyanavaru Ghanagiri-šikhara-dallu kanaka-siṁhâsanârûḍharâgi pṛithvî-sâmrâjyaṁ gaiyyutt iralu avara kâryyakke kartugaḷâda šrîmat-Sindhu-Gôpâḷa himakara-khaṇḍa dhavaḷâṅka-Bhîma birida-saptâṅga-haraṇa Maṇinâgapura-varâdhîšvararâda Kâsyapa-gôtra-da Âpastamba-sûtrada Bêlûru-Veṅkaṭâdri-Nâyakara pautrarâda Kṛishṇappa-Nâyakara putrar âda Veṅkaṭâdri-Nâyakaravaru nânâ-gôtrada nânâ-sûtrada

* In Nâgari characters. † From a copy supplied by the people.

nânâ-šâkhâdhyâyigaḷâdanthâ Chûḍâmaṇi-Bhaṭṭaru Bhâskara-Veṅkaṁ-Bhaṭṭaru Darbhala-Râmâ-Bhaṭṭaru Šêshâchârru Yôgaṁ-Bhaṭṭaru Višvêšvara-svâmiyavaru yint ivarugaḷige barasi-koṭṭa bhû-dâna-šilâ-šâsana-kramav ent endare pûrvadalli . . Kṛishṇa-Râyar-aiyanavaru namma vṛiddha-prapitâmaharâdanthâ Yera-Kṛishṇappa-Nâykar-aiyyanavarige amara-mâgaṇiyâgi pâlista Bêlûra sîmege salluva Biḷuha-nâḍu-vaḷitavâda Arakalagûḍu-hôbaḷi Šânubhôganahaḷḷige pûrva Vailivâlakke pašchima Hêmâvatige dakshiṇa Guṇḍîhosahaḷḷige uttaravâdanthâ Basavanahaḷḷi-agrahâravannu 6½ kshêtravannu mâḍi yî-sômôparâga-puṇya-kâladallu Narasiṁha-dêvara sannidhiyalli (names and other particulars of donor and donees are repeated here, as above) Basavanahaḷḷi yamba agrahârakke pratinâmadhêyavâda Veṅkaṭâpurav embuvadannu 6½ kshêtravannu mâḍi namma mâtâ-pitṛigaḷige anêka-puṇyavâgali yendu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi šrî-Kṛishṇârppaṇavâgi nimage koṭṭevâgi nimma nimma kshêtrakke salluva gṛihârâma-kshêtra-nidhi-nikshêpa-akshîṇi-âgâmi-jala-taru-pâshâṇa-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷannu anubhavisikoṇḍu nimma putra-pautra-pâramparyavâgi â-chandrârka-sthâyigaḷâgi dânâdhi-vini[ma]ya-vikrayaṅgaḷ emba vyavahâra-chatushṭayaṅgaḷige yôgyavâgi anubhavisikkoṇḍu baruvadu yendu (the same particulars of the donor and donees are also repeated here) barisi-koṭṭa dâna-šilâ-šâsana dharma-sâkshigaḷu,

âditya-chandrâv anilo' nalaš cha etc. ||

(usual final verses) šrî-Veṅkaṭêša prasanna

10

On a stone near the kallu-kaṭṭe, west of the village.

(6 lines effaced) Veṅkaṭâdri-Nâyaka-Kṛishṇappa-Nâyakara kumâra Veṅkaṭâdri-Nâyakaravaru (4 lines effaced) Bêlûrige saluva Biḷava-nâḍa-Arakalagûḍu . . . . Basavanahaḷḷiyanu Kṛishṇâpuravendu prati-nâmadhêyava mâḍi. . . .sampannarâda Brâhmarige sahiraṇyôdaka-dâna-dhâra-pûrvvaka (rest effaced).

11*

At Vaḍrahaḷḷi (same hobli), on a stone in Timmaseṭṭi-Raṅgaseṭṭi's field.

. . . Eṟeyappa koṭṭaḍe paḍeda Ma. . maṅga. . . . . .ra kâḷegad. . . . . .tara-sara. . . . . .kâḷega . . . satta . . . . dêvayâ . . . svara Âvalageya karugaṁ satta bhara. .

12

At Maḷalakere (same hobli), on a stone in front of the Îšvara temple.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṁ |
jîyât traiḷôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ||

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* This inscription is very much defaced.

bhadraṁ bhûyâj Jinêndrâṇâṁ šâsanâyâgha-nâšinê ।
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ॥
*vṛi ॥ Yadu-vaṁša-kshitipâḷakaṁ Šašapurî-Vâsantikâ...... ।
madan âg irppina......bu-râjita...mêl-pâye šârddûḷa . ।
......Jaina-munîšvaraṁ piḍida........ ।
...............poḍedaṁ............ ॥
â-Hoysaḷânvayadoḷ ॥
vṛi ॥ bhûnâthâsêvya-pâdaṁ nikhiḷa-ripu-mahîpâḷa-vidhvaṁsa-kêḷî- ।
Kînâšaṁ vairi-bhûbhṛin-mṛiga-gahana-davan tâne durga-pra . . ।
..nâ..râma-nêtrôbhaya-ša.........šrî-lalâmaṁ ।
tân end î-višva-lôka....salisidaṁ vîra-Ballâḷa-bhûpaṁ ॥
gô-patig âtapa-nikaraṁ ।
gô-patige......vâgodaḍaṁ ।
gô-patiyâdantâ.. ।
gô-pati-Ballâḷag âtmajaṁ Narasiṁhaṁ ॥
vṛi ॥ jitvâ vairi-narêndra-chakram akhiḷaṁ saṅgrâma-raṅgê' bhavan
bhû-chakraṁ lavaṇâbdhi-vêshṭitam idaṁ svîkṛitya........ ।
......švara-Vaishṇavâhutamahô tan-mukhya-chakraṁ sadâ
šrî-Sômêšvara-Dêva-Yâdava .... ॥
bhâmânîkâ-Manôjaṁ ।
bhîmâhita-daitya-tatige Dašaratha-Râmaṁ ।
sômaṁ sujana-sudhâbdhige ।
Sômêšvara-Dêvan endu varṇṇipudu jagaṁ ॥

va ॥ svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-pura-varâdhîšvaraṁ vidviṇ-ṇišâkara-Vidhuntudaṁ । Kaḷiṅga-matta-mâtaṅga-mastaka-vidâraṇôtkaṇṭha-kaṇṭhîravaṁ Sêvu[ṇô]rbbîpâḷâraṇya-dâvânaḷaṁ । Mâḷava-mahîpâlâmbhôdhi-Kumbhasambhavaṁ । Vâsantikâ-dêvî-labdha-lasita-prasâda । Yâdava-kuḷâmbara-dyu[ma]ṇi । samyaktva-chûḍâmaṇi । Malerâja-râja Maleparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa Sanivâra-siddhi Giri-durgga-malla । chalad-aṅka-Râman asahâya-šûran êkâṅga-vîraṁ । Magara.... ....kuḷiša..raṁ । Chôḷa-râjya-pratishṭhâchâryyaṁ । Pâṇḍya-kuḷa-saṁrakshaṇa-daksha-dakshiṇa-bhujaṁ । bhuja-baḷârjjitânêka-nâma-prašasti-samâḷaṅkṛitaṁ । šrîmad-Gaṅga-Hoysaḷa-pratâpa-chakravartti-vîra-Sômêsvara-Dêvaru dakshiṇa-maṇḍaḷamaṁ dushṭa-nigraha-šishṭa-pratipâḷana-pûrvvakaṁ râjyaṁ geyvuttam ire । tat-pâda-padmôpajîvi sênânâtha-širômaṇi vandi-jana-chintâmaṇi sujana-vanaja-vana-pataṅgaṁ râja-daḷa-pata...saligaṁ kaligaḷ-aṅkuša Svâmi-daṇḍêšan enteppan endaḍe ॥

vṛi ॥ šrîyaṁ vistîrṇa-vakshasthaḷa-niḷayado.......... ।
šrîyaṁ kûrbbâḷa kêḷî-sadanadoḷ olaviṁ tâḷdi vikhyâta-kîrtti- ।
šrîyind âšântamaṁ rañjise nija-vijaya...svânta-jâtam... ।
..yyiṁ sainyâdhinâthaṁ negaḷdan uru-guṇa-stômanan urvvî-lalâmaṁ ॥

* From here the greater part of the inscription is defaced.

âtan-anujaṁ ||

ka || ..ru detta........ |
....ṣiramaṁ Brahma-sainyanâthaṁ kshipraṁ |
dhuradoḷ ati-chaturaṁ nija- |
.........vîra-..tige sirad â..tiya. ||

â-mantri ||

mâlinî || Manu-charitan udâraṁ Vatsa-mantri-pragalbhaṁ |
Jina-sadana-samûhâdhâra-sârânušâ..ṁ |
tanage........ppidaṁ pûrṇṇa-puṇyaṁ |
jana-nuta-Vijayaṇṇaṁ mantri-gôtrâgragaṇyaṁ ||

ka || Kâmaṁ kamanîya-guṇaṁ |
dhîmanta-sirôja-bandha-lalita..... |
šrîmaj-Jina-pada-naḷina-ši- |
lîmukhan amṛitâṁšu-višada-kîrtti-prasaraṁ ||

taj-jananî-janakaru ||
lôkâšcharya-niyôga-yôga-nipuṇaṁ Durggâmbikâ-vallabhaṁ |
Nâkayyaṁ bhuvanâbhirâma-cha....n embinaṁ Koṅga-dê- |
šaika-šrî-karaṇâgragaṇyan esedaṁ tat-sûnu Kâmânu.. |
šâkîrṇṇâyata-kîrtti-kântan esevaṁ Sâtaṁ guṇa-brâtadiṁ ||

â-Kâmâtmajaru ||
parama-Jina-charaṇa-dâmaṁ |
vara-vidvad-vârddhi-sôman abaḷâ-Kâmaṁ |
karaṇa-gaṇâgraṇi Sômaṁ |
*kamaḷa-vâṇî-Râmaṁ ||
sura-kujake kâmadhênuge |
parusakk Ina-sutage samamê...... |
sura....parikise purusa-ratnaṁ |
nirupaman î-Sôman amaḷa-guṇa-gaṇa-dhâmaṁ ||
jîrṇṇa-Jina-bhavanamaṁ bhû |
varṇṇisal uddhari....sarasa-guṇa.ma-kîrtti digantâ- |
kîrṇṇam ene dharmma-sasyâ- |
..rṇṇa....Karṇṇa.......saṁvarṇṇyaṁ ||

â-Sâtaṇṇan entappaṁ ||
sâtišaya-charita-bharitaṁ |
bhûta-bhavad-bhâvi-bhavya-jana-saṁsêvyaṁ |
Sâtaṇṇan amaḷa-guṇa-saṁ- |
bhûtaṁ Jina-pada-payôruhâkara-haṁsaṁ ||

mallikâmâle || dêva-dêvana Šântinâthana gêhamaṁ posatâgi sad- |
bôdhipa...oldu nirmmise tanna kîrtti dig-antam an- |
t inne bhavya-chakôri-chandraman endu band eḷe varṇṇisal |
Kâvaṇâvarajaṁ vichitra-charitra-Sâtaṇan oppuvaṁ ||

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* So in the original.

ka || Sâtaṇṇana vanite guṇa- |
.........ratna...di bhûtaḷadoḷ |
nônt illave Bôga..ve |
sâtisa..khyâtiyinde rañjisutirppaḷ ||
â-dampatigaḷa garbhadoḷ |
âd arbbhakar eseva-Kâma-Sâtaṅgaḷa vi- |
dyâdi-guṇa-rûpinoḷ pind- |
âdu.........dharitrig orvaṁ paḍedaṁ ||

svasti śrî-Mûla-saṅgha Dêsiya-gaṇa Postaka-gachchhada Koṇḍakundânvaya-Siddhêśvara..mânânûna-châru-charitraṁ śrî-Mâghaṇandi-siddhânta-chakra-vartti.....tappaṁ ||

vṛi || *svântabhava-prasṛiti..rasaṁ ||
vara-châritran anûna-punya-jananaṁ........ka-bbâ- |
sura-nîrêja-sumitran ârjjita-dayâ........... |
......pavitran endu bhuvanaṁ saṅkîrttisal varttipaṁ |
vara-saiddhântika-Mâghaṇandi-munipaṁ śrî-Koṇḍakundânvayaṁ ||

tachchhishyaru ||

ka || chârutara-kîrtti-dig-vi- |
stâritan atanu-pratâpa..... |
....yam Bhânukîrtti vi.... |
...........budha-nikaraṁ ||
â-muniya śishyan akhiḷa-ka- |
ḷâmayan udâra-charitan ati-viśada-yaśô- |
dhâmaṁ muni-puṅgava... |
. .varṇṇipudu Mâghaṇandi-bratiyaṁ ||

vṛi || vara-vidyâ-mahitaṁ Surâchaḷadavol śrî-Mâghaṇandi-bratî- |
śvaran irddaṁ....dadri-sânu-suparîtânûna-śishyaughamaṁ |
......brituḷa-prabhṛitiy ant ârayye tâ..koṁ- |
..maṇḍalav endoḍ inn avara pempaṁ pêḷven ên endoḍaṁ ||

va || yintu virâjisuttirdda-samudâyadalli Mâghaṇandi-bhaṭṭârakara guḍḍaṁ Sôvarasa-sûnu Sântaṇṇanu.....d entappudu ||

vṛi || jagatî-sambhûta-dharmmâṅkura..d embante bhûkânte râ.. |
jagadiṁ pottirdda poṅ-gelsada kaḷasav id embante bhavyâvaḷî-kê- |
ḷige ramya-sthânam embant ire sukṛiti-sudhâsûti-bimbôdayaindrî- |
nagavê band âvagaṁ rañjisidudu vasudhâ-chakradoḷ Jaina-gêhaṁ |

ka || â-Jina-bhavanadoḷ oppuva |
mû-jaga-pati-Śântinâtha tann amaḷa-padâm- |
bhôjaṅgaḷoḷ adu bhavya-sa- |
mâjaṁ..ḷige.....n uditôdayamaṁ ||
int oldu Maṇalakeṟeyoḷ |
Śântîsa-niśântav eseye nirmmisi nikhiḷâ- |

* So in the original.

šântâyata-kîrtti.... ।

...Sâtan ippan urvvî-varṇyaṁ ॥

va ॥ ant irdḍu tann ishṭa-gôtra-mitra-putra-kaḷatrâdi-sukha-sambhûti-nimittaṁ Sâtaṇṇan agaṇya-puṇya-prabhâvaṁ Šaka-varshada 1170 neya Plavaṅga-saṁvatsarada Phâlguṇa-su 5 Â šrî-Šântinâtha-svâmiyaṁ pratishṭheya mâḍiy â-Jina-pariyarchchanegam âhâra-dânakkam endu biṭṭa bhûmi â-nâḍu-sênabôva-Vijayaṇṇa-Sôvaṇṇa-Madukaṇṇanuṁ samasta-nâḍu-gauḍagaḷû mukhyav âgi Sôvaṇṇânu Maḷalakeṟeyalli mâḍisida chaityâlayakke biṭṭa bhûmiya sîmâ-sambandhav entendaḍe । (here follow details of boundaries and usual final verse).

14

At the same temple, on a beam of navaraṅga-maṇṭapa.

svasti Saka-variša 1135 neya Âṅgira-saṁvatsarada Pâlguṇa-šu 1 Vaḍḍavâra-dandu Koṅga-nâḍa šrîkaraṇada heggaḍe Râmayyanu Râmasamudrav emba keṟeya kaṭṭisi Râmapurav emba vûra mâḍi šrî-Râmanâtha-dêvara pratishṭheyaṁ mâḍidanu yî-dharmmakke chandrârkka-târam-baraṁ susthiravâg ikke maṅgaḷaṁ

15

At the same place, on another beam.

...dagni-Râmana lîleyan ânt udâtta-guṇa-gauravadoḷu Raghu-vaṁša-Râmana-vôle podaḷdu rañjita Koṅga-râjya-karaṇâgraṇiyaṁ vibhu-mantri-Râmanaṁ ॥ šrî-Râmanâtha-dêva šaraṇaṁ ।

16

At the same place, on another beam.

...madhênu sâksharika-suradrumaṁ sukavi-bândhavan ishṭa-višishṭa-sajjanâ-bharaṇa paṅkaja-bhramaran embudu dhâriṇi Râma-dêvanaṁ ॥ Hariharâya

17

At the entrance of the same temple, on a stone in the northern wall.

svasti šrî jayâbhyudaya-Šalivâhana-šaka-varusha 1641 neya Vikâri-saṁvatsarada Chaitra-šu 8 Maṅgaḷavâra Arkalagûḍa-sthaḷada šyânabhâga-Timmappa-hebbârra tamma Subaiyanavara maga Veṅkaṭêšaiyanu Râmêšvara-svâmiya-vara dêvasthânâ..hôgiral âgi...jîrṇṇa-uddhârava mâḍidanû ॥ yî-dharmava â-chandrârka-sthâyiyâgi mâḍidanu šrî

21

At Hebbâle (same hobli), on the bottom of the Upparige Basava pillar.

(East side) šrî Bahudhânya-saṁvatsarada Mâgha-ba 14 Maṁ šrî-Vâraṇâsiya Višvêšvara-dêvara amṛitapaḍi-voḷagâda dharmmake šrîmat-pratâpa-chakravartti Hoysaḷa-šrî-vîra-Nârasiṁha-Dêvarasaru Koṅga-nâḍ-oḷagaṇa Hebbâleyanu kuttu-vittiy âgi dhâreyan eṛada sthaḷadali nâḍ-adhikârigaḷu-muntâgi âru biṭṭi biḍârav endu hokkaḍe hušidaṁ keḍahuüdu ‖ šrî ‖

(north side) â-vûra Maṅgaḷavâra-santeyalu suṅka sodige âyâdâya taleviḍi toḍuviḍi bilakuḍi vidu âru âva-vûḷigava mâḍidarâdaḍe chakravartti-šrî-vîra-Nârasiṁha-Dêvarasar-âṇe ida mîṛi âr êna mâḍidaḍaṁ hoyidu keḍahi kaḷavadu âva vûḷigav âdaḍa kaḷeva

22

At the same village, on copper plates in possession of Kâḷappa.

(*Ib*) šubham astu ‖ namas tuṅga etc. ‖
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ ।
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyaṁ dadhau ‖
Kâšyapânvayaja-Râmadâsatô hy. . .drathi-kulê'jani kshitau ।
šrî-Girîša iti bhûmipas tatô yatra bhûbhṛid atha Timma-bhûpatiḥ ‖
tasyâtmajô Bayya-nṛipa-kshitîndraḥ
sat-kîrti-sândraḥ šrita-vârdhi-chandraḥ ।
nija-pratâpôshṇakara-prakâša-
tirôhitârâti-yašaš-šašâṅkaḥ ‖
tasyâtmajaḥ Kṛishṇapa-bhûpa-varyaḥ
pratyarthi-pṛithvîša-tamisra-sûryaḥ ।
nissîma-vikhyâta-nagêndra-dhairyaḥ
sadâ kṛitâšêsha-hitârtha-kâryaḥ ‖
tasyâtmajô Vêṅkaṭa-bhûmipâlô
babhûva lôka-traya-gîta-kîrttiḥ ।
nirantarânamra-narêndra-mauḷi-
mâṇikya-nîrâjita-pâda-pîṭhaḥ ‖
satî-vratânâṁ prathamâvalambâ
nijair guṇair labdha-yašaḥ-kadambâ ।
mukha-šriyâ nirjita-chandra-bimbâ
yad-dharma-patnî vara-Padmamâmbâ ‖
šrî-Vêṅkaṭêndra-kshitipâḷa-mauḷêḥ
Padmâmbikâyâṁ prathitô guṇaughaiḥ ।
chandrô yathâ kshîra-payôdhi-garbhât
tathâvirâsîd vara-Lakshma-bhûpaḥ ‖
Râmô yathâ Kôsala-râja-putryâṁ
Vishṇur yathâ Kašyapa-dharma-patnyâṁ ।

Kṛishṇô yathâ (*IIa*) Dêvaka-nandanâyâṁ
Padmâmbikâyâṁ vara-Lakshma-bhûpaḥ ‖
yaḥ Kâšyâṁ niramâpayat Pašupatêḥ prâsâdam abhraṁ-kashaṁ
yênaiva kratavô'kriyanta [vi]vidhâs tê Vâjapêyâdayaḥ ।
putratvaṁ Garuḍadhvajaḥ sa bhagavân yasyânaghasyâgamat
taṁ Lakshma-kshitipâla-šêkhara-maṇiṁ kaḥ stôtum îshṭê bhuvi ‖
Padmêkshaṇasyâbdhi-sutêva Râja-
mauḷêr Aparṇêva Šachîva Jishṇôḥ ।
Chennâmbikâ Lakshma-nṛipasya tasya
maṇiḥ satînâṁ hṛidayaṅgamâsît ‖
šrî-Lakshma-bhûmî-kamitur mahishyâṁ
Chennâmbikâ-nâmni maṇau satînâṁ ।
sudhâmburâsêr iva šîtabhânur
athâvirâsîn Narasa-kshitîšaḥ ‖
Chennâmbâyâṁ janim upagataḥ Pushpachâpôpamâṅgaḥ
saumyas trâtâkhila-budha-janaḥ saisha-dêvô Nṛisiṁhaḥ ।
stambhôtpattiṁ vikṛitim adhikâm ugratâṁ chaika-rakshô-
rakshâṁ vismârayati hi chirâd adya pûrvâm iha svâṁ ‖
saundaryaṁ Madanasya Dharma-jânushaḥ satyaṁ Subhadrâ-patêḥ
šauryaṁ bhaktim achañchalâṁ Hari-padâmbhôjêmbarîshasya cha ।
dânaṁ Bhânu-sutasya Nirjara-gurôr vâk-châturî-saṅgatiṁ
puṁsy êkatra labhêta chên Narasa-bhûpâlêna tasyôpamâ ‖
sauvarṇa-kañchuka-darâ.-kirîṭa-ratna-
hârâvaḷî-kaṭaka-sat-padakâdikâni ।
yênârpitâny agaṇitâni Janârdanâya
dêvyai Šriyê Nṛiharayê cha vibhû(*IIb*)shaṇâni ‖
viprân sahasram anivârita-satra-datta-
mṛishṭânna-pushṭa-vapushas tanutê'nvahaṁ yaḥ ।
gô-bhû-hiranya-kapilâšva-mukhâni nitya-
dêyâni yasya Narasiṁha-nṛipas sa bhâti ‖
sarvôtkarsha-nidhir gabhîrima-padaṁ sajjîvanô dâtṛitâ-
vâsô'yaṁ Narasa-kshitîša-tilakaḥ kshîrâbdhinâ Vishṇavê ।
Lakshmîṁ dattavatâ vigṛihya dadivân âmukta-mâlya-pradâṁ
dêvîṁ sâbharaṇâṁ vivâha-vidhinâ bhûmnê Nṛisiṁhâtmanê ‖
agryaṁ sadma virachya tatra vidhinaivâmukta-mâlya-pradâ
yênâsthâpi Sudaršanasya kurutê yô bhûsurân yajvanaḥ ।
yan-nâmnâ Narasâmbudhiṁ cha niramât padmâkaraṁ yô' khanat
nâmnâ Chandrasarô Nṛisiṁha-nṛipatiḥ sô'yaṁ vijêjîyatê ‖
Nṛisiṁha-bhûbhujâ têna bhûsurêbhyô manasvinâ ।
pradattasyâgrahârasya likhyatê tâmra-šâsanaṁ ‖

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1587nê vartamâna-Višvâvasu-saṁvatsarada Ashâḍha-suddha-prathama-êkâdašî-dvâdašiyallu šrî-

mat-Kâšyapa-gôtrada Bayyappa-Nâyakara Krishṇappa-Nâyakaravara prapautrar âda Veṅkaṭâdri-Nâyakaravara pautrar âda Lakshmappa-Nâyakaraiyyanavara putrar âda Maṇinâgapuravarâdhîšvara Sindhu-Gôvin(*IIIa*)da dhavaḷâṅka-Bhîma himakara-gaṇḍa balida-saptâṅga-haraṇa saṅgrâma-Dhanañjaya sâhasa-Vikramârka dâna-Râdhêyêty-âdi-biruda-râji-virâjamânar âda anavarata-satra-santôshita-sakala-sura-bhûsura-vṛindar âda sakala-dharma-pratipâlakar âda dêva-brâhmaṇa-pratipâlana-dhurandharar âda Nârasiṁha-Nâyakaraiyanavarû | (here follow names and other particulars of donees) yî 12 hanneraḍu-mandi-Brâhmarige koṭṭa sarvamânyâgrahârada tâmra-šâsanada kramav entendare namage pûrvadinda Râya-dattavâgi bandanthâ Narasimhapurada sîmege saluva Hebbâleya-staḷadolagaṇa Dêvarahaḷḷiy emba grâmavannû (name and other particulars of donor and donees are repeated here) namma mâtâ-pitṛigaḷ âda Lakshmappa-Nâyakaraiyanavaru Chennâjammanavaru Gaṅgappa-Nâya(*IVb*)karaiyyanavarû Kumârti-Koṇḍammanavarû muntâda sakala-pitṛigaḷigû šâšvata-Vaikuṇṭhâvâptiy âgabêkendu nâü namma putra-mitra-kaḷatrâdigaḷigû anêka-šrêyôbhyudayagaḷu âgabêkendu sakala-manasâbhîshṭa-siddhiy âgabêkendu î-prathama-êkâdašî-dvâdašî-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi tri-karaṇa-šuddhav âgi Doḍagâvanahaḷḷige paḍuval âda Saṇabanakuppege baḍagal âda Daḍanahaḷḷige mûḍal âda Kañchênahaḷḷige teṅkal âda î-Dêvarahaḷḷiy-emba-grâmavannu nâvu nimage dâna-dhârâ-pûrvakav âgi koṭṭev âdakâraṇa â-grâmakke saluva-chatus-sîmeyoḷagâda gadde-beddalu-tôṭa-tuḍike-aṇe-achchukaṭṭu-kâḍârambha-nirârambhagaḷ emba ashṭa-bhôgaṅgaḷannu nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-têja-svâmyagaḷannu sakala-suvarṇâdâya-davasâdâya hoge kâṇike muntâda chiluvâna-kâṇikegaḷu bêḍige bhattavari-huraḷi-vaṭa-sarati-muntâda-samasta-kâṇikegaḷu sahâ nîve âgumâḍi anubhavisikoṇḍu î-grâmakke saluva-bhûmiyanu idakke saluva-sarva-svâmyagaḷannu hanneraḍû-vare-vṛittiya bandukaṭṭinalli parichchhêdava mâḍikoṇḍu (here follow details) antu hanneraḍûvare-vrittiyannû î-rîtiyalli bhûmi-parichchhêdava-mâḍikoṇḍu nirupâdhikav âgi nirupadravav âgi âdhi-kraya-dâna-parivartanagaḷige saluva-maryâdeyalli nimma putra-pautra-pâramparyav âgi î-Dêvarahaḷḷi-emba-sarva-mânyâgrahâravannu nîvu sukhadalli anubhavisikkoṇḍu iraluḷḷavaru endu (here follow names and other particulars of donor and donees, as above) antu î-hanneraḍu-mandi-Brâhmarige koṭṭa sarvamânyâgrahârada tâmra-šâsana || (usual final verses, as in No. 6, Hoḷe-Narsipûr Taluq).

šrî-Jaya-Narasiṁha

24

At Marûru (Nilavâgilu hobli), on a stone in Dêvarâjayya's field.

. . . . svasti Nîtimârgga Koṅguṇivarmma dharmma-mahârâjâdhirâja Kôḷâḷa-pura-paramêsvara Nandagiri-nâtha šrîmat-Nanniya-Gaṅga râjyaṁ

geyyutt ire tad-varisha-âbhyantara â-sûryya-grahaṇa-amâvâsye-Âdityavâraṁ vyatîpâta-stitiyâge šrîmat-Taddayya Mâkhaṇḍa-bhaṭârargge vidyâ-dâna-goṭṭa-maṇṇa (here follow details of gift and its boundaries) initu maṇṇa biḍisida prabhugaḷ-aṅka-nâma Bûva-Gâvuṇḍa (others named) î-maṇṇaṁ âva goṇḍônu aḷidônuṁ sâyi-ra-kavileya......

26

At the same village, on a virakal south of the village gate.

svasti Satyavâkya-Permmanaḍigaḷa pattombhattaneya varisadoḷ Nîtimârgga Koṅguṇi dharmma-mahârâjâdhirâja Kovaḷâla-pura-varêsvara Nandagiri-nâtha Koṅga. . veḍeṅga jayad-aṅkakâṟa lôka-sikhâmaṇi šrîmat-Eṟeyapparasar Kalavûra kâlegadoḷ. . . . . besadi gaṇa gundita mâṇisa mâ. . . . . . rasarâ pita Šivayyaṁ. . tamm. Taddayya. . sêne kâdi sattoḍe avara makkaḷ. kalnâṭṭu goṭṭar (usual imprecatory phrases).

27

At the same village, on a virakal north of the village gate.

svasti Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja Kuvaḷâla-pura-varêšvara Nandagiri-nâta šrîmat-Permmanaḍigaḷ. . . . . ṇṇanûra abhyantara-siddhi koraḷ vikulapu-goṭṭe Nîtimârgga-Permmanaḍigaḷ svarggam êṟid andu Maṟavûra Babiyammaṁ kichchu vokkaṁ Chammayyaṁ baradoṁ maṅgaḷaṁ ।

31

At Chikka-Bommanahaḷḷi (same hobli), on a stone near the Soppina-kaṭṭe.

srîmatu-Durmati-saṁvatsarada Mârgasira-su 10lu Chikka-Vîraṇṇa-Oḍeyaru dêvarige Chikka-Bommanahaḷḷiya nadu-vûroḷagaḷa âḍa-dereyana Râsi-maṭhakke Puṭṭaṇṇa-Gauḍa dharmakke koṭṭa-bhûmi î-sîmege â-maṭhakke samaya-dêvar aḷupidare sthânadavaru arasugaḷu prabhugaḷ aḷupidare (usual imprecatory phrases) innu prabhu-prajeya manassige bandu maṭhavanu uṇṭumâḍuva tapasigaḷige maṭha tôṭa saluhudu maṭhavanu uṇṭumâḍade tôṭadall âḍa ârjjeneya kaṭṭi-koṇḍu hôdare in-nereya-haḷḷil iddu tôṭakk âse-mâḍidare vibhûti-rudrâkshege hoṟagu mahâ-mahattige hoṟagu ॥ Mallôjana baraha ॥

32

At Haṇḍraṅgi (same hobli), on a stone at the village gate.

. . . . .1727 Akshaya-saṁvatsarada Bhâdrapada-ba 1llu Kṛishṇa-Râja-Vaḍerainôru šrî-Nañja-Râjayana. . duyyavaralli Navâba. . . Jamâluyâge baradu-bage dharmârthav âgi Koṇanûra-nâḍa Handraṅgi-grâmavannu dharmârthav âgi biṭṭu-koṭa (usual imprecatory phrases). . . . .

35

At Beḷuguli (same hobli), on a stone east of the village.

svasti Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja Kuvaḷâḷa-pura-varêšvaraṁ Nandagiri-nâtha šrîmat-Permmanaḍigaḷ *Gaṅga-maha. . .kanaki nivṛiti gôveḷegoṇḍu neṟa Baḷuvaḷa Kaṅkayyage Beḷgaliya kalnâḍu viṭṭa-sthiti-kramav âvad endaḍe puttânu ugaḷda . . . . . . pala-dana maṟaḷdu Gaṅgâsana tâgiy Âḷva-nâḍa Bâva nâḷ-gâvuṇḍanu aṭṭal iṟidan uṟad eṟevandi vondu pugasall abhyantara-siddhi arânu pokkeḍe ayidu . . . . Kanhara-Dêvanu Naṇṇala-Dêvanu Puṇaseya Gaṅgama vaṟasuvor

37

At Kaikôḍu (same hobli), on a first vîrakal to the north-east.

svasti šrî jayâbhyudaya-Šaka-varusha 1208 Pârttiva-saṁvatsarada Vaisâkha-su 12 So ॥ šrîmat-pratâpa-chakravartti-Hoysaṇa-bhuja-baḷa-šrî-vîra-Nârasiṁha-Dêvarasara râjyâbhyudaya-kâladalu Kahigôḍina Mâratammaṇu tanna kûḍaṇa prabhu-matsara-virôdhaṅgaḷa kûḍi kâḷegadoḷu kâdi biddanu â-Mâratammanu dêva-lôkakke salabêkendu âtana tamma Malleya-Nâyaka â-Mâratammana makkaḷu Sôvaṇṇa-Lakhaṇṇa-Bâchaya-Nâyaka Moraḍi-nâḍaṅgaḷu tammoḷag êka-matyavâgi pratishṭe-mâḍisida vîragalu maṅgaḷa mahâ šrî

38

At the same place, on a second vîrakal.

svasti šrî jayâbhyudaya-Šaka-varusha 1178 Râkshasa-saṁvatsarada Vaišâkha-su 11 Sô । šrîmat-pratâpa-chakravartti-Hoysaṇa-bhuja-baḷa-šrî-vîra-Nârasiṁha-Râyana râjyâbhyudaya-kâladalu Kahigôḍina Chikka-Gauḍana maga Sômayanu Begaḷûru-Chuñcheya-Nâyakanu Râvudûra Bîmaya-sâvanta-yoḍane etti hôgi kâdiddalli biddanu â-Sômeyanu dêva-lôkakke sallabêkendu âtana oḍa-huṭṭida Mâdi-Gauḍanu â-Sômê-Gauḍana maga Mâyiganû pratishṭheya mâḍisida vîra-gallu maṅgaḷa mahâ šrî

39

At the same place, on a third vîrakal.

(The same as No. 37, above.)

41

At Jakkanahaḷḷi (same hobli), on a stone in front of the Âñjanêya temple.

(In Nâgarî characters.)

šrî-Gaṇâdhipatayê namaḥ šubham astu । Šaka-varsha †1359 vartamânada Pari-dhâvi-nâma-saṁvatsarada Vaišâkha-šu 5 Â-lu šrîman-mahârâjâdhirâja râja-

* From here it is difficult to decipher.

† The date and the name of the year are doubtful, the inscription being very illegible.

paramêšvara šrî-vîra-pratâpa-chakravarti.....ra Virûpâksha-Dêvaru..... Hôsaṇa-nâḍa..cha-râjagaḷa apaṇeyin Siṅgapaṭṭaṇada-mâgaṇekârra Gôpara-saravaru........svasti samasta-prašasti-sahitaṁ Virûpapurav âda...... mahâjanagaḷa...pa haḷiyanu svayaṁ bhâgaka.........are-honnu â-grâma-davaru................(usual final verses).

42*

At Basavâpaṭṇa (Basavâpaṭṇa hobli), on a stone north of the Santêšvara temple.

(3 lines effaced) svasti šrî jayâbhyudaya

namas tuṅga etc. ||

Saka-varusha 1184 nâkeneya Durmati-saṁvatsarada dvitîya-Bhâdrapada-suddha-dašamî-Sômavârad andu || pṛithvî-vallabha mahârâjâdhirâja râja-paramêšvara Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja........bhêruṇḍa kadana-prachaṇḍa Sanivâra-siddhi Giri-[durgga]-malla chalad-aṅka-Râma pratâpa-chakravartti šrî-Poyisaṇa-vîra-Nârasiṁha-Dêvarasaru sukha-saṅkathâ-vinôdadim.....drada nelevîḍinoḷu pṛithvî-râjyaṁ geyu..... bheyali Neluvigeya Sântidêva-nimittava........ra maga Yimmaḍi........ ....šrî-Râmanâtha-dêvara kavistha.....varada.......keḷage..... koḷaga (4 lines gone).............goṭṭa beddalu..........vîra-Sômêšvara-Dêvarasara kaiyalu..........varu dhârâ-pûrvvakav âgi šrî-Vîrabhadra....harâchâriya keṟeya prathama-sthaḷadalliya......Sântêšvara-dêvara amṛitapaḍige â-Mali.....varu dhârâ-pûrvvakav âgi koṭṭa gadde khaṇḍuga-beddalu mûnûṟu || (rest contains details of gift).

44

At the same village, on a stone lying at the bathing ghât.

šubham astu svasti šrî jayâbhyudaya-Šalivâhana-šaka-varusha †1520neya Pramâdi-saṁvatsarada Bhâdrapada-šu 10yu Chandravâradalu šrîman-mahâmaṇḍaḷêšvara Râmarâju-Râmarâjaiya-Dêva-mahâ-arasugaḷavaru Nañjarâya-paṭṭaṇada Šrîkaṇṭharâjaya-Dêva-mahâ-arasugaḷavara komâra Vîrarâjugaḷa komâratiya nâvu vivâhagaḷ âda kânikege palakiya umbaḷiya sthira-sâsanada kramav entendaḍe Basavâpaṭṭaṇa Koṇanaûra staḷavanu nimage umbaḷiyâgi silâ-sâsanav âgi naḍasikoṭṭevu putra-pautra-pârampareyâgi sukhadali anubhavisi bahar âgi nimage galla hâkisi koṭṭa-šâsana (usual final phrases).

47

At Kêralâpura (same hobli), on a beam of the raṅga-maṇṭapa of the Virabhadra temple.

namas tuṅga etc. ||

Šûlâyudhâya....................Šubhakṛitu-saṁvatsarada Pushya-su 10yalu ......Sômanâthapurada šrî-Vîrabhadra-dêvaru-mukhyavâda âṟu-maṭha mû-

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* This inscription is very much defaced.

† So in the original: but Šaka 1520 = Hêviḷambi; Pramâthi = 1502.

varu-mahâ-gaṇaṅgaḷu barasida śilâ-śâsanada kramav entendaḍe Mâtuḍigeya Mallarasayya. . . . gaḷu tettina Honneyahaḷḷi Keḍaga-Mâḷeyanâyakanahaḷḷigaḷanu â-tanḍina vṛitti hannondara voḷagaṇa vṛittigaḷige. . vivaraṇe parivartaneya mâḍikoṇḍa kramav ent endaḍe Honneyanahaḷḷiya beddala prâptavanu Daṇṇâyaka-Dêvara Jñânasammanda-Dêvara Vâgêśa-Dêvara Nambiyaṇṇa . . . . . vṛitti nâlkara â-Koṇḍi-Dêva Sômave-voḷagâda maṭha-patigaḷigeyu âṟu. . mûvaru-mahâ-gaṇaṅgaḷigeyû â-Mâtuḍigeya maṭaṅgaḷu hegaḍegaḷu. . . . ṇṇaṅgaḷu Vâmaṇṇaṅgaḷa makkaḷu Vîraṇṇaṅgaḷu Jâtaraṇṇagaḷa makkaḷu Sômaṇṇaṅgaḷu Vîrappaṇṇaṅgaḷa makkaḷu Śivaliṅga-dêvanoḷagâda vṛittiy êḷaṟa vṛittimantaru. . ṇaya dhâ[re]yan eṟadukoṭṭu â-Keḍaga-Mâḷeyanâyakanahaḷḷigaḷa bedala prâptavanu aṟuvattu-mûvaru-mahâjanaṅgaḷa kaiyalliyu â-maṭha-patigaḷa kaiyalliyu â-yêḷu-vṛittiya vṛittimantarugaḷa parivarttaneya dhâreyan eṟasi-koṇḍu â-chandrârka-sthâyiy âgiral oḍambaṭṭu aṟu. . mûvaru-mahâgaṇaṅgaḷû â-maṭha-patigaḷû â-vṛittimantarugaḷû barasida parivarttaneya mariyâdeya mîridavanu maṭhada dharmava keḍisidavanu ant appudake aṟuvattu-mûvaru-mahâjanaṅgaḷa maṭhapatigaḷa â-vṛittimantara sva-hastad oppaṅgaḷa. . . . .

52

At Uḷḷênahaḷḷi (same hobli), on a stone near the Âñjanêya temple to the east.

(Nâgarî characters.)

svasti śrî jayâbhyudaya-Śaka-varsha 1326 Târaṇa-saṁvatsarada Jyêshṭhabahuḷa 30 Guru sûrya-grahaṇad andu śrî-vîra-pratâpa Harihara-Râyaru Vijayanagariyali sthira-râjyaṁ geyvali śrîman-mahâ-sâvantâdhipati Koḍalûra Mañchaya-Nâyakaru â-Koḷanalûra-sthaḷada samasta-gavuḍa-prajegaḷu srîmad-anâdi-agrahâra Sarvajña-Bhâskarapurav enisida Koḷanalûra-sthaḷada asêsha-mahâjanaṅgaḷige â-Vuḷênahaḷḷiya grâmada keḷa-sîmeyoḷage uḷa kere. . . . . kali-maga â-grâma. . . . . Dêvayapalli. . . . kaṇaniya Mallikârjuna-dêvarali Mañcheya-Nâyakanu â-Koḷanalûra haḷigaḷa samasta-gauḍa-prajegaḷu â-mahâjanagaḷige sva-rvchiyali koṭṭa pûrâ î-agrahârâ (usual imprecatory phrases).

53

At Râmanâthapura (same hobli), on a stone near the outer wall of the raṅga-maṇṭapa of the Râmêśvara temple.

svasti śrîman-mahâ-maṇḍaḷêśvaraṁ Kulôttuṅga-Chôḷa Kêraḷa-maṇḍaḷika-mriga-sârdûḷa Kêraḷa-baḷa-jaḷanidhi-baḍavânaḷa Mukkaṇṇa-Ka. . . . . dahana-dâvânaḷay ati-vishama-hayârûḍha-pravuḍha-Rêkhâ-Rêvanta sakaḷa-lakshmi. . . . . . . vallabha bhaya-lôbha-durllabha gaṇḍa-kaḍâra-gaṇḍa. . . mûrtti sakala-vimaḷa-saundaryya-kîrtti śrîmad-ubhaya-nânâ-dêsi-mukhyar appa śrî-Râmanâtha-

dêvara dibya-šrî-pâda-padmârâdhakaruṁ vîra-baḷa-sâdhakarum appa...Sôma-Dêvarasaru Šrî-Raṅga-varddhana bhuja-baḷa Boppa-Dêvarasaru..ma râjadhâni-kshîra-samudra-Šrîraṅgapaṭṭaṇada nelebîḍu-râjadhânilu sukha-saṅkathâ-vinôdadiṁ paṭṭa-râjyaṁ geyyuttam ire dakshiṇa-Kaiḷâsaṁ nelasit embante Kâvêriya taḍiya šrî-Râma pratishṭheyaṁ mâḍisi....sanada sahasra-liṅga-sahita-šrî-Râmanâtha-dêvara sthânâpatigaḷum appa Šiva-jîya-Mada-jîya-Kâḷa-jîya-Appa-jîya-Arasa-jîya-Gôvaṇṇan-oḷagâda Kaiḷasaṅgaḷuṁ šrî-Râmanâtha-dêvara prasâdaṅgaḷaṁ koṇḍu | šrîmat-Tuṅga-Chôḷa Vîra-Cheṅgâḷu Sôma-Dêva Boppa-Dêvarasara âyušya-râjyâbhyudaya tô..ge bâḷiṅge jayam akkum endu parisi prasâdaṅgaḷaṁ koṭṭu sama-chittada Sôma-Dêva-Boppa-Dêvarasariṅge binnahaṁ geydu šrî-Râmanâtha-dêvara kâryakkaṁ amṛitapaḍi karppûra-vîḷe....nda nandâdîvige...........pâtra-pâvuḷa-maddaḷiguru |.....emmeya kôṇaya..bâhattarakkaṁ nâvu koṭṭu....hâlindaṁ ga 200 ûḷiga ga 200 nâvu baḍḍiyam....naḍahi-koṇḍu bandev endu Sôma-Dêva-Boppa-Dêva.....Sôma-Dêvarasaruṁ Boppa-Dêvarasaruṁ Višvâvat-saṁvatsarada....šu 13 Bri | Dêva-jîya Mâda-jîya Kâḷa-jîyan-oḷagâ Kaiḷâsa tamma purakke bandu Baicheya Kaṇṇaya.....Mâvanûriṅge sa....ṭṭu ûraṁ mâḍisi â-Kaiḷâsaṁ sa...... ‖ svasti samasta-bhuvanâšrayaṁ šrî-pṛithvî-vallabhaṁ | mahârâjâdhirâja paramêšvaraṁ |.......Yâdava-kulâmbara-dyumaṇi | sarvajña-chûḍâmaṇi | Male......kadana-prachaṇḍa | êkâṅga-vîran asahâya-šûra | Sanivâra....... | Magara-râjya-nirmûla | Pâṇḍya-desepaṭṭa | Chôḷu-râjya-pratishṭhâchâ...... pa-chakravarti vîra-Hoysa....srî-vîra-Sômêšvara.......nalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyyutta....sitembar.dda šrî-Râmanâtha-dêvara sthânâpatigaḷu........jîya-Kâḷa-jîya-Appa-jîya-Arasa-jîya.......Chôḷu...r-oḷagâda Kaiḷâsaṅgaḷuṁ gaṇḍa-bêruṇḍa |........châryya Pâṇḍya-Sêüṇa-Râya-râya-deseppaṭṭa vikrama-pratâpa-chakra....ysaḷa-vîra-Sômêšvara-dêvariṅge šrî-Râmanâtha-dêvara prasâdaṅgaḷaṁ koṇḍu Dêvarige âyušya-varddhane râjyâbhyudaya tôḷu-bâḷiṅge jayav âgabêk endu parisi Sôma-Dêva-Boppa-Dêvarasaru | šrî-Râmanâtha-dêvariṅge....nâḍoḷage Kâvêriya taḍiya Mâvanûr embudaṁ dhârâ-pûrvvakaṁ mâḍikoṭṭaru | â-Mâvanûraṁ dêvara Nandiya kamba silâ-sâsanavaṁ | â-Mâvanûralu pra[ti]shṭheyaṁ maḍikuḍalu-bêku Dêvâ yandu binnahaṁ geyyal oḍane â-Sakana-kâla 1174 Virôdhikṛitu-saṁvatsarada Mâgha-suddha 10 Bri | Hoysaḷa-Râya-vîra-Somêšvara-Dêva Boppa-Dêvanuṁ...Dêvarasaru tamma râyasa-kûsugaḷu-muntâgi bandu â-Mâvanûralu Nandiya kambavaṁ pra[ti]shṭheyaṁ mâḍi šrî-Râmanâtha-dêvara dêvâla[ya]dalu silâ-šâsanavaṁ prati (stops here).

54

On the wall in the same temple.

svasti šrîmatu samasta-prašasti-sahitaṁ šrî-Hoyisaṇa-vîra-Nârasiṅga-Dêvarasaru Dôrasamudradalu sukha-saṅkathâ-vinôdadiṁ pṛithvî-râjyaṁ geyutire Shaka-

varusha 1197 Yuva-saṁvatsarada Âsaija-sudda 10 Maṁ ‖ Vôsanada sahašra-liṅgada šrî-Râmanâtha-dêvarige Koṅga-nâḍa Suṅkada Hampaṇṇa-Gummaṇṇa-Basavaṇṇanavaru šrî-Râmânatha-dêvara nandâdîvigegevu | dêvara amrita-paḍi-vîḷeyakkevu naḍavant âgi | Dêvarahaḷi..haḷa maggadeṟe aḍudeṟe bâlavaṇa kabbu-maduve ûroḷagaṇa-pañchakârukaru â-Râmanâtha-dêvara vûra eraḍaṅ-gaḍiya suṅka | aliya maggadeṟe alli gâṇaṅgaḷu êsu âdaḍeü gâṇa vondakke nityânika aravâna-eṇṇe-mariyâdeyalu šrî-Râmanâtha-dêvarige akhaṇḍa-nandâ-dîvigeya â-pûjâkâri naḍasuvanu â-puradoḷagaṇa kumbâṟaru-pañcha-kârukaru ..ḍiya-bhattada hêṟu dîviya eṇṇeya eḷahegaḷu iv ishṭakevu sarvvamânyav âgi naḍavant âgi â-suṅkada adhikârigaḷuṁ šrî-Râmanâtha-dêvarige perub âgi dhârâ-pûrvvakaṁ mâḍi koṭṭa datti (usual final phrases).

*šrî-Viṭhala šrî....nâtha šrî-Gummanâtha

55

On the outer wall of the garbhagṛiha behind the Dakshiṇâmûrti temple.

svasti šrî jayâbhyudayaš cha | namas tuṅga etc. ‖
Šaka-varsha 1173neya Sâdhâraṇa-saṁvatsarada Kârttika-šuddha-pâḍiva-Âdi-vârad andu šrîmatu pratâpa-chakravarti Hoysaḷa-vîra-Somêšvara-Dêvarasara šrî-pâda-padmôpajîvi šrîman-mahâ-pradhânaṁ Sêvaṇa-taṭṭu-disâpaṭṭa râya-daḷa-biruda-liṅga kaligaḷ-aṅkusa hiriya-sandhi-vigrahi Bammaṇa-daṇṇâyakara šrî-pâda-padmôpajîvi Višvâmitra-gôtra-pavitrarum appa Rudrana suputra Koṅga-nâḍa adhikâri Bammaṇṇaṅge adhyaksha-vâsi banda Kâsyapa-gôtra-pavi-trarum appa Râmarasara suputra Kallaiyanu šrî-Râmanâtha-dêvara pûjeg endu âsthânika Mâda-jiya Dêvar.si Kâḷa-jîya-Appa-jîya-Chikka-jiyan-oḷagâda-vara kayyalu tat-kâlôchita-kraya...sahiraṇyav âgi koṭṭu strî-putra-jñâti-sâmanta-dâyâdyânumatadiṁ koṇḍa pûdônṭada sîma (here follow details of gifts) sarvâ-bâdhe-parihârav âgi dhârâ-pûrvakadiṁ koṇḍu biṭṭa datti maṅgaḷa mahâ šrî šrî

dattâ šrî-Râmanâthâya višvagâya mahâtmanê |
âdyanta-vikalâmnâya........... ‖
....
akiñchanaṁ Haraṁ gatvâ yâchati sma sa-kiñchanaṁ |
pratishṭhâm apratishṭhâya Kallâkhyaḥ.......maḥ ‖
šubham akku sandhi-vigrahi |
vibhu-Bammaṇa-daṇḍanâyakaṅg end â tat- |
prabhu-pâda-padma-sêvaka- |
nu Bhavaṅg end ittan akhiḷa-kusumâvaniyaṁ ‖
tâṁ Gaurî-pati Râmanâthana mahâ-dibyâṅga-raṅgâdi-sad- |
bhôgakk end olad intu nirmmisidan î-pû-dônṭam oppal manô- |

* In Nâgarî characters.

râgaṁ kaimige Koṅga-maṇḍaḷadoḷ adhyakshâṅkan âdaṁ mahâ- |
bhâgaṁ yôgyan id orvvam urvvige valaṁ Kallaṁ kaḷâ-vallabhaṁ ||
šrî-Râmêšvaran Adrijêšan abhavaṁ trailôkya-rakshâ-kshamaṁ |
târâdhîša-vibhûshaṇaṁ saraṇa-saukhyâkârakaṁ dêva-bṛin- |
dârâdhyaṁ Kali-dêva-mantrig olaviṁ dîrghâyumaṁ šrîyumaṁ |
kâruṇyaṁ berasittu ṟakshisuge chandrâdityar uḷḷannegaṁ ||
maṅgaḷa mahâ šrî šrî šrî ||

svasti šrî jayâbhyudayaš cha Šaka-varsha 1174 neya Virôdhikrit-saṁvatsarada Âshâḍa-suddha-pâḍya-Bṛihavârad andu šrî-Râmanâtha-dêvarige â-Kallaiyanu šrî-Râmanâtha-dêvara â-sthânikar-ellarigeyu tat-kâlôchita-krayavanu sahiraṇyav âgi koṭṭu â-sthânikara strî-putra-jñâti-sâmanta-dâyâdyânumatadiṁ dhârâ-pûrvvakav âgi mâḍida gaddeya sîme (here follow details of boundaries) antu chedurasa-gaḷe nûṟa-nâlvatta-nâkakkaṁ | sanda-gaḷeyalu kamba embhattu || â-munna hû-dôṇṭad oḷage tôṭigara jîvitakke barada-mûvattu-koḷaga-gaddeyanu hû-dôṇṭakke koṇḍu î-kambha embhattanû tôṭigara jîvitake sarvvâ-bâdhe-parihârav âgi haḍadu biṭṭa datti || î-embhatu-kambha-gaddeyoḷage âd aḍakeya-mara eleya-baḷḷi bâḷe kîḷu-phala ênan ikkidaḍaṁ tôṭigara jîvitake saluvudu â-Kallayyanu dêvarige munna biṭṭa hû-dôṇṭadoḷage kîḷu-phalavanu ênan ikkidaḍevû tôṭigarge saluvudu ||

šrîmatu-Koṅga-nâḍa šrîkaraṇada Nâkaṇṇa-Vijayaṇṇaṅgaḷa aḷiya Sôvaṇṇanu šrî-Râmanâtha-dêvarige Adikada-Kallaṇṇanu mâḍida hû-dôṇṭada ṟâṭaṇa-hoḍuva ettina mâṟiṅge tamma jîvitakke salluva Muruḷiyallu varisa-nibandhaney âgiy endendiṅgam â-chandrârkka-sthâyiyâgi gadyâṇa-mûṟanû â-vûra siddhâyada modala-kandâyadoḷage koṭṭubahant âgi šrî-Râmanâtha-dêvara sannidhiyali â-Kallaṇṇaṅge Sôvaṇṇanu î-dharmmavanu endendiṅgaṁ pâlisuvevendu dhârâ-pûrvvakav âgi koṭṭa datti | î-dharmmakk âru aḍḍabandavara adṛishṭa-hâni Sôvaṇṇana kaiy oppa || *šrî-Vaṅgêšvaranâtha |

šrîmatu-Koṅga-nâḍa šrîkaraṇada Kâvaṇṇaṅgaḷa maganu Maḍukayyanu Râmanâtha-dêvarige Adikada-Kallayyanu mâḍida hû-dôṇṭada ṟâṭaḷavanu hoḍuva ettina mêhiṅge tamma jîvitakke saluva Neluvâgilalli varisa-nibandhiy âgi endendiṅgaṁ chandrârkka-sthâyiy âgi gadyâṇa ondu haṇa ayduvanû â-ûra siddhâyada modala kandâyadoḷage koṭṭu bahantâgi Râmanâtha-dêvara sannidhiyalli â-Kallaṇṇaṅge Maḍukaṇṇanu î-dharmmavanu endendiṅgaṁ pâlisuvevendu dhârâ-pûrvvakav âgi koṭṭa datti idake âru vakra tandarû adṛishṭa-hâni | Maḍukayyana kayy-oppa †namô Dêvâya (usual imprecatory phrases) šrî

56

On the same stone.

svasti šrîmatu Šaka-varisha 1220 nê Hêmaḷambi-saṁvatsarada Mârggašira-ba 2 Sô-d-andu šrîmanu mahâ-pasâyitarum appa Peṇḍâra-Dêvana maga Niṅ-

* In Nâgari characters. † In Tamil characters.

gaṇṇanavaru . . na . . sahasra-liṅgada šrî-Râmanâtha-dêvarige Muṇḍagôḍinali Chaṇḍigaḍida keṟeya keḷage â-Râmanâtha-dêvara amṛitapaḍige ikkaṇḍuga-gadeya koṭṭaru â-Niṅgeya-daṇṇâyakara voppa šrî-Bhairava

57

At the same village, on a copper plate in the Subrahmaṇyêšvara temple.

namas tuṅga etc. ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
udhṛitâ mêdinî yêna kaḷaṅkam iva yatra sâ ||

svasti šrî vijayâbhyûdaya-Šâlivâhana-šaka-varshaṅgaḷu 1580neya sanda-vartamânavâda-Vikâri-saṁvatsarada Mâgha-šu 7 lu | dêva-dêvôttama dêvatâ-sârvabhauma akhiḷâṇḍa-kôṭi-brahmâṇḍa-nâyaka Râmanâthapura-varâdhîšvara | Râmanâthapurada Prasanna-Subrahmaṇyêšvara-svâmiyavara divya-šrî-pâda-padmaṅgaḷige Kâšyapa-gôtrada Âpastambha-sûtrada Kṛishṇappa-Nâyakara pautran âda | Lakshmappa-Nâyakara putran âda | Nârasiṁha-Nâyakanu koṭṭa-bhû-dâna-šâsana-kramav entendare | šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Kṛishṇa-Râya-Deva-mahârâyaraiyyanavaru Vidyânagara-dalli ratna-siṁhâsanâdhyaksharâgi pṛithvî-sâmbrâjyav âḷuttalu namma hiriyarâda Yara-Kṛishṇappa-Nâyakarige â-chandrârkav âgi naḍavante pâlista amara-mâgaṇi-Narasiṁhapurada sîmege saluva Maravûra-staḷada Yakkaṭi-emba-grâmavannu î-tathâ-tithi-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi šrî-Subrahmaṇyêšvarârpitav âgi dhâre mâḍida kâraṇa â-grâmakke saluva-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi âgâmi-siddha-sâdhyaṅgaḷ-emba-ashṭa-bhôga-têjas-svâmyaṅgaḷannu dêvatâ-sêvâ-nimittav âgi dânâdhi-vinimaya-vikrayakke yôgyav âgi naḍeya (back) takkaddendu šrî-Subrahmaṇyêšvara-svâmiyavara divya-šrî-pâda-padmaṅgaḷige Kâšyapa-gôtra Âpastamba-sûtrada Kṛishṇappa-Nâyakana pautran âda Lakshmappa-Nâyakara putran âda Nârasiṁha-Nâyakanu samarpista-šâsana yî-grâmakke chatus-sîme-vivara mûḍalu Vudûru dakshiṇa Yalagaḍavaḷḷi paschima Maravûru uttara Hekkagauḍana-haḷḷi î-chatus-sîmeyoḷage uttaradalli namma aṇṇandirâda Raṅgappa-Nâyakaru hosatâgi Raṅgâpurav endu grâmava kaṭṭisi Nârasiṁhapurada Nârasiṁha-svâmiyavarige samarpisidar-âda-kâraṇa â-grâmava horatu Bhorachikaṭṭe-bhûmi Subrahmaṇya-dêvarige kûḍiddu yendu Râmanâthapurada | Prasanna-Subrahmaṇya-svâmiyavara divya-šrî-pâda-padmaṅgaḷige | Kâsyapa-gôtrada Âpastamba-sûtrada Kṛishṇappa-Nâyakara pautran âda | Lakshmappa-Nâyakara putran âda Nârasiṁha-Nâyakanu samarpisida-bhû-dâna-dharma-šâsana (usual final verses).

šrî-Jaya-Narasiṁha.

58

At the same village, on a rock near the Gôgarbha in the river Kâvêri.

svasti šrî jayâbhyudaya-Sâlivâhana-saka-va.......Plavaṅga-saṁvatsarada Vaišâkha-šuddha 3lu šrîman-mahâ-maṇḍaḷêšvara-Râmarâju-Tirumalarâjaya-Dêva-mahâ-arasugaḷavaru Nañjarâyapaṭṭaṇada Rudra-gaṇaṅgaḷige koṭṭa stira-šâsana । Maḷalavâḍiya-sîmeyu Nañjarâyapaṭṭaṇada râjyava kûḍiddu yendu Annadâni-Mallikârjuna-svâmiya aṅga-raṅga-bhôga.........Na....paṭṭaṇada Rudra-gaṇaṅgaḷu ।

60

At Širadanahaḷḷi (same hobli), on a stone near the village gate.

šrî-Râmêšvara-Râya yavara saṁrakshisali Šâlivahana-šaka 1683ne Vikrama-saṁ-Mâgha 10lu Râmanâthapurada Râmêšvara-svâmiyavara âvaraṇadalu pratime mâḍisi-yiruva Koṇḍa-Vikasanayi-yavara paḍitara-dîpârâdhaneü Sirû-danûralu Bhâradvâja-gôtra.....sukha.......haḷâda Mahišûra Vîra-Râya-Voḍeyanavara...šrî-Râma-Râya (rest illegible).

61

At the same village, on a stone in the Gauskhân's field.

svasti Koṅguṇivarmma dharmma-mahârâjâdhirâja Kôḷâḷa-pura-varêšvara Nandagiri-nâtha Nîtimârggad Eṟeyappa-Permmanaḍiya maga šrîmat-Satyavâkya-Bîra-Permmanaḍiyu goṭṭa kaluâṭu Beḷgaliya Nirggunda Jaggiyarasargge koṭṭar avara magaṁ Tippayyan-embâ padinêḷ-mânisaṁ berasi kâḷagadoḷ sattalli Jaggiyarasappa-Dêvar avara maga Narasiṅga-Dêvaya kalnâṭṭu Saka-varsha 843......

62

At Kṛishṇarâjakaṭṭe (Kṛishṇarâjakaṭṭe hobli), on a stone near the source of the Kṛishṇarâja-nâlâ.

svasti šrî vijayâbhyudaya Šâlivâhana-šaka-varshaṅgaḷu 1733ne sanda-vartamânavâda Prajôtpatti-nâma-saṁvatsarada Chaitra šu 1lu Mahišûra-nagarada dhoregaḷa vaṁšâvaḷigaḷa vivara । Kṛi । ka । Udhâra Râja-Vaḍeyaru । Beṭṭa-Châmarasa-Vaḍeyaru । Châma-Râja-Vaḍeyaru । Yimmaḍi-Râja-Vaḍeyaru । Kaṇṭhîrava-Narasuṁha-Râja-Vaḍeyaru । Dêva-Râja-Vaḍeyaru । Chika-Dêva-Râja-Vaḍeyaru । Kaṇṭhîrava-Narasuṁha-Râja-Vaḍeyaru । Kṛishṇa-Râja-Vaḍeyaru । Yimmaḍi-Kṛishṇa-Râja-Vaḍeyaru । Puṭṭa-Dêva-Râja-Vaḍeyaru । Nañja-Râja-Vaḍeyaru । Beṭṭa-Châmarasa-Vaḍeyaru । Châma-Râja-Vaḍeyaru । Chikka-arasinavaru । Kaṇṭhîrava-arasinavaru । Kṛishṇa-Râja-Vaḍeyaru । 0 । 0 । Châma-Râja-Vaḍeyaru । šrî-Kṛishṇa-Râja-Vaḍeyaravaru ।

64*

At Mattigôḍu (same hobli), on a stone in front of the village.

šrî-Raṅgêšâya namaḥ । namas tuṅga etc. ॥
Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ ।
Hêmâdri-šikharâ yatra dhâtrî-chhatra-šriyaṁ dadhau ॥
vandê Raṅgêša-pâdâbjam Indirâ-kara-lâlitaṁ ।
Mandâkinî-marandâḍhyaṁ bṛindâraka-gaṇêḍitaṁ ॥
amṛitêndvôḥ sôdaratvaṁ yat-kaṭâkshê mukhâmbujê ।
šritêshu sarvadâ dṛishṭaṁ tâṁ Šriyaṁ satataṁ bhajê ॥
jîyât Kaṇṭhîrava-šrî-Narasa-narapatir yâvad â-chandra-târaṁ
putraiḥ pautraiḥ dhanâšva-dvipa-bhaṭa-suhṛidâṁ sañchayais sâkam urvyâṁ ।
sad-vidvatsât-kṛita-šrîḥ Nṛihari-pada-yugê nyasta-sarvasva-bhârô
dhîrô dântô dayâḷuḥ šrita-jana-surabhiḥ Sôma-vaṁšâbdhi-chandraḥ ॥
šrî-Raṅgêša-purê svakîya-bhavanê lakshmî-vilâsê sadâ
nânâ-chitra-vichitritê maṇi-lasat-siṁhâsanâdhishṭhitaḥ ।
chârv-ashṭa-dvaya-châmarâñchita-karaiḥ kântâ-janais sêvitaḥ
sauvarṇair jhasha-šaṅkha-chakra-makaraiḥ sat-kêtubhiḥ pûjitaḥ ॥
dharmârthaṁ jana-vandyasya Nṛi-Kaṇṭhîrava-bhûbhujaḥ ।
agrahârasya tasyaiva šâsanaṁ likhyatê'dhunâ ॥
kâruṇya-pûraḥ Kamalâ-sahâyaḥ
Kavêra-kanyâ-parivêshṭitô yaḥ ।
tan-nâbhi-paṅkêruha-sambhavô'bhûd
Vidhir vidhâne jagatâm abhijñaḥ ॥
tasmâd Vidhêr Atri-munir babhûva
tal-lôchanâbjâd ajanishṭa chandraḥ ।
kalâ-nidhiḥ Kâvya-Budhânuyâyî
su-vṛitta-châruḥ sudhayâ prapûrṇaḥ ॥
Sôma-vaṁša-nṛipa-paṅktishu kašchid
dêvatâ-maṇir ananta-guṇaughaiḥ ।
puṇḍarîka-nayanas tata âsîl-
lôka-rakshaṇa-parô dhṛita-lîlaḥ ॥
bhûri-šrî-sahitâṁ purîṁ sa bhagavân nirmmâya ramyâṁ nṛiṇâṁ
sarvêshâṁ šaraṇam prathâm upagatâṁ šrî-Mâhishî-saṁjñayâ ।
Kâvêrî-saritô'tha dakshiṇa-diši prasthâpayâmâsa tâṁ
svîyân mânusha-vigrahâvataraṇaṁ saṁsûchayann âtmanaḥ ॥
tê Mâhishîṁ puravarâṁ parirakshamâṇa-
dêvîṁ Balâdri-šikharôpari râjamânâṁ ।
saṁsêvya sarva-phaladâṁ bhajatâṁ narâṇâṁ
chakrus sva-vaṁša-nṛipa-paṅktishu dêvatâṁ tâṁ ॥

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* From a copy supplied by the vṛittidars.

tad-anvayê Sôma-kulâvataṁsê
dânêna dûrîkṛita-kalpa-bhûmijaḥ |
šrî-Châma-Râjô jita-sarva-râjô
jâtô janâbhîshṭita-kîrti-šauryaḥ ||
tasmâd Beṭṭa-su-Châma-bhûpatir abhûd dharmê ratas sarvadâ
Pûrvâdrâv aravinda-bandhur iva. .dhîrô dayâḷus šuchiḥ |
lôlâ Šrîr iti yâšrayôdbhava-mahâ-dôsha-pramuktâmunâ
tad-vaṁšyêshv ata êva bhûpatishu sâ lakshmî sthirâbhût sadâ ||
dašâvatârêshu vichâryamâṇê
charâcharâtmâ. . . . . |
. . . . bhûpatis sa
tad-aṅghri-pûjâ-niratô babhûva ||
tat-pûjayâ tushṭa-manâ Nṛisiṁhô
varaṁ dadau dharmam amôgha-satvaṁ |
dharmâvanî-gô-dvija-rakshaṇârtham
ahaṁ janishyê bhavadîya-vaṁšê ||
ity âbhâshya mahîpatiṁ Naraharir jâtas tadîyôdarê
saṁruddhâšva-khurâhati-prachalita-kshôṇî-bharaṁ yaṁsituṁ |
mâsê Mâdhava-nâmakê šubhatarê svâtyâṁ sitê-pakshake
muktâhâra iva prakṛishṭa-guṇavân san-mauḷi-dhâryô mahân ||
šrî-Kaṇṭhîrava-Nârasiṁha-dharaṇî-chandrôdayô'bhût paraṁ
nakshatra-sphuraṇaṁ samasta-vibudha-šrêṇî-samujjîvanaṁ |
dôshârañjita-kânṭimat-kuvalayaṁ šrî-dhâraṇaṁ sarvataḥ
sampat-kshîra-samudra-vṛiddhim anišaṁ jaivâtṛikô'sau na kiṁ ||
Hiraṇya-kašipu-kshêtra-dânênâmita-vikramaṁ |
Kaṇṭhîrava-mahîpâlaṁ Nṛisiṁhaṁ mênirê janâḥ ||
vittêchchhâ-paripîḍitêna manasâ Vishṇuṁ sadâ vismṛitân
lôkân vîkshya dayâ-parô'tichaturaḥ Kaṇṭhîrava-kshmâpatiḥ |
tad-vittê Nṛihariṁ vidhâya sahasâ kurvan nṛiṇâṁ pâlanaṁ
kshîrê bhêshajam âvahann iva bhishak kô'yam kathaṁ varṇyatê ||
vêda-smṛity-âdi-vâkyaṁ sva-vachana-sadṛišaṁ sarva-šâstraṁ vichârya
šrîmân Kaṇṭhîravas srî-[Narasa]-narapatir nišchayitvârtha-yugmaṁ |
êkâdašyâṁ su-Lakshmî-Nrihari-pada-yugârâdhanaṁ tad-vrataṁ cha
vyâtanvann Ambarishâdy-akhiḷa-narapatîn nâma-šêshâṁš chakâra ||
Indratvaṁ bhṛityatâṁ cha sva-bhavana-nikaṭê tasya vâsaṁ prapêdê
datvâ bhûmiṁ Balîndras tri-pada-parimitâṁ varṇinê Vâmanâya |
Lakshmî-bhartrê hiraṇya-prada-chaṭula-karâyârppayan vastra-bhûshâ-
grâmâdîn prâpnuyât kiṁ phalam iti nṛipa-Kaṇṭhîravas tan na vidmaḥ ||
Kaṇṭhîrava-šrî-Narasa-kshitîndra-
pratâpa-sûryê sphuratîha chitraṁ |
bhavaty ajasraṁ dvijarâja-kântiḥ
glânis tu šatrôr mukha-paṅkajasya ||

Brahmaṇô'py adhikaṁ manyê Kaṇṭhîrava-mahîpatiṁ ।
tal-lêkhyaṁ yâvad âyushyam êtadîyaṁ tu šâšvataṁ ॥
Kaṇṭhîrava-mahîpâla-khaḍgô dhârâdharas svayaṁ ।
nirvâpayati šatrûṇâṁ paritâpa-tapôshmatâṁ ॥
šrî-Kaṇṭhîrava-bhûpatê tava yašô' kûpâra-pûrê'bhitaḥ ।
samṛiddhê sati tatra majjana-bhiyâ khê sañcharaty aṁšumân ।
Svarṇâdriṁ vibudhâ bhajanti taraṇim Padmâpatis samšritaḥ
Kas Satyaṁ Rajatâchalaṁ cha sa Šivô nûnaṁ plavantê parê ॥
êvaṁ vidvaj-jana-stutya-guṇa-ratna-mahârṇavaḥ ।
agrahâraṁ svayaṁ kṛitvâ Brâhmaṇêbhyô'dadachchhubhaṁ ॥
Šâlivâhana-šakha-dviradartu-
prâṇa-bhûmi-gaṇanâ-sahitê(1568)'smin ।
vatsarê vimala-Sarvajitâkhyê
šukla-paksha-yuta- Mâdhava-mâsê ॥
*Mṛigašîrshâkhyâksha-tritîyâ-dinê cha Raṅgadhâmani Kavêra-sutâṁ
...........Mlêñchha-rakshô-nikâya- ।
prauḍhâhaṅkâra-nirvâpaṇa-chaṇa-sukaṇatkâri-khaḍgâgra-hastaḥ ।
prâdâd dânaika-vidyâ-chaṭulatara-matir Visva-saṁhâriṇê'smai ।
vṛittiṁ Lakshmî-priya-šrî-Narahari-vapushê châru-vṛittas tadaikâṁ ॥

(here follow names and other details of vṛittidars and their gifts)

sâkshâd Vaikuṇṭha-sadṛisê kshêtre Gautama-yôginaḥ ।
Šêsha-talpa-šayasyâsya Raṅganâthasya sannidhau ॥
Nṛisiṁhârpaṇa-budhyâ tu râjâ dharma-višâradaḥ ।
vêda-šâstrârtha-tatvajñân shaṭ-karma-niratâšayân ॥
Ṛig-Yajus-Sâma-vêdânâm adhyêtṛîn sad-guṇôdayân ।
lakshaṇajñâṁš cha vêdânâṁ kramâdishu vichakshaṇân ॥
âhûya dvija-varyaṁš cha parîkshya bahušô nṛipaḥ ।
nânâ-vṛiksha-samâkîrṇaṁ kulyârâmaiš cha šôbhitaṁ ॥
sarvartu-phaladaṁ nityaṁ sarva-sasyâšrayaṁ šubhaṁ ।
Râmanâthapurasyâgni-dig-bhâgê samupasthitaṁ ॥
Mattigôḍâkhya-sad-grâmaṁ sva-nâmâṅkitam uttamaṁ ।
êkakaṁ grâmam atulam anêka-phaladaṁ sadâ ॥
têbhyô dadau grâma-varaṁ vṛittiḥ kṛitvâ trayôdaša ।
Rudrapaṭṭaṇa-sîmâyâṁ sva-kshêtra-prâkstham uttarê ॥
vṛittiḥ pûrṇatva-pûrṇârtha-khârî-kshêtraṁ dadau nṛipaḥ ॥
tîrê ya..rasa..prachalitâ prâptaṁ varaṁ vahni- ।
nêtratvaṁ Girišašya Vṛitra-vadhajô dôshô gatô Vajriṇaḥ
Brahmarshitvam avâpa Gâdhi-tanujaḥ svardhênur âsît sthirâ ।
Gâyatrî cha Bṛigûdvahasya varadâ yasmin šilâ-rûpataḥ ॥
tasmin puṇyatarê kshêtrê Râmanâthapurê šubhê ।
âvâsô Brâhmaṇânâṁ cha Kâvêrî-tîra-uttamê ॥

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* This cannot be put into a verse, as further portion is wanting in the original.

chatvârimšat-padaṁ tiryag-âyataṁ trimšad-uttaraṁ |
šataṁ padaṁ kalpayitvâ êkaikasmin nivêšanê |
gṛihasyôpaskarair yuktân mṛidvâstaraṇa-saṁyutân |
gṛihân nirmâya vidhivat sthâpayitvâ dvijôttamân |
šâsanaṁ kârayâmâsa dharma-mârga-prašâsanaṁ ||

(here follow further details of gift etc.)

êtâdṛiša-chatus-sîmâ-madhyagênâmitaujasâ |
grâmêṇâdhishṭhitâṁ bhûmiṁ Mattigôḍâhvayasya cha ||
nidhi-nikshêpa-pâshâṇair-jalâkshîṇi-samanvitaiḥ |
âgâmi-siddha-sâdhyaiš cha yuktaṁ grâmam anuttamaṁ ||
agrahâraṁ yushmad-aṁšaṁ prâpya bhôktum ihârhatha |
â-chandrârkaṁ putra-pautra-pâramparyêṇa vai dvijâḥ ||
êtêshâṁ yushmad-aṁšânâṁ dânê vinimayê krayê |
âdhyâdau svâminô yûyaṁ [nâ]nya-svâmitvam ishyatê ||
ithaṁ râjêša-Kaṇṭhîrava-Narasa-nṛipaḥ šâsanaṁ kârayitvâ
samyag vârâha-mudrâṁ tad-upari cha paraṁ sthâpayitvâ likhitvâ |
svîyâbhikhyâṁ manôjñâṁ kanaka-maṇi-lasat-pâṇinâ Brâhmaṇêbhyaḥ |
prâdât têshâm idaṁ hi prachura-tara-guṇânanta-bhôgê nidânaṁ ||

(usual final verses).

šrî-Narasiṁhâya namaḥ |

65

At Lakkûra (same hobli), on a stone in front of the Saṅgamêšvara temple.

svasti samadhi[gata]-pañcha-mahâ-sabda mahâ-maṇḍaḷêšvaraṁ . . . pura-varêšvaraṁ gaṇḍara vikrava . . gaṇḍara gôva Nigaḷaṅka-mallan appa Mâdeyarasa-Chaṅgâḷvana râjyadalu sanda-varishaṁ 1011 neya Sukla-saṁvatsarâbhya[nta]ra Mâgha-mâsa-suddha-dašami-Âdityavârad andu Kuppi-nâḍa Mâvanûra Muṇḍa-Gauḍa-ku (back) lada Chôḻa-Gâvuṇḍana magaṁ Mâra-Gâvuṇḍa yî-nâḍa Nokkiyûra Mahâdêvara pratishṭhe geydu dêvargge Mahâdêva-bimbada gaṇake . . . . yal epattu-khaṇḍuga-nella . . deyuṁ Mahâdêvar . . ruda mûḍi khaṇḍuga jôḻada bedayuṁ toṭṭa koṭṭaṁ (usual imprecatory phrases).

Amṛitašivargge î-sthânamaṁ koṭṭaṁ šrî-Chaṅgâḷvêšarakke biṭṭa maṇṇu

68

At the same village, on a stone near Timmappa's house.

šrî-Gaṇâdhipatayê namaḥ | avighnam astu | namas tuṅga etc. ||

svasti šrî jayâbhyudaya-Šaka-varusha ? 1278 neya Durmmukhi-saṁvatsarada Mâgha-ba 11 Budhavâradandu šrîman-mahâ-maṇḍaḷêšvaraṁ ari-râya-vibhâḍa bhâshege-tappuva-râyara gaṇḍa šrî-vîra-Bukkaṇṇa-Voḍeyaru râjyâbhyudaya mâḍitiddalli šrîmanu-mahâ-vaḍḍa-byavahâri ubhaya-nânâ-dêši-mukhyar appa

Arjju-bhaṭṭayyanavara makkaḷu Mahadêvaṇṇaru Chaṅga-nâḍolagaṇa Baḷḷa-voḍeyanû tamma tande.....kalu Lakshmîpurava mâḍivendu â-Bukkaṇṇa-Voḍeyarige binnavaṁ mâḍi dhâreyanû...rikoṇḍu Mâvanûra paśchima.. bâgeya..ṭṭivaṇṭagiralu guṇḍu gôṇiya moraḍi..ṇaṅgaḷa...bâlakeya binnapaṁ mâḍidalli *â-Hukkaṇṇa-Voḍeyaru tamma kumâra Bukkaṇṇa-Voḍeyaranû karadu Mahadêvarasaru mâḍuva Lakshmîpurada râja-kâluvige ninna Chaṅga-nâḍ-oḷagaṇa Mâvanûra Navile...Allâḷapaṭṭaṇada bhûmiya voḷage baha Lakshmîpurada kâluvige kaṭṭu-kaṭṭege kalugûḍu gôlugaḷa moraḍigaḷa koṇaṅgaḍa mêhina-balakke kallu neṭṭu â-kaṭṭeya baḍagaṇa-holla-modalâgi â-kâluveya ubbaya-pârišvadalli kallu neṭṭu koṭṭu panaba koḍagi.....havanû mâḍikoṭandu ......gi â-kumâra-Bukkaṇṇa-Voḍeya Siṅgapaṭṇada Chaṅga-nâḍanû..... parama-pradhâni-Sôvappanavarige nirûpavanû barayisidar âgi šrî-Sôvappa-navaru â-Mahadêvarasarige koṭṭa-patra-šâsana-paḍi ‖ â-šâsanada kramav entendaḍe ‖ â-Sôvappanavaru bandu Mâvanûra Mâyi-Gauḍa Navileya-Râmanâtha-Dêva (others named) halaru voḷarâda samasta-prajegaḷellannu karadukoṇḍu â-Posa-nâḍa-bhûmiya voḷagiha â-kâluveya voḷagaṇa kâluve bandu â-keṟeya keḷage voḷa-gaddeyanu â-bhûmiyanu â-Mahadêvarasarige keṟe-gôḍi-kalla neṭṭu-koṭṭu â-keṟeya keḷagiha gaddege parivartaney âgi â-Lakshmîpurada kâluvaḷi Mattigôḍu kâluveya keḷage â-Mahadêvarasara kayyelu (rest illegible).

70

At Gaṅganûru (same hobli), on a †vîrakal in Hombi-Channê-Gauḍa's field.

svasti Satyavâkya Koṅgaṇivarmma....hârâjâdhirâja Kovaḷâ....paramêsvara Nandagiri......šrîma...Permmanaḍigaḷa mûvattêḷaneya varisadandu svasti samasta-bhuvana-vinûta Gaṅga-kuḷa-gagana..ḷa-târâpati jaḷadhi-jaḷa-vipuḷa-vaḷa-mêkaḷâ....kṛitêḷâdhipatya-Lakshmî-svayaṁvrita-patitvâ.....ṇa gaṇa-bhûshaṇa vi...vita-šrîmat-Ereya...yippattondaneya varisa...mâsada peṟetale-divasam âge Eṟeyapparasar...Jinapaḍegaṅge koṭṭar....mama vôḍendoḍe nâḻ-gâvuṇḍa..ḍiyal aṅganâ....galaga..ya..paḍevandu arasa..... pegila..Eṟeyapa..nuvaru......va kâdi sattoḍe.....(usual imprecatory phrases).

74

At Pemmahaḷḷi (Mallipaṭṭaṇa hobli), on a stone in the back-yard of Kâmanahaḷḷi Tammaṇṇa-Gauḍa.

Krôdhi-saṁvatsarada Mâga-su 1lu šrîmatu-Bêlûra-Yaṅgaṭâdri-Nâyakaru Haṇḍaraṅgi-Virûpâksha-svâmiyavarige daṇḍige-umbaḷige koṭṭa grâma Pemmahaḷḷi

* So in the original. † This stone is much defaced.

75

At Koṅgaḷale (same hobli), on a stone in the field to the west.

svasti šrî Râjêndra-Chôḷa-Koṅgâḷvana râjyada Koṅgaḷa-Gâvuṇḍa besade Mâsabûveyyana maga Kogilla-nâyaṅka. . . . .machchina kalla tanna pogaṅge Bulapayan cha. . . paḍe muṭṭe. rigaṁ peṇe oṟedu satan. . . ṇṇanu kalla niṟida

76

At (bêchirâkh) Honnûru (same hobli), on a vîrakal in the village site.

svasti Saka-varsha 947 neya Krôdhana-saṁvatsarada Mâgha-mâsada huṇṇameyandu šrî-Râjêndra-Chôḷa-Koṅgâḷvaṁ muṇḍa-Poysaḷana mêle naḍedu Maṇṇiya kâḷagamaṁ geldu Irggaḍala Kâmeyaṁ koḷvandu Pennalûra Koṅgaḷâchâriya magaṁ Jâkava sattaṁ avana tây Vendakabbe kalla nirisidaḷ

79

At the same village, on a stone in front of the Sômêšvara temple.

namas tuṅga etc. ||

svasti samadhigata-pañ[cha]-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Dvârâvatî-puravarâdhîšvaraṁ Malaparoḷu goṇḍâdy-anêka-nâmâ[va]ḷî-samâḷaṅkṛitarum appa šrîman-mahâ-maṇḍaḷêsvaraṁ Tribhuvana-malla Taḷekâḍu-Koṅgu-Naṅgali-Banavase-Hânuṅgalu-Uchchaṅgi-Halasige-Gaṅgavâḍi-Noḷambavâḍi-goṇḍa-gaṇḍa asahâya-sûra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma nissaṅka-pratâpa-Hoysaḷa-vîra-Ballâḷu-Dêvaru Dôrasamudrada neleviḍinalu pṛithvî-râjyaṁ geyvuttam iralu šrîman-mahâ-pradhânaṁ sarvvâdhikâri mahâ-pasâyita-hiriya-daṇḍanâyaka-Mâchimayyaṁ Koṅga-nâḍan âḷuttam irppâ kâladalu šrî-karaṇada nâlvaruṁ. . na-bhûvara ugrâṇadalu Hulikalla Baṇḍayyana dêvatâ-pratishṭheyanu Ekôṭi-chakravarti Mâlêsvara-gurugaḷa san-matadinde pañcha-maṭa-stânikar appa Uddûra Chôḷayyanuṁ (others named) int inibaruṁ muntâgi Dêsiya putra Noṇambi-Seṭṭi koṭṭa sâsana | Saka-varshaṁ 1112 neya Saumya-saṁvatsarada Vaišâka-mâsada pâḍiva-Budhavârad andu koṭṭa sâsana || Suḷḷi-gôḍina Mahadêva-Seṭṭi šrî-Yakanâḍa-dêvara šrî-kâryyake biṭṭa datti Piriyâḷvage Kasavâṇḍegaṁ dhârâ-pûrvvaka mâḍi biṭṭa bhûmi (here follow details of grant).

Yamaš chandraš cha sûryyaš cha yâvat tishṭhati mêdinî |
yâvad Rama-kathâ lôkê tâvad râjyaṁ Vibhîshaṇaṁ ||

emb î-šlôkad artham ent endaḍe || kôṭi-hayaṁ kavileyaṁ ekkôṭi-tapôdhanaraṁ Vêdavidaraṁ pannikôṭiyaṁ Kôṭi-tîrthada kôṭi-mahâjanada aḷidaṁ int idan (rest effaced).

80

At Tarigaḷale (same hobli), on a pillar near the Mallêšvara temple.

svasti šrî. . da Mali-nâḍa Taṟigaṇaleya Suriyakiraṇappa mâḍisida ||

81

At the same village, on a stone to the south of the Râmêšvara temple.

svasti šrîman-mahâ-maṇḍaḷêsva[ra]ṁ Taḷekâḍu-Gaṅgavâḍi-Noṇambavâḍi-Banavase-Hânuṅgalu-goṇḍa bhuja-baḷa Vîra-Gaṅgan asahâya-sûra Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma nissaṅka-pratâpa-Hoysaḷa-vîra-Ballâḷa-Dêvaru Dôrasamudrada nelevîḍinalli pṛithvî-râjyaṁ geyvutam ire alliya pañcha-maṭha-sthâna-mukhyar appa Yekkôṭi-chakravartti šrî-Mâlêšvara-dêvara pâdârâdhakar appa râja-guru Vâmasakti-dêvara putra Amitarâsiyuṁ Koṅga-nâḍa-eraḍichchhâsirada Yekkôṭi-Maharûpu-svâmigaḷu alliy pañcha-maṭha-sthânâdhipati Uddûra-Choḷayyanuṁ (others named) šrîkaraṇada nâlvaruṁ mukhyav âgi Dêsiya putra sameya-drôhara gaṇḍa Noṇabi-Seṭṭi Taṟigaṇaleyan âḷuttav irddu Saka-varshada 1110 neya Kîlaka-šaṁvatsarada Mâgha-suddha-pañchami-Sômavârad andu Mahadêva-jîyana putra Ballâḷa Siva-Šambhu-jîya Sûryâḍeya kayyalu Loki-gadyâṇa yippattaidu-honna koṇḍu Bôgêšvara-dêvara dêva-dânada bhûmiyaṁ samâna-bhâgav âgi hañchu-koṭṭu chandrârkka-târaṁ-baraṁ vorvvar-orvvariṅge tappadant âgi dêvatâ-sannidhiyalu satya-bevastheyaṁ mâḍi int î-inibara munde dhârâ-pûrvvakaṁ mâḍi-koṭṭa bhûmiya sîme â-dêvara mundaṇa keṟeya keḷagaṇa gaddeyuṁ oḷageṟeya beddaleyuṁ ûroḷagaṇa-âya-dâya Noṇabi-Seṭṭi biṭṭa hagada maṇṇoḷagâgi Yaliyûra mâḷadali biṭṭa dânavaṁ Sambhu-jîya Sûryyâḍeyuṁ hachch umbaru (here follow names of witnesses and usual final verse).

83

At Bijigaṭṭe (same hobli), on a stone attached to the southern wall of the Añjanêya temple.

šubham astu | namas tuṅga etc. ||
šrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
phaladâya namô nityaṁ Kêšavâya Šivâya cha ||

svasti vijayâbhyudaya-Šâlivâhana-šaka-varsha 1583 sanda Plava-saṁvatsara-Phâlguṇa-ba 30 Ravivâra šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šri-Raṅga-Râya-Dêva-mahârâyarayyanavaru sukha-saṅkathâ-vinôdadiṁ pṛithvi-râjya geyivutt iralu avara kâryakke kartar âda Sindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇinâgapura-varâdhîšvara..du-saptâṅga-haraṇa Kâšyapa-gôtra Âpastamba-sûtrada Kṛishṇappa-Nâyakara prapautrar âda Veṅkaṭâdri-Nâyakara pautrar âda Kṛishṇappa-Nâyakara putrar âda Veṅkaṭâdri-Nâyakaru Taṅgêḍiguṭṭe Lachaṁ-bhaṭṭaru (others named) î-mahâjanaṅgaḷige bara-hisikoṭṭa bhûdana-šilâ-šâsana-kramav entendare pûrvadalli namma vṛiddha-prapitâmaharâda Yarra-Kṛishṇappa-Nâyakarige Kṛishṇa-Râyaraiyanavaru amara-mâgaṇiy âgi pâlisida Bêlûru-šîmege salluva Biḷaha-nâḍ-oḷagaṇa Arakalgûḍu-sthaḷada (here follow details of boundaries) yî-madhye iruva Bîjaghaṭṭakke

pratinâmadhêyavâda Veṅgaṭṭasamudrav emba grâmavannû sûryôparâga-puṇya-kâladalli namma mâtâ-pitṛigaḷige......................daka-dâna-dhârâ-pûrvakavâgi êkaika-svâmyavâgi kâṇike saha sarva-mânyavâgi šrî-Kṛishṇârpaṇa-vâgi nimige koṭṭevâgi nimma nimma kshêtrakke salluva grahârâma-kshêtra-nidhi-nikshêpa-jala-taru-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba namma ashṭa-bhôga-têjas-svâmyaṅgaḷannu anubhavisikkoṇḍu nimma nimma putra-pautra-pâramparyav âgi â-chandrârka-sthâyigaḷ âgi dânâdhi-vinimaya-vikrayaṅ-gaḷ emba vyavahâra-chatushṭayaṅgaḷige yôgyar âgi sukhadalli anubhavisikoṇḍu baruvadû yandu Kâšyapa-gôtrada Âpastamba-sûtrada Kṛishṇappa-Nâyakara prapautrar âda Veṅgaṭâdri-Nâyakara pautrar âda Kṛishṇappa-Nâyakara putrar âda Veṅgaṭâdri-Nâyakaru nânâ-gôtrada nânâ-sûtrada nânâ-šâkhâdhyâyigaḷ âda â-mahâ-janaṅgaḷige nâvu tri-vâchâ voppi strî-putrâdi-sarvva-sammatiyinda barahisikoṭṭa silâ-šâsana int appudukke dharma-sâkshigaḷu ॥

âditya-chandrâv anilô etc. ॥ (usual final verses).

šrî-Veṅgaṭâdri šrî-Chandrašêkhara prasannâ ॥

84

At Madanûru (same hobli), on a stone near the village gate.

..........Baṅgârahaḷḷi Râmanâthapurada Annadâṇi Râmêšvara-svâmiyavarige Vikrama-saṁ । Mâgha-šu 7 yalu šrî mahârâja-šrî । Nañja-Râjayanavaru Sivâr-pitav âgi koṭa grâmagaḷu Mâdanûru Yiṭṭâpaṭṭaṇa grâma 2 nu nirupâdhika-sarvamânyav âgi šrîyavara paḍitara dîpârâdhanege vopi-yidhe (usual final phrases).

86

At Siṅganakuppe (same hobli), on a stone in front of the village gate.

šrî-Gaṇâdhipatayê namaḥ । namas tuṅga etc. ॥

šrîmatu-jayâbhyudaya-Šâlivâhana-sakha-varusha 1437 neya varusakke Bhâvake saluva-saṁvatsara Kârtika-šu 1 u šrîman-mahâ-râjâdhirâja râja-paramêšvara Kaṭâri-Sâḷuvara vîra-pratâpa-šrî-Kṛishṇa-Râya-mahârâya nelevîḍinali sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyuttiravalli vîra..........Râmaya-dêvarige Basavapaṭṭaṇada staḷake saluva Nilukunda-staḷake saluva....ḷagaṇa namage saluva vîra..........grâma Siṅganakuppeya-grâmavanu nâvu nimma dêvarige nâvu........hiraṇya-ka..ṇa dhârâ-pûrvakadinda............ya grâmake chatus-sîmeya liṅga-mudreya............gadeya bedalu aṇe achukaṭṭu..........va siddha-sâdhyav emba ashṭa...............mâḍi-koṇḍu dêvara...............namma...............matadinda Dêvarige dharmake nâvu liṅga-mudreya kalanu hâki koṭev âgi Dêvaru vara-bhadrar uḷali pariyantara Dêvara sisyaru makkaḷanu uḷali santâna sâvira uḷali pariyan-tara namma santâna sâvira-kâla uḷali pariyantara yî-purake......Dêvaru sukhadiṁ bhôgisi barôdu yandu nâvu (rest illegible).

93

At the same temple, on a stone attached to the northern wall.

svasti Saka-varsha 988 neya Parâbhava-saṁvatsara-Šrâvaṇa-mâsada šuddha-pañchami-Sômavâradandu šrî-Râjêndra-Pṛithvi-Koṅgâḷva-Dêvar pṛithvî-râjyaṁ geyyuttam iral | šrî-Buḷḷuha-nâḍa-Paḷiga-verggaḍe Iḍirgguḷûra dêvâlayamaṁ mâḍisi yâ-dêvâlayake biṭṭa bhûmi Iḍirgguḷûrapaḷḷi Eḻkalgôḍu.....dêvâlaya-mumaṁ tamma gurugaḷ Maleyâḷa-jîyar nNallûrppaḷḷi Nîlakaṇṭharavi-bhaṭâ-rargge kâlaṁ kaḻchi dhârâ-purvvakaṁ mâḍi koṭṭar int appudakke sâkshi (witnesses named).

94

At Doḍḍa-Bemmatti (same hobli), on a stone near the well to the north-east.

svasti Saka-varshaṁ 1013 neya Prajôtpatti-saṁvatsara-Chaitra-šuddha-paurṇṇa-mi-Âdivârad andu Râyana Beḷmattiya Mâkabbe ettisida Âditya-dêvargge šrî-mad-Râjêndra-Prituvî-Koṅgâḷva-Dêvaru nivêdyakk ellakke hiriya-keṟeya kaḍe-ya......ḷiya-bhûmiya biṭṭaru (usual final phrases and verses).

95

At Chikka-Bemmatti (same hobli), on a stone near the Basava temple.

svasti Saka-varisha ? 1016 [Bhâ]va-saṁvatsarada Bhâdrapada-bahuḷa 14 Sôma-vâra šrîmad-Râjêndra-Prituvî-Koṅgâḷva-Dêva râjya-geyyuttam iralu ahitara.. ...ttisida Pôlêšvara.....ahitara....Seṭṭiya mammaḷu......Seṭṭiya Rêva-kabbe.......na Seṭṭiya......kabbe mâḍisida Pallâditya-dêvaru-dêgulake Nandiyuṁ *nidiya-maṇṭapamaṁ Bairavanu Bairavana dêgulamu Bagavatiyu Nârâyaṇa-dêvaruṁ mattam alliy uḷḷa parivâradavarumaṁ mâḍisidaḷu Polêšvara-dêvargge suṇṇamuṁ soteyuṁ int iv ellaṁ Charavakabbe mâḍisida dharmma Gaṇḍa-Nârâyaṇa-Seṭṭiya maga Lakanâchâri mâḍida dêgula

96

At Sômavâra (same hobli), on a beam of the Basava temple.

svasti..bhadram astu Jina-šâsanasya svasti Šaka-varshaṁ 1017 neya Yuva-saṁvatsarada Bhâdrapada-mâsada suddha-saptami-Guruvârad andu Makara-lagnaṁ Gurûdayadal šrîmat-Sûrasta-gaṇada Kalneleya Râmachandra-dêvara šishyantiyar appa Arasavve-gantiyar (stops here).

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* So in the original.

97

At the same village, on a stone near the mukha-maṇṭapa of the Basavaṇṇa temple.

patiya santatiya pati pêḻda-mârggadiṁ ।
pati-hitan âgi nistarisi tat-pati mâḍipa Jaina-gêham un- ।
nati-veras ir.....yanant adarkk ahar- ।
ppati-šašiy uḷḷinaṁ nirisi Jakkan id êṁ sukṛitârtthan âdanô ॥
Duddamalla-Dêvana bâṇasi Jakkayyaṁ mâḍisidaṁ ॥

98

At the same temple, on a stone into the outer wall.

dhareyoḷag Êchala-Dêvige ।
gurugaḷ Guṇasêna-paṇḍitar Draviḷa-gaṇaṁ ।
vara-Nandi-saṅgham anvaya- ।
m Aruṅga.....nagad endaḍ êm vaṇṇipudô ॥
bhadram astu ।

99

At the same village, on a stone near the old Basti.

šrîmat-parama-gambhîra-syâd-vâdâmôgha-lânchhanaṁ ।
jîyât-trailôkya-nâthasya šâsanaṁ Jina-šâsanaṁ ॥
šrî-Prabhâchandra-siddhânta-dêvô jîyâch chiraṁ bhuvi ।
vikhyâtôbhaya-siddhânta-ratnâkara iti smṛitaḥ ॥
avanî-chakrakke pûjyaṁ nija-padam enisitt aide san-mârgga... ।
.......ktôdâtta-saiddhântikan esedapan ammamma Kâṇûr-ggaṇa-prô- ।
dbhavanu........dhara-Kuḷiša-dharam........ ।
..........vi...Jinâgama......nî-râja-haṁsa ॥
jagad-âšcharyam id aty-apûrvvam idar andakk Abjajaṁ kûḍa ba- ।
ṭṭigeyan tiṭṭam iḍalk id ên neredanê pêḷ emba Koṅgâḷva Jai- ।
na-gṛihaṁ nâḍe beḍaṅguvett Adaṭarâdityâvanî-nâtha kî- ।
rttig aḍarpp irppavol intu tôrppud ene matt êṁ vaṇṇipaṁ baṇṇipaṁ ॥
jagadoḷ tân îva dâ..negaḷal Adaṭarâditya-Chaityâlayakky ai- ।
de guṇâmbhôrâši vîrâgraṇi vijaya-bhujôdbhâsi divyârchchanakk an- ।
du gaḍaṁ sad-bhaktiyindaṁ Tarigaḷaniya maṇṇalli nâlvatteraḷ-kha- ।
ṇḍuga-bîjakk ittan aty-utsavadin Adaṭarâdityan âditya-têjaṁ ॥
initaṁ Siddhânta-dêvargg anunayad aṟid â-chandra-târaṁ salutt ent ।
ene dhârâ-pûrvvakaṁ koṭṭudan udadhi-jaḷa-sthûḷa-kallôḷa-lîḷâ- ।
vani-chakrakk aide parbbitt adan idan udan ên endapai dânadoḷ pâ- ।
vanumaṁ mikkirppinaṁ mâḍisidan eseye sad-dharmmi Koṅgâḷva-bhûpaṁ ॥
svasti Saka-varsh 1001 neya Siddhârtthi-saṁvatsaraṁ pravarttisutt ire svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ Oreyûr-ppura-varâdhî-

švaraṁ Jaṭâ-Chôḻa-kuḻôdayâchaḻa-gabhasti-mâḻi Sûryya-vaṁša-šikhâmaṇi šaraṇâgata-vajra-pañjaraṁ šrîmad-Râjêndra-Pṛithuvî-Koṅgâḻvaṁ râjyaṁ geyyuttuṁ šrî-Mûla-saṅghada Kâṇûr-ggaṇada Tagarigaḻ-gachchhada Gaṇḍavimukta-siddhânta-dêvargge basadiyaṁ mâḍisi dêvargg archchanâ-sogakke Taṟigaḻaneya mâvukalluṁ hedagedâ. bittuvaṭṭaṁ koṭṭa bhûmi kha 42 (usual final verse) chaturbhâshâ-likhitthaka-Vidyâdharaṁ sandhi-vigrahi šrîman-Nakuḻâryyaṁ baredaṁ maṅgaḻam maha šrî

100

At Vaḻagôḍu (same hobli), on a stone in front of the village gate.

Šâlivâhana-saka-varusha 1613 Prajôtpatya-saṁvatsarada Mâgha-šu 15 chandrôparâgadalu Kâšyapa-gôtrada Âpastamba-sûtrada Ruku-šâkheya Kṛishṇappa-Nâyakara pautrar âda Veṅkaṭappa-Nâyakara putrar âda Kṛishṇappa-Nâyakaru Narasiṁhapurada kîḻa-kôṭeyali Râma-Brahmânanda-Sarasvati-svâmigaḻu pratishṭheya mâḍisida Paṭṭâbhirâma-svâmige namma Arakalagûḍa-staḻada Vaḻalagôḍa-grâma 1 Hoṇḍaravaḻḻi-grâma 1 yî-yeraḍu-grâmavanû dhârâ-pûrvakav âgi koṭṭev âgi yidakke sâkshigaḻu pañcha-bhûtagaḻu sûrya-chandraru

101

At Hoṇḍarahaḻḻi (same hobli), on a stone near the village gate.

(The same as No. 100, above).

102

At Madalâpura (same hobli), on a stone under the gôṇi tree.

(Front) svasti šrîmanu . . . varyya-Nallarasa . . . . . Arakeṟeya basadi mâḍitu idake . . lvadu-gadde . . . . maṇṇu ay-gaṇḍuga piriya . . . doḻ ay-gaṇḍuga-maṇṇu Bisavûra-maṇṇu ay-gaṇḍuga Kôṭeya maṇṇu mû-gaṇḍuga initu basadige salva-bhûmi ad â-padake Adaṭarâdittya adhirata-Pâṇḍyaya beḻtu . . . . arasara-kâladoḻ šrîma . . Manne-ga . . . Sivayya . . . . . guḍḍeya . . . . maṇḍaḻa Kalâchandra-siddhânta-dêva-bhaṭṭârara sishyar . . Amaḻachandra-bhaṭṭârakargge . . . . basadiya mâḍi . . . salsidu . . . (usual final verse).

sênabôva Dê . . . . .

MANJARABAD TALUQ.

1

At Hosagûru (Keñchammana Hosakôṭe hobli), on a stone in front of the village gate.

svasti šrî Maṅgala-Duddana râjyadoḷa . tta-Mâḻa-Gavuṇḍan Vaḷa-Jakavaṅge koṭṭa maṇṇu hadinai-koḷa bede (usual imprecatory phrases).

2

At Kârugôḍu (same hobli), on a stone in Šântamallê-Gauḍa's back-yard.

svasti šrîman-mahâ-pradhânaṁ sarvvâdhikâri parama-visvâsi Mâdi-verggeḍeyaru Kârugôḍalu aḍḍada-maṇṇaṁ biṭṭa Mâhêšvara-Biṭṭayyaṅge dêva-dânavaṁ biṭṭa (usual imprecatory phrases).

6

At the same village, on a stone near the Basava temple.

šrîmatu - Visu - saṁvatsara-Kârtika - suddha 1 u Dêvara-Gauḍana maga Chennê-Gauḍana heṇḍati Chennammanu nêgalina baduku jagatî-badukunu mâḍistidaru Basavana ševe

7

At Hemmage (same hobli), on a stone near the maṇê-gadde.

Yîšvara-saṁvatsarada Kârttika-šu 1 dalu Nañja-Gauḍaru Hemmugeya Bayiri-Tamma-Gauḍage koṭṭa koḍage Huluganahaḷḷiya gu 1 kaṁ daṇḍigeya jîvitake koṭṭev âgi â-koḍagiyanu â-chandrârkav âgi naḍasabahadu . . . .

9

At Bembalûru (same hobli), on a stone in the suggi-maṇṭapa.

šrî vijayâbhyudaya-Šâlivâhana-šaka-varsha ? 1576 neya Jaya-saṁvatsarada Kârtika-su-puṇya-kâladalli Veṅkaṭâdri-Nâyakara komâra Kṛishṇappa-Nâyakaru namma muttayyar âda Bayappa-Nâyakara Kṛishṇappa-Nâyakarige Kṛishṇa-Râyarinda amara-mâgaṇiyâgi banda Bêlûrige saluva Heggenâḍihaḷḷi (stops here).

10

At Basavapura-koppalu attached to Magge (same hobli), on a copper plate in possession of Dânê-Gauḍa, son of Basavanahaḷḷi Appê-Gauḍa.

namas tuṅga etc. ||

Harêr lîla-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ |

Hêmâdri-šikharâ yatra dhâtrî chhatra-šriyaṁ dadhau ||

svasti šrî vijayâbhyudaya-Šâlivahana-šakâbdaḥ 1593ne vartamânakke saluva-Sâdhâraṇa-saṁ || rada Vaišâkḥa-šudha 3yallu šrîmad-râjâdhirâja râja-paramêšvara Šindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇinâgapura-varâdhîšvara bhi..ta-saptâṅga-haraṇar âdanthâ Kâšyapa-gôtrada Âpastamba-sûtrada Bêlûru Veṅkâṭâdri-Nâyakara pautrar âda Kṛishṇappa-Nâyakara putrar âda Veṅkaṭâdri-Nâyakaru Kaṇave-Basavanahaḷḷi-diḍḍeya Neliṅge-Gauḍarige pâlisida-birdâvaḷigaḷu nîvu aḍaviyinda nimma bâhu-balagaḷinda vyâghranannû mushṭi-yuddhadindâ jaisi namma mandiradalli tandu nillisida dhîra-šûratvake mechchi chhetri-sûripânâ-andalâhive-kudure-vaṇṭe-kabahaḷe-tambaṭi-kañchina-marppu-kambaḷi-chvage-nellullu-sarvi-gaggarâ-karîdaṇḍe yinthâ-birdâvaḷigaḷannu koṭṭu-yiruttêve î-vaibhôga-sukhavannu nîv-âdiyâgi anubhavisuttâ bahadû endu Bêlûru-Channa-Kêšava-svâmi-sannidhiyalli dayapâlisida birdâvaḷigaḷa î-tâmbra-šâsana int appudakke dharma-sâkshigaḷu

âditya-chandrâv anilô'nalaš cha etc. ||

12

At Adaragere (Šukravârasante hobli), on a stone in front of the Basavaṇṇa temple.

šrî-Gaṇêša-Šâradâ-gurubhyô namaḥ | nirvighnam astu šrî

namas tuṅga etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha *1488neya varusha sandu vartamâna-Âṅgira-saṁvachharada Kârttika-šuddha 3 Guruvâradalû šrîmanu Âdaragereya agrârada Agastya-gôtrada Âšlâyana-sûtrada Doḍḍa-Šaṅkara-hebbâruvara maga Saṅkapanu Šaṅkara-dêvaranu pratishṭheyanu mâḍi â-Šaṅkara-dêvarige abhishêka-naivêdyake namage pitrârjitavâgi yidda-bhûmiyali (here follow details of gift) antu Kaṭeya mûvattu-koḷaga-gadeyanu Sivârpitavâgi koṭevu sâkshi (as in No. 10, above).

14

At Kottanahaḷḷi (same hobli), on a copper plate in possession of Lakshmi-Narasiṁhaiyaṅgâr.

šubham astu | namas tuṅga etc. ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |

udhritâ mêdinî yêna kaḷaṅkam iva yatra sâ ||

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*So in the original. But Âṅgirasa=1495; 1488=Krôdhana.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshaṅgaḷu 1634 vartamânake saluva Nandana-nâma-saṁvatsarada Chaitra-śu 9 Śukravâradallû Kâśyapa-gôtrada Âpastamba-sûtrada Bêlûra Kṛishṇappa-Nâyakara praputrar âda Veṅkaṭâdri-Nâyakara pautrar âda Kṛishṇappa-Nâyakara putrar âda Kṛishṇappa-Nâyakarû Kâśyapa-gôtrada Âpastamba-sûtrada Yajus-śâkhâdhyayanar âda Âlûra ubhaya-śrauti-Tippâ-bhaṭṭara prapautrar âda Gôpâla-bhaṭṭara pautrar âda Râma-bhaṭṭara putrar âda purâṇîka-Narasiṁ-bhaṭṭarige barasi-koṭṭa bhû-dâna-śâsana-kramav entendare śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-śrî-Kṛishṇa-Râyaraiyanavarû namma vṛiddha-prapitâmahar âda Sindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇinâgapura-varâdhîśvara bariva-saptâṅga-haraṇar âda Yara-Kṛishṇappa-Nâyakaraiyanavarige koṭṭa Bêlûra-sîmege saluva Mâginâḍa-hôbaḷiya Teraviḍi-sthaḷada Biḷalahalli-grâmadalli (here follow details of gifts and their boundaries) namma (back) mâtâ-pitṛigaḷige puṇyav âga-bêkû endu (names and other particulars of donor and donee are repeated here, as above) Biḷalahaḷḷiyalli Doḍḍaṇa-âru-khaṇḍuga-bhûmiyannu śrîmad-Râmâyaṇa-purâṇavannu sâkalyavâgi kêḷi yî-tathâ-tithi-srî-Râmanavamiyalli svâmî-paṭṭâbhishêkôtsava-kâladalli sahiraṇyôdaka-dâna-dhârâ-pûrvakav âgi śrî-Sîtâ-Râmârpaṇav âgi koṭṭev âgi yî-bhûmige saluva nidhi-nikshêpa-akshîṇi-âgâmi-jala-pâshâṇa-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmya-gṛihârâma-kshêtra-muntâda sarvva-svâmyavannû âgu-mâḍikoṇḍu dânâdhi-vinimaya-vikrayaṅgaḷige yôgyavâgi nimma santâna-paramparâ â-chandrârka-sthâyigaḷ âgi sukhadalli anubhavisikoṇḍu ihadu yandu (similar repetition of the name etc. of donor and donee) barisi-koṭṭa bhû-dâna-śâsana । yidakke dharma-sâkshigaḷu (usual final verses). śrî-Kṛishṇa

17

At Jambaraḍi (Hânabâḷu hobli), on a stone near the Kallêśvara temple.

namas tuṅga etc. ॥

śrîmatu-praśasti-sahitaṁ sanda Veṅgajaya madavaḷige Êchale nilisida kalu Gôpa-Gauṇḍana tamma Mâbôja mâḍida

18

At Hâḷe-Bêlûru (Sakalêśapura hobli), on a stone in the enclosure of the Kêśava temple.

śrîmat-traiḷôkya-nâthâya sarvva-karmma-su-sâkshiṇê ।
phaḷadâya namô nityam Kêśavâya Śivâya cha ।
vinaya..va gabhîraṁ ।
manuja-Manôjêndra siddha Châgi-mahârâ- ।
jana tanayaṁ bhû-bhuvanadoḷ ।
anupama-kîrtti-pratâpa-Dudda-maha.. ॥

â-vibhu-Duddarasaṅgaṁ ।
Šrî-vadhug eṉe Mêchalarasigaṁ puṭṭi- ।
davar mûvar sSârtthiga-nṛipan ।
urvvîvara Châgi-mahârâja Dayasiṁha-nṛipaṁ ॥
šrîmat-Kadamba-vaṁsa-si- ।
khâmaṇi Dayasiṁha-Dêvan anupama-guṇad ud- ।
dâmateyaṁ neṟe pogaḷalk
î-mât Ajan aṟiyan endoḍ uḷidavar aḷavê ॥

svasti samadhigata-pañcha-mahâ-šabda mahâ-maṇḍaḷêšvaraṁ । Banavasi-pura-varâdhîšvaraṁ । ati-bahaḷa-baḷa-vyûha-vidviḍu-Šrîpâḷa-saṁhâra-prachaṇḍa-dôrddaṇḍa kôdaṇḍa-Pârttha sa..tîrttha । virôdhi-narapâḷa-jâḷa-kuja-vichchhêdana-kuṭhâra râja-râja Kâdamba-kuḷa-kamaḷa-mârttaṇḍa । samara-prachaṇḍa । vinaya-vinamad-viḷâsini-kadam..bâḷakâḷamba-charaṇa-nakha-kiraṇa-kaḷâpeyuṁ । pâvana-charitreyum appa Mêchala-Dêviyara putra । Kshatriya-pavitra । siddha-vidyâdhara-surâsura-narôragêndra-vandita-samâmbaka-šrî-Mahâdêva-pâda-paṅkajônmatta-madhukara vinêya-ratnâkara । lâvaṇya-sindhu-vêḷâ-lîḷâyamânâti-bandhura-vidagdha.... kadamba gîta-vâdya-nṛitya-vêṇu-vîṇâ-rava-saṅgata-maṅgaḷa-pâṭhaka-vijṛimbhitâsthâna...kâvya-nâṭaka-vichâra-prasaṅganu । šatru-Kshatriya-kaḷatra-garbbha-srâva-sampâdaka-vijaya-gambhîra-šaṅkha-nâda । šrîmad-Ekkala-dêvî-labdha-vara-prasâda । parôpakâra-karaṇa-Jîmûta-vâhana । kadana-Mayûravâhana । tarka-vyâkaraṇa-chitra-patra-Bharatâdy-anêka-chaushashṭi-kaḷâ-samagra châturyya-Chaturânana । sâhasa-Dašânana । Kânîna-samânaudâryya gaja-dâna-dîkshâ-guru-prasiddha । sakalâgama-prabuddha । bhuvana-bhavana-daša-dišâvaḷeyântarâḷa-vikhyâta । râja-Mândhâta । anêkôpâya-nipuṇa-pravîṇa-(pa) Padmôdara । vîra-Vṛikôdara । udvṛittârâti-bhûpâḷa-jâḷa-baḷa-viḷaya-kâḷânaḷa । maṇḍaḷika-bahaḷa-kôḷâhaḷa । prachaṇḍa-dôrddaṇḍa-maṇḍaḷâgra-khaṇḍitârâti-maṇḍaḷika-sainya-saṅghâta । mattârâti-maṇḍaḷika-nirgghâta krûrârâti-maṇḍaḷika-darppa-daḷana samara-kêḷî-praḷaya-Kâḷa-Bhairava uddaṇḍa-maṇḍaḷika-vêtaṇḍa-kaṇṭhîrava । vibhrama-viḷâsa-lâvaṇya-nava-yauvanônmatta-vârâṅganâ-jana-Manôjâta । artthi-jana-pârijâta । nanniyar-kkeḷaya saundarya-niḷeya tappe-tappuva । saṅgrâmadoḷ oppuvanum enisi Dharaṇêndranant anêka-bhôgiyuṁ divasakaranant.unnata-têjanuṁ । pûrṇṇênduvinante sakaḷa-kaḷâ-dharanum appa šrîmat-Tribhuvanamalla-pratâpa-Dayasiṁha-mahârâja stiraṁ jîyât ॥

vṛitta ॥ bhuja-baḷa-garvvadoḷ negaḷda-sâhasa-Bhîma-parâkramaṁ guṇa- ।
brajadoḷ Dharmma-nandanan udâradoḷ aggaḷa-Karnnan intav A- ।
bjajanu samasta-vidyeyoḷu bhâvipaḍ apratima-pratâpan Aṅ- ।
gaja-sama-rûpan embudu mahî-taḷadoḷ Dayasiṁha-Dêvana ॥
dhuradoḷ band uṟad oḍḍinind ari-baḷa-vrâtakke kayy ântu nind ।
erad-artthi-prakarakke vâra-vanitânîkakke gambhîra-sâ- ।
garan app î-Dayasiṁhan ânt iriyal î .....sârisal ballan â- ।
Hari-putraṁ Hari-putran â-Hari-sutaṁ tân endoḍ êm varṇṇipem ॥

stuti-vachanangaḷ altu ripu-kôṭi-gabhîra-parâkramaṁ dayâ- ।
sati satiy appa-kâraṇade tâne Kṛipaṁ manam oldu bandavargg ।
atiśayav âgal ittu vipa. . . .kîrttiy enalke bêre Bhâ- ।
rata-kathey-embud êke Dayasiṁha-nṛipâḷa-charitre sâlade ॥
misuguva-Târakâdri-ruchiyiṁ dugdhârṇṇava-phêna-rôchiyiṁ ।
desegaḷan âvagaṁ beḷagutippa-himâkara-bimbadiṁ virâ- ।
jisuv Amarêndra-dantiya tanu-chchhaviyiṁ migilâgi parvvi rañ- ।
jisuvudu kîrtti dhâtriyoḷag ujvaḷadiṁ Dayasiṁha-bhûpana ॥
kanda ॥ Chaturâsya[ṅga]ṁ negaḷd-Ahi- ।
patigaṁ Dayasiṁha-bhûpan-audâryya-guṇô- ।
nnatiyaṁ pogaḷalk arid enal ।
itaraṁ neṟe pogaḷal aṟivar âr î-jagadoḷ ॥
â-mahâ-ma. . .śana tâya permmeya ent endaḍe ॥
kanda ॥ Baṅki-Baḷarita-mahîpaṅ- ।
gaṁ Karavati Cheluveyarasiya. . . . . .vâ- ।
ḷaṅkaraṇe puṭṭidaḷu sale ।
Paṅkajanâbhaṅge bhakte Mêchala-Dêvi ॥
dâna-guṇôtkaradind abhi- ।
mânadi nâ. . . . . . .sumatî-taḷadoḷ ।
sanmânini Mêchala-Dêvi ।
manô-mudadind artthig artthamaṁ kuḍuv-eḍeyoḷ ॥
ati-chaturôktiyoḷe Sara- ।
svatigaṁ migil enisi bhuvanadoḷu dharma-guṇa- ।
pratatige neley âgi mahâ- ।
sati Mêchala-Dêvi santataṁ sogayisuguṁ ॥
antu negartte-vaḍeda Dêviyaru kaṭṭisida kerey ad entene ॥
sarasija-saṅkuḷadindaṁ ।
taradiṁ tumbigaḷa haṁsegaḷa baḷagadin ach- ।
chariy enisi tôrppud int î- ।
dharaṇige Mêchala-samudrav emba taṭâkaṁ ॥

śrî ॥ svasti samasta-guṇa-gaṇâḷaṅkâreyuṁ । viśuddhâchâreyuṁ । kshîrâbdhi-śayana-danuja-marddana-Gôvarddhana-dêva-śrî-pâda. . . . .jana-manô-râga-sâgarâvarddhitânanya-chandra-lêkheyuṁ । parivâra-phaḷita-kalpa-kuja-śâkheyuṁ । puṇya-kathana-purâṇa-prasaṅgeyum appa Mêchala-Dêviyaru mahâgrahâra-Hâruva-Bêluhuradalu dêvâlayamaṁ mâḍisiy alli śrî-Vâsudêvaraṁ supratishṭhitaṁ mâḍiy â-dêvar-aṅga-bhôga-pûjâ-vidhâna-nitya-naivêdyakkaṁ Chaitra-pavitraṅgaḷam naḍasuvant âgi tuppada maṇṇigege huṇise-gadde. bhûmiyaṁ saluva krayadalu honnaṁ koṭṭu mâṟaṁ koṇḍu biṭṭaru (here follow details of further gift) Dêvara-Brahmahaḷḷiyâgi Kumbârahaḷḷiyan Arasiyapuraṁ mâḍi ayvaru-su-Brâhmaṇarige Mêchala-Dêviyaru sarvva. . . . .dattiyâgi dhârâ-pûrbbakaṁ mâḍi koṭṭar (usual final phrases and verses) Nârâyaṇa śrî Śaka-varsha 1017neya Yuva-saṁvatsara-Chaitra-su 7. .Budhavârad andu pratishṭheyaṁ mâḍidar ॥

19

At Âchaṅgi (same hobli), on a stone in Mari-Dâsappa's garden.

šubham astu | namas tuṅga etc. ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-šikharâ yatra dhâtrî chhatra-šriyaṁ dadhau ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1572 ne vartamâna-Vikṛiti-saṁvatsarada Vayišâkha-šu 15lu sômôparâga-puṇya-kâladalu Kauṇḍinya-sagôtrada Âpastamba-sûtrada Yajuš-šâkhâdhyâyigaḷâda Kâssâ-Purushôttamayyara pautrar âda Lañjayyana putrar âda Veṅkaṭâdri-ayyanavarige Kâšyapa-gôtrada Kṛishṇappa-Nâyakara pautrar âda Veṅgaṭâdri-Nâyakara putrar âda Kṛishṇappa-Nâyakaru koṭṭa-bhû-dânada šilâ-šâsana-kramav ent endare | namma vṛiddha-prapitâmahar âda Sindhu-Gôvinda | himakara-gaṇḍa | dhavaḷâṅka-Bhîma | Maṇinâgapura-varâdhîšvara | ba..da-saptâṅga-haraṇar âda Kṛishṇappa-Nâyakarige Kṛishṇa-Râyarayanavaru amara-mâgaṇiy âgi * banda Bêlûra-sthaḷake saluva Kibbeṭṭu-nâḍinoḷage..puva Bayikeṟeya-staḷake voḷitavâda Âchaṅgi-grâmavanu nimage sahiraṇyôdaka-dâna-dhârâ-pûrvakav âgi koṭṭevu idaralli nimma sahôdara-Raghupatige kha 20 gadde Tekûra-Timmappage kha 12 gadde horatâgi mikkina samastavanu nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu putra-pautra-sahitavâgi â-chandrârka-sthâyigaḷ âgi anubhavisikoṇḍu banniy endu koṭṭa-bhû-dânada šilâ-šâsana

âditya-chandrâv anilô'nalaš cha etc. ||

(usual final verses).

20

At Basavanahaḷḷi (same hobli), on a stone near the Basava temple.

šrî-Gaṇâdhipatayê namaḥ Vikrama-saṁvatsarada Bhâdrapada-šuddha 5 lu Kṛishṇa-Râyara kumâra Sinniya-Kṛishṇa-Nâyakarige Sarvarasayanavaru binnaha mâḍi Maḷaleya Chikkaṇṇa-Gauḍana maga Vîraṇa-Gauḍage Saubâhaḷiya chatus-sîmeya gadde-beddalu-saluva-haṇa-bhattavanu ninage koḍageyâgi chandra-sûryan-uḷali-pariyantara pâlisida....(imprecatory phrases).

21

At the same place, on a 2nd stone.

šubham astu | namas tuṅga etc. ||

svasti vijayâbhyudaya-Šâlivâhana-šaka-varshaṁ 1586 nê † Krôdhana-saṁvatsarada Âshâḍha-šuddha 5 lu šrîmatu râjêndra râjâdhirâja râja-paramêšvara šrî-

* So in the original.

† Probably a mistake for Krôdhi.

vîra-pratâpa šrî-vîra-Srî-Raṅga-Râya-Dêva-mahârâyarayyanavaru Maḷali-Gauḍagaḷu Paruve-Gauḍa-muntâda-samasta-gauḍagaḷigû pâlista-gauḍa-umbaḷi Maḷalige saluva Basavanahaḷḷiya umbaḷiyâgi koṭṭevu ||

22

At Kṛishṇâpura (same hobli), on a stone near the Gôpâla-Kṛishṇa temple.

namas tuṅga etc. ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu naḥ |
udhṛitâ mêdinî yêna kaḷaṅkam iva..... ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1673kke saluva-Prajôtpatti-saṁvatsarada Šrâvaṇa-šu 5yu Aṅgârakavâradallu Kâšyapa-sagôtrada Âpastamba-sûtrada Kṛishṇappa-Nâyakara prapautrar âda Veṅkaṭâdri-Nâyakara pautrar âda Kṛishṇappa-Nâyakara putrar âdanthâ Veṅkaṭâdri-Nâyakaru Gôpâla-Kṛishṇa-dêvarige biṭṭu-koṭṭa-bhû-dâna-šâsana-kramav entendare pûrvadalli šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Kṛishṇa-Râya-Dêva-mahârâyaraiyanavarû namma vṛiddha-prapitâmaharâda Sindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇinâgapura-varâdhîšvara barriva-ṣaptâṅga-haraṇarâdanthâ Yara-Kṛishṇappa-Nâyakaraiyanavarige pâlista Bêlûra-sîmege saluva Kibbaṭṭa-nâḍa-vaḷitad Maḷalali . . kûḍida Moḷa-sâviradallu (here follow details of gift) ubhayaṁ hadinâṛu-khaṇḍuga bhûmigu chatur-gaḍige šaṅkha-chakra-mudrê-sile-sthâpitava mâḍisi namma mâtâ-pitṛigaḷige puṇya-lôkâvâpti âgaliy andu Gôpâla-Kṛishṇa-svâmiyavara charaṇâravindakke samarpaṇe-mâḍiy idhên endu barasi-koṭṭa bhû-dâna-šâsana

âditya-chandrâv anilô'nalas cha etc. ||

(usual final verses) namma tandegaḷâda Kṛishṇappa-Nâyakaru svargastarâdâga nûtanavâgi dêvasthâna kaṭṭisi Gôpâla-Kṛishṇa-svâmiyanu pratishṭhe-mâḍisiddu šrî-Veṅkaṭâdri

24

At Maḷali (same hobli), on a stone in Mallê-Gauḍa's wet land.

Sarvadhâri-saṁvatsarada Chayitra-ba 11llu šrîmatu-Kṛishṇappa-Nâyakara Veṅkaṭâdri-Nâyakaru Maḷali-Appê-Gauḍage barasi-kaḷuhisida-kârya hosa (rest effaced).

25

At the same village, on a stone in Koppalu-Nañjê-Gauḍa's wet land to the north.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu ? 1712 sanda-vartamânav âda Saumya-saṁ Mahamma[d] Sanâṁ-Sâbaru Pramâdîcha-saṁvatsarada mahâ-râja-Haripage Mâgha šu 1llu Hajarattu Ṭîpû-Sulatânu......inâṁ daya-pâlisiddu

26

At the same village, on a stone in Kadari Râmê-gauḍa's wet land.

Krôdhana-saṁvatsarada Mâgha-šuddha 15 Kṛishṇappa-Nâyakaru Maḷali-Kalyaṇṇa-Gauḍana maga Guru-Basavappage pâlista bhûmi-silâ-šâsanada kramav entendare Minapâlige saluva ga kuḷa kaliṇa......nita-kuḷake... ....ninna putra-pautra kâla-pârampare anubhavisikoṇḍu sukhadali yiraluḷḷavanu

27

At Hasaḍe (same hobli), on a stone near the Hanumantaiya's field.

Ânanda-saṁvatsarada Mârgašara-ba....šrîmatu-Krushṇamarâjayya-Gauḍa ...Chennarâjayyanavaru saka...svara-svâmiya amṛitapaḍige.......... Hasuḍi-grâmavanu.... ..kaḍidu vuvahâra koṭṭaru Timmarasayya mâḍista

28

At Halasulige (same hobli), on a stone near the village gate.

........dêšâ Palva-Seṭṭiya bechabiya..svasti šrî Nijammane paḍed ariya paḷḷakke veḷey eḷdu sattaṁ Palva-Se..dhana-daṃmaṁ...n î-kallaṁ Bâkaj-nadiya Makada sîme ..tala koṭṭa maṇṇ..ṅge âv aḷidava kavileyan aḷida.... ....Râmôjana maṇṇu Kadambarasaṁ mâḍi koṭṭa chandrârkkan uḷa nara

30

At Kâmati (same hobli), on a stone in Basava-Seṭṭi's wet land.

namas tuṅga etc. ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1565kke sanda-vartamâna Svabhânu-saṁvatsarada Jêshṭha-šuddha 10lu šrîmatu-Veṅkâṭâdri-Nâyakara kumâraru Kṛishṇappa-Nâyakara...kke mukyar âda Beḷagôḍa-Huchchappa-Gauḍaru Kiruhaḷḷiya Chikkaṇṇa-Gauḍarige Kâmatiya kuḷa-gaḍidu koṭṭa sâsanaṁ mêṇi-koḍagi-umbaḷi Kiruhaḷḷi-Râmêliṅgana baraha

31

At Honnâpura-Halasulige attached to Mâsavaḷḷi (same hobli), on a stone in Toṭṭimane Nañje-gauḍa's uḍuve.

šrîmatu-Paridhâvi-saṁvachharada Bhâdrapada-bahuḷa-*suddha-dašamiyallu Bukkappa-Nâyakaru tamma puṇya-strîya hesaralu Honnâpuravanu Basava-Liṅga-dêvarige bhakti mâḍidaru || šrî ||

* So in the original.

33

At Sakalêšapura, on a copper plate in possession of Paṭel Subba-Râya.

šubham astu | namas tuṅga etc. ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
udhṛitâ mêdinî yêna kaḷaṅkam iva yatra sâ ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1633 neya vartamânake saluva-Khara-saṁvatsarada Šrâvaṇa-šu 15 yû Saumyavâradallu Kâšyapa-gôtrada Âpastambha-sûtrada Bêlûra Kṛishṇappa-Nâyakara prapautrar âda Veṅkaṭâdri-Nâyakara pautrar âda Kṛishṇappa-Nâyakara putrar âda Kṛishṇappa-Nâyakarû Maudgalya-gôtrada Âšvalâyana-sûtrada Ṛik-šâkhâdhyâyigaḷ âda Nêrligeya Malli-Bhaṭṭara prapautrar âda Honni-Bhaṭṭara pautrar âda Liṅgâ-Bhaṭṭara putrar âda Šaṅkara-Bhaṭṭarige barasi-koṭṭa bhû-dâna-grâma-šâsana-kramav ent endare pûrvadalli šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-šrî-Kṛishṇa-Râyaraiyanavarû namma vṛiddha-prapitâmaharâda Sindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇinâgapura-varâdhîšvara barrida-saptâṅga-haraṇar âda Yara-Kṛishṇappa-Nâyakaraiyanavarige pâlista Bêlûra-râjyake saluva Hettuvaḷiga-nâḍa Niḍigêrî-sîmeya Ummattûra-mandeyalli Vaḍḍarahaḷḷige pûrvavâda Yîchalapurake pašchama Kâranahaḷḷige dakshiṇa Haḍlahaḷḷige uttarav âda yî-chatur-gaḍi-madhyada Biḷatâḷa-grâmake saluva-kandâya ga 14 hadinâlku-varahâda bhûmiyalli Subbâ-Bhaṭṭage naḍada-kandâya ga 6 âru-varahâda-bhûmi hôgalâgi mêlâda kandâya ga 8 yeṇṭu-varahâda bhûmiyannû namma mâtâ-pitṛigaḷige puṇyav âgabêkendu (name and other particulars of donor and donee, and the details of gift are repeated here, as above) yî-grâma sahâ yî-tathâ-tithi-sômôparâga-puṇya-kâladalli Kalaša-kshêtradalli Tuṅga-bhadrâ-tîradalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi šrî-Kṛishṇârpaṇavâgi koṭṭevâgi yî-grâmake saluva nidhi-nikshêpa-akshîṇi-âgâmi-jala-pâshâṇa-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmya-gṛihârâma-kshêtra-muntâgidda-sarva-svâmyavanu âgu-mâḍikkoṇḍu dânâdhi-vinimaya-vikrayaṅgaḷige yôgyav âgi nimma-santâna-paramparâ â-chandrârkka-sthâyigaḷ âgi sukhadalli anubhavisi-koṇḍu yirahadu yandu (the same particulars, as above) barasi koṭṭa bhû-dâna-grâma-šâsana yidakke dharma-sâkshigaḷu

âditya chandrâv anilo'nalas cha etc. ||

(usual final verses). šrî-Kṛishṇa

34

On another copper plate in possession of the same Paṭêl.

šubham astu | namas tuṅga etc. ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
udhṛitâ mêdinî yêna kaḷaṅkam iva yatra sâ ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1652ne vartamânakke saluva Sâdhâraṇa-saṁvatsarada Šrâvaṇa-šuddha 15 Sthiravâradallu Kâšyapa-gôtrada Âpastamba-sûtrada Bêlûra Veṅkaṭâdri-Nâyakara prapautrar âda Kṛishṇappa-Nâyakara pautrar âda Veṅkaṭâdri-Nâyakara putrar âda Kṛishṇappa-Nâyakaru Maudgalya-gôtrada Âšvalâyana-sûtrada Ṛik-šâkhâdhyâyigaḷ âda Nêrligeya Honni-Bhaṭṭara prapautrar âda Liṅgâ-Bhaṭṭara pautrar âda Šaṅkara-Bhaṭṭara putrar âda Liṅgâ-Bhaṭṭarige barasi-koṭṭa bhû-dâna-grâma-šâsanav entendare pûrvadalli šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Kṛishṇa-Râyaraiyanavaru namma vṛiddha-prapitâmahar âda Sindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma barrida-saptâṅga-haraṇa turaga-daḷa-vibhâḍa Maṇinâgapura-varâdhîšvarar âda Yara-Kṛishṇappa-Nâyakaraiya-navarige pâlista Bêlûra-râjyakke saluva Aigûra-sîmeya vaḷitavâda Kibbaṭṭi-nâḍa Maḷali-sîmeya kûḍida Halasûligeya bagetanada Kirahaḷḷige pûrva Achchiganahaḷḷige pašchima Saṅgênahaḷḷige dakshiṇa Kâmatige uttarav âda yî-chatur-gaḍi-madhyada Vaḍadakaṭṭe-grâmakke saluva kandâya ga 6 âru-varahada bhûmiyannu namma mâtâ-pitṛigaḷige puṇyav âgabêkendu (name and other particulars of donor and donee, and the details of gift are repeated here, as above) yî-grâma sahâ tathâ-tithi-sômôparâga-puṇya-kâladalli Šakalêšvara-kshêtra Haimâvatî-tîradalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi šrî-Kṛishṇârpaṇavâgi yî-grâmakke saluva nidhi-nikshêpa-akshîṇi-âgâmi-jala-taru-pâshâṇa-siddha-sâ-dhyaṅgaḷ embá ashṭa-bhôga-têjas-svâmya-gṛihârâma-kshêtra-muntâgi yiruva sarva-svâmyavannu âgumâḍikoṇḍu dânâdi-kraya-vikrayaṅgaḷige yôgyav âgi nimma santâna-paramparâ â-chandrârkka-sthâyigaḷâgi sukhadalli anubhavisi-koṇḍu yihadu yandu (the same particulars, as above) barasi-koṭṭa-bhû-dâna-grâma-šâsana yidakke dharma-sâkshigaḷu (usual final verses, as above).

šrî-Kṛishṇa

35

At Sundakere, on a copper plate in possession of Srikaṇṭhaiya.

šubham astu | namas tuṅga etc. ||

Harêr lîlâ-varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |
udhṛitâ mêdinî yêna kaḷaṅkam iva yatra sâ |

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1694neya vartamâna-ke saluva Nandana-nâma-saṁvatsarada Phâlguṇa-bahuḷa 30yu Bhaumavârad-allu Kâšyapa-gôtrada Âpastamba-sûtrada Bêlûra Veṅkaṭâdri-Nâyakara pra-pautrar âda Kṛishṇappa-Nâyakara pautrar âda Veṅkaṭâdri-Nâyakara putrar âda Kṛishṇappa-Nâyakaru Vasishṭa-gôtrada Âpastamba-sûtrada Yajus-šâkhâ-dhyâyigaḷâda Yibiḍi-Subbaiyanavara prapautrar âda Nâgapaiyanavara pautrar âda Naṅjuṇḍaiyanavara putrar âda Puṭṭaiyage barasi-koṭṭa bhû-dâna-grâma-šâsanada kramav entendare pûrvadalli šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-prahuḍa-pratâpa šrî-vîra-Kṛishṇa-Râyaraiyanavaru namma vṛiddha-

prapitâmahar âda Sindhu-Gôvinda himakara-gaṇḍa dhavaḷâṅka-Bhîma Maṇi-nâgapura-varâdhîšvara barida-saptâṅga-haraṇar âda Yara-Kṛishṇappa-Nâyakaraiyanavarige pâlista-Bêlûra-râjyake saluva Aigûra-sîme-vaḷitav âda Kibbaṭi-nâḍa Maḷali-sthaḷada sîmeyâda Arrebageyalli Kurutaṭe-grâmakke pûrvav âda Hosahaḷḷi-grâmakke dakshiṇav âda Siddâpura-grâmakke nairityav âda Vîṇekêri-grâmakke uttarav âda yî-chaturgaḍî-madhyada Kaṇigaḷamâni-grâmakke saluva kuḷa 3kke kandâya 15hadinaidu-varahada bhûmiyannu namma mâtâ-pitṛigaḷige puṇyav âgabêkendu (name and other particulars of donor and donee, and the details of gifts are repeated here, as above) yî-grâma sahâ yî-tathâ-tithi-sûryôparâga-puṇya-kâladalli Champakâ-kshêtradalli Hêmâvatî-tîradalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav-âgi šrî-Kṛishṇârpaṇav âgi koṭṭev âgi yî-grâmake saluva nidhi-nikshêpa-akshîṇi-âgâmi-jala-pâshâṇa-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmya-grihârâma-kshêtra-muntâgi yidda sarva-svâmyavannu âgumâḍikoṇḍu dânâdhi-vinimaya-vikrayaṅgaḷige yôgyav âgi nimma santâna-paramparâ â-chandrârka-sthâyi-gaḷ âgi sukhadali anubhavisikoṇḍu yihadû yandu (the same details, as above) barasi koṭṭa-bhû-dâna-grâma-šâsana yidake dharma-sâkshigaḷu (usual final verses as in No. 33).

šrî-Kṛishṇa

36

On another copper plate in possession of the same.

(Lines 1 to 16 the same as in the previous number).

Aigûra-sîme-vaḷitav âda Yattuvaḷega-nâḍa Bêlura-mande-vaḷitavâda Niḍigêrî-grâmadalli aramanege karake sêrida svâstyada bhûmi-vivara (here follow details of gift) antu gadde kha 50 aivattu-khaṇḍuga-gaddeyannu (the remaining lines correspond with those of the above No., except the details of gift).

37

At Achchanahaḷḷi, on a copper plate in possession of Paṭêl Niṅgê-Gauḍa.

šrîmatu Yuva-saṁvatsarada adhika-Šrâvaṇa-šu 5lu šrîmatu-Veṅkaṭâdri-Nâyakara Kṛishṇappa-Nâyakaru Bembiḷi-Bairê-Liṅgaṇṇa-Gauḍage pâlisi koṇḍadu ‖ ga 18 aramane-kâryake mukhyav âgi naḍadu-koṇḍu-bâhadu vivarakella Râmarasaiya bareda ‖ šrî-Krushṇapa-Nâyakaru ।

Achchanahaḷḷi-kerege biṭṭa umbaḷi (here follow details).

šrî-Krushṇapa-Nâyakaru

38

On the back of the same copper plate.

šrîmatu Yuva-saṁvatsarada adhika-Šrâvaṇa-šuddha 5lû šrîmatu-Veṅkaṭâdri-Nâyakaru । Kṛishṇappa-Nâyakaru । doregaḷu । Bembili-Baire-Liṅgaṇṇa-Gauḍage bhûmi-umbaḷi pâlisi-koṇḍudu । (here follow details) šrîmatu Hiriya-Kudri-Nâyakaru Veṅkaṭapa-Nâyakaru

40

At Beḷagôḍu (Beḷagôḍu hobli), on a stone in Arakalagûḍu Sidda-Nañjappa's house.

šrî-Châmuṇḍî-prasanna* | Maḍivâḷa-svâmigaḷavara sannidhige svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushagaḷu 1773ne vartamâna Paridhâvi-saṁvatsarada Vaišâkha-ba 7 Sômavâradallu Mahisûra-saṁsthânada Châma-Râja-Vaḍeyaravara putrar âda Kṛishṇa-Râja-Vaḍeyaravaru î-Chidâraṇyadalli Šiva-yôgadoḍane yiratakka-bagye liṅga-mudre sthâpanava mâḍisi vappisida sêve || šrî || šrî || šrî-Kṛishṇa

41

At the same village, on a stone in front of the Îšvara temple.

svasti samasta....................savanu Bôrê-Gauḍana..........vuḍa kâdi tuṟu....saṟeyaṁ maguḷchi tânu sura-lôka-prâptan âdanu.........Kallê-Gauḍa nillisida kallu || mâḍida...

43

At Râjêndrapura (same hobli), on a stone on the tank bund.

ôṁ svasti Saka-varsha 944nê Dundubhi-saṁvatsara......da bahuḷa-pâḍiva šrîmatu-Râjêndra-Chôḷa-Pṛithuvî-mahârâjaṁ Nṛipa-Kâma-Poysaḷana..ḍimâda kallal..Poysaḷa.......Kannammanavaral kûḍi..mahârâjana besadal Kannammana kudureyaṁ peṇad iṟidu paḍevaḷa-Jôgayya sarggake sanda.........paḍevaḷatanam avana hegaḍiga Sasa.....koṭṭu paḍada satta.....ḍedu gaṇḍage pergga (rest illegible).

44

At the same place, on two pieces of a virakal.

(I)....nṛipa-Kâḷâtîta-saṁvatsaraṁ....neya Prabhava-saṁvatsaraṁ pra...ttire tad-varishâbhyantarada Paushada suddha-pañchami-Brahaspati.........*(II)*..nama daṇḍana..nama.vaḷaṁ Banavâsiya mêle biḷdu kâḍuttire šrîman-Nṛipa-Kâma-mahârâjana besa.....ḷḷiya Keleyabbeya maga Mâråja..ditan âgi..rchchida balamaṁ kondu sattaḍe.......sandaṁ || Gujjammaḍi-Gâvuṇḍaṁ kallaṁ puḷayisida parôkshadalu

45

At the same village, on the door of the Basavaṇṇa temple.

šrîmat-Sašâṅkadhara-sat- |
kômaḷa-pada-padma-bhṛiṅgan agha-ripu-siṅgaṁ |

* This portion is in Mahratti characters.

Vâmašiva-Dêva-putraṁ ।
Châmaṁ Kâdamba-râjya-mûḷa-stambhaṁ ॥
aḷav aṟivu nanni pemp a- ।
skhaḷita-guṇaṁ pati-hitakkey emb ivu tannoḷ ।
beḷadu pudid ire su-putraḥ ।
kuḷa-dîpakan enisi Châva-veggaḍe negaḻdaṁ ॥
šishṭa-jana-vatsaḷaṁ dhar- ।
mishṭan nija-kuḷa-pavitran amaḷa-charitraṁ ।
dushṭa-jana-dûran end î- ।
sṛishṭi salal pogaḻe negaḻe.vane ballaṁ ॥

47*

At Udayavâra (same hobli), on a stone near the waste weir of the Dêviramma tank.

šrîmatu-Hêmaṇambi-saṁvatsarada Mâgha-ba 30 So..........uḷa Achyuta-Râya... gô.................. sada Bayappa-Nâyakarige..... Vîrapa. nu Râyarige puṇya.................... vêda-sampanna...... gaḷige....... binnahaṁ mâḍi....yara.........gi ayidu-khaṇḍuga-gadde.....koṭṭa svâste yi-svâste koṭṭa....yage..risida........vâgadu... Soṇagada-grâma nelavâgi ...yidâ....karikaṭṭege.....Mâri-Gauṇḍa...niya-Gauṇḍa ûroḷage....gauḍa mâḍi koṇḍa yi.....k endu Parvatayya-Vîrayyage binnahaṁ mâḍi ayidu-khaṇḍuga-gaddege huṭṭida-haṇa bhatta kâḷav aṟidu koṭṭittu...svâmi amṛita-paḍige gauḍana umbaḷi..... (usual final phrases).

48

At the same village, on a stone near the village gate.

Hêmaḷambi-saṁvatsarada Mâgha-ba 1lû Kaṭṭigera-vaṁšada Mâvi-gauṇḍana Nâgiyya gauḍage ûru khilavâgi iralâgi He..da Baypa-Nâyakage uṇṭâda Vîrayyage uṇṭâda...tâyasâ Bâsâ-dêvi ârtike âgi naḍavâru ârtikêli haṇa bhta kuḷatta..nadû koṭṭa dharmake kha 1½ goralu kha 3½ antu kha 5

49

At the same village, on a stone near the wet land.

Hêmaḷambi-saṁvacharada Šrâvaṇa-ba 10 yalu Veṅkaṭâdri-Nâyakaru Dêvê-Gauḍage hâkidu daṇḍa-goḍege (imprecatory phrases).

50

At Chikkanâyakanahaḷḷi, on a vîrakal near the añche-mane.

svasti šrî Nîti-mahârâja râjyaṁ geyutire Šakha-varsha 9..neya Bhâva-saṁvatsarada Âshâḍha-šuddha..Budhavârad andu Chikka-Kâṭayya sarggatan âge baḷan

* This is very much defaced.

etalâga jayisi satta ma.nav eḷe kaḷihi bavara gaṇḍa Taḷaṟa-Makayya kalla nillisida mayduna Palayya

51

At the same place, on another virakal.

svasti šrî gaṇḍaratîta Nîti-mahârâja..loḻe râjyaṁ......lacha râjyaṁ voḷḷitt enisi râjyaṁ geyye gaṇḍara........guva kara....sura-lôkaṁ paḍe nâḍa ja.. sa.ya..kichageta satta

52

At Îšvaranahaḷḷi (same hobli), on a stone near the village gate.

šubham astu Pramâdîcha-saṁvatsarada Pushya-šudha 12 lu Makara-saṅkrânti-puṇya-kâladalu Yara-Kṛishṇappa-Nâyakaru Îsravaḷiyali purada jô..birâḍa-bêḍigênu sarvamânyav âgi dhâre eṟadu biṭṭeu endu Veṅkaṭappa-Nâyakarige puṇyav âgali endu Kêsavarâjagaḷu hâkista dharma-šâsana (usual imprecatory phrases).

53

At Bâllu (same hobli), on a stone near the village gate.

šrî svasti Šaka-varsha 949 ney Akshaya-saṁvatsarada Jyêshṭha-šuddha 9 Bṛihaspativâra Mahâjana Dasabâḷalli Bîcha-Gauḍa satta šrî-Nîti-mahârâja biṭṭa paṇa ondu larâ 1 ḻiya ponna gaṇṭiṭṭi salluvudu Perggaḍe-Biyyanu..Perggaḍe-gâmuṇḍa Biykanu nolaḻe....va gaṇḍa

54

At the same place, on another virakal.

....si sattaṁ biṭṭa paṇa vondu Kadamba-râjyavu....na avara peṇṇaṅgaḷigaṁ salgu Nîti-mahârâja biṭṭa idakke sâkshi Perggaḍe-Biyyana vappa obbaru ..ppane geye Nidi-Gômanuṁ ||

55

At the same place, on a piece of stone.

.....magaṁ Nîti-mahârâjan tâḻidu sanyasanaṁ geydu muḍipi..âtana veḷe...

56

At Eḍehaḷḷi (Beḷagôḍ hobli), on a stone near koḍagi wet land.

Hêvaḷambi-saṁvatsarada Bhâdrapada-ba 5 Maṅgaḷavâradalu šrîmatu-Bêlura-Kṛishṇapa-Nâyakara kumârru Veṅkaṭâdri-Nâyakanavaru Bâḷala Bommarasa

Vîrapa-Gauḍana maga Mariyaṇṇa-Gauḍage koṭṭa koḍagiya kramav entendare daṇḍa-nimittyav âgi ga 150 nûra-ayvattu-varahana kâṇikeya mâḍisi Koṇḍuhaḷḷi-Moṇṇinakaṭṭe bhûmi ga 10 varahad bûmiya koṭṭu idakke tappidavana......

57

At Beḷame (same hobli), on a stone near the village gate.

svasti Šaka-varsha ombhaynûr-ayvaṭṭa-mûraneya-Pramôda-saṁvatsaraṁ pravartisut ire Nîti-mahâ[râja] srîman-Mêghânanda

58

At the same village, on a stone near the village gate.

svasti šrî Beḷaguḷada šrî-Gummaṭa-svâmigaḷa archanâ-vṛittige šrîman-mahârâjâdhirâja šrî-vîra-pratâpa-Dêva-Râya-mahârâyara nirûpadi šrîman-mahâ-pradhânaṁ Baiche-daṇṇâyaka Mepi-nâḍa Beḷamina biṭṭa maṅgaḷa mahâ šrî

59

On a stone at the same place.

......samasta-prašasti-sahitaṁ.............Vikrama-saṁvatsara-Vaišâkha-šuddha-dašami...........mahâ-Râjêndra........geyyut alliya......birasi-koṇḍu....nuta............

60

At Maṅgaḷagôḍu (same hobli), on a stone near the Mallêšvara temple.

svasti | namas tuṅga etc. ||

svasti samasta-prašasti-sahitaṁ šrîman-mahâ-maṇḍaḷêšvaraṁ Tribhuvana-malla Taḷekâḍu-Koṅgu-Naṅgali-Noḷambavâḍi-Hânuṅgallu-Banavâse-goṇḍa bhuja-baḷa-Vîra-Gaṅga......Bêḷâpura pṛitvî-râjyaṁ geyyuttam irddu svasti šrî...... satya.....sampanna...........šrîman-mahâ-pradhânaṁ ga........dêvaṁ Baḷagôḍina.........haṇavina maṇṇaṁ biṭṭaru se...............Sôma-verggaḍeyuṁ hana..........biṭṭa dêva-dâna Hettagoṇḍa...........int inibaru.......svasti samasta-guṇa-sampannar appa šrîmatu....ligere-nâḍada ....Nêraligeya Meḷugêšvara-dêvara stâna-pati Narasiṁha-dêvara putra Šaṅkara-dêva (3 lines effaced) sthânada bhûmi.......ṛiṅge salu......dakke ..mmaḍi ondu bhâga ûru eraḍu-bhâga (usual final phrases and verse).

63

At Kûḍanahaḷḷi (same hobli), on a stone in front of the village gate.

(Usual imprecatory phrases) Siṅgyappa-Nâ[yaka] koṭa koḍagi Sarvajitu-saṁvatsara-Jyêshṭha-ba 10 rallu šrîman-mahâ-maṇḍalêšvara Tirumala-Râja-mahâ-arasugaḷu

* So in the original.

Beḷagôḍa Dêvaṇa-Gauḍage koṭṭa koḍagiya kallu Kûḍanahaḷḷiyalû koṭṭaddu (here follow details).

64

At Goḷagonde (same hobli), on a stone near the well.

Raktâkshi-saṁvatsarada Vaiśâkha-šu 10llu śrîmatu-Beḷagôḍa-Uchapa-Gauḍara su-putra garbhôdadhi-chandrar âdanta Dêvaṇṇa-Gauḍaru svayârjitadalli koḷada pratishṭhe

65

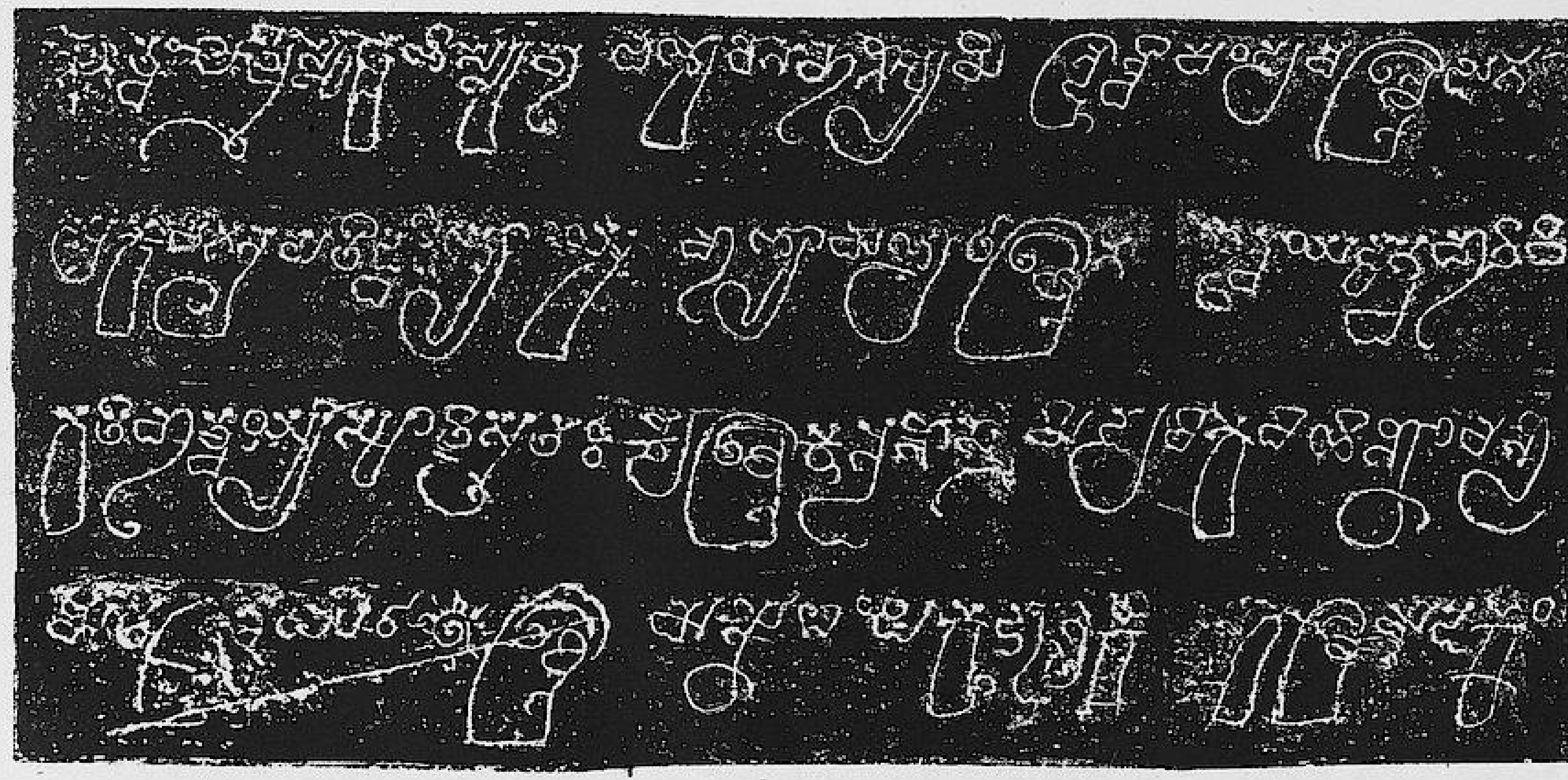
At Haḷêkere (same hobli), on a stone north of the Kallêśvara temple.

svasti samasta.....taṁ..s...m-âchâryyaru.....Jaya-mahârushiya-gaṇa.. ..nuḍiva tôka........Banadahaḷḷiyaṁ Mâṟa-Gauḍaru teṟeya gadyâṇa nâlku bhattav ippattu sarbba-bâdhe-parihâram âgi kâdhûḍuvaru svasti śrîman-mahâmaṇḍaḷêśvaraṁ bhuja-baḷa-mahâ-Râchi-Dêvaru Uṇḍidûra-kaṭṭadalu nela-vâgaṁ goṇḍu Bammaṇṇa.....meṭṭi...gadyâ..............

67

Near Bâḷu, on the pedestal of a Jain image found in the ground at Mr. Crawford's coffee plantation.

tvaṁ Lakshmîs Surabhis sudhâ cha bhuvanê mâṇikyam indur vvishaṁ
dêva-śrî-Jagadêkavîra-nṛipatir dvâbhyâṁ yuvâbhyâm abhût ।
śrî-Gaṅgânvaya-dugdha-vâridhir atîvâścharyya-sûtis tataḥ
kaiś śrî-Kundaṇa-Sômidêvi kavibhir nnô varṇṇyam êtat-śriyaṁ ॥
śrîman-Noḷambakulântakara śrîmad-akkaṁ ॥



ROUND THE PEDESTAL OF JAINA METAL IMAGE—(MANJARABAD No. 67).

SUPPLEMENT.

HASSAN TALUQ.

186

At Kuduragundi (Sâlgâme hobli), on a stone in front of the Lakshmikânta temple.

(Grantha and Tamil characters).

svasti šrîmat-pratâpa-Chakravartti Hôšaḻa-šrî-vîra-Ballâḷa-Dêv arasar pritthvî-râjyam panniy-aruḷâ niṟka Šârvari-saṁvarsarattu Arpadi mâda mudaṟ.ta.. lâna...Kudiraigundi âna Lakumî-Nârâyaṇa-chaturvêdi-maṅgalattu nâyanâr Lakshmî-Nârâyaṇa perumâ....mâ..kku mûnṟu..mâsa..mûnṟu pon mûnṟu.. ....kuḍukka iv-ûril...........muḍil šûḍinân kôyil-mudaliyâr magan Kêšavaperumâḷukku âyur-ârôgyaišvaryâbhivriddhyaththam âgi Âṇḍânpiḷḷai kuḍutta gajyâṇam eṇbadum koṇḍu mâsandôṟum munpaḍi amudupaḍikku kuḍuppad âga kal veṭṭi kuḍutôm ašêsha-mahâ-janaṅgaḷôm ipaḍikku ûr oppa Šrî-Lakshmî-Nârâyaṇa Šrî Âṇḍânpiḷḷai koṇḍu viṭṭa êri kîḻil mudal tôn.mu Paḷḷivayal tôṭṭamum ivar aḍaitta nimanda.ttaḷi â.ri u....raṇḍu .sanam yiraṇḍu naṭṭuvan onṟu.ûja tâḷam onṟu........riyân onṟu ippaḍi naḍatta-k-kaḍavadu i-dhammattai aḻihinâr uṇḍ-âgil Gaṅgai-k-karaiyil kavilaiyai-k-konṟa pâpattilê pugu....l iraṇḍu šrî-kâriyattukku tirandava..ku iraṇḍu...âjñâpittu .....ûgaḷukku....tanuḷḷa..........koḷḷa-k-kaḍavad-âga šrî-hastattil...... ....naḍi šrî-.uvachchan nigadi.....âga kuḍuttôm

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BELUR TALUQ.

236

At Haḷebiḍu, on a stone built into a well in the front of a temple near Nâraṇappa's house.

(The first part is gone) ttame Ûrvvasi mi......dêvâ....taram âge kattarisi chal-laṇaṅgaḷiṁ kañchuḷikegaḷaṁ mâḍi aḷaṅkarisida vastra-khaṇḍita-šriṅgâra-chi-trôdbhavaruṁ । â-vaṁšâvatâradiṁ bandu mârttya-lôkadoḷu । pañcha-paṭṭaṇaṅ-gaḷoḷ udbhavisi anêka-vastra-khaṇḍita-šriṅgâra-vidyâ-pravîṇar âgi । samasta-dêšaṅgaḷoḷu baḷedu । dâna-dharmma-parôpakârârttha-šîlaruṁ । sad-vinaya-vina-

mitôttamâṅgaruṁ । Mâhêšvara-gaṇâvatâraruṁ tad-gôtra-mêḷâpakarum âgi šrî-man-mahâ-maṇḍaḷêšvara Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga-Vishṇuvard-dhana-Poysaḷa-Dêvana râjadhâni-Dôrasamudra-paṭṭaṇadoḷ irddu pañcha-paṭṭaṇa-kula-sahitar appa chippiga-gottaḷigaḷu । (others named) antu gauḍugaḷu balu-manushyar â-bâla-vṛiddha-kottaḷi yellann eraḍ ondâgi Châḷukya-Vikrama 58neya Siddhârttha-saṁvatsarada dakshiṇâyaṇa-saṅkrântiy andu aramaneya. . .ka Kusumêšvara-dêvargge biṭṭa dharmmav ad entendoḍe

satva-guṇam eseye negarddaru ।
satya-subhâchâradiṁ. . .vaman osedaru ।
nitya-guṇav appa dharmmaman ।
aty-uttamav enipa gauḍu-nâtaṁ yellaṁ ॥

antâ dharmma kusumbeya pûvin-âya (here follow details) î-šâsanamaṁ Aṅkarâsi-gurugaḷge dhârâ-pûrvvakaṁ mâḍi koṭṭaru nandâdîvige nivêdya jîrṇṇôddhâra-maṁ balivudu ॥ (usual final phrases and final verses).

238

At Haḷêbiḍu, inscription below the line of equestrian images, south of the second entrance to the Hoysaḷêšvara temple on the eastern side.

(In Nâgarî characters)

sa hitô'dhaninâṁ lôkê Šivô yasya hṛidi sthitaḥ ।
sa hitô dhaninâṁ lôkê 'Šivô yasya hṛidi sthitaḥ ॥

kavi Vaijanna

239

At Haḷêbiḍu, on a stone above the southern doorway of the Hoysaḷêšvara temple.

svasti šrîmatu-pratâpa-Hoysaḷa-Nârasiṁha-Dêvana rûvâri Kêdârôjaṅge mala-vara-gaṇḍa biruda-rûvâri-giri-vajra-daṇḍa rûvâri-Kâḷidâsi geyda makara-tôraṇa । maṅgaḷaṁ šrî ।

240

At Haḷêbiḍu, on the lintel of the small maṇṭapa, east of the northern entrance to the Hoysaḷêšvara temple.

Baḷikarviya Nagaya nama । Harie-hôgada sûḷeyaru Hôšaḷêsurada sûḷeya hôdanu palara hônu

241

At Haḷêbiḍu, on a stone-slab of the Doḍḍa-Basavaṇṇa temple, belonging to the Hoysaḷêšvara temple.

mûḍaṇa-bâgilavâḍava Dêmôja gêda ॥

243

At Haḷêbiḍu, on a stone under the bilpatre tree, on the Bidarakere tank bund.

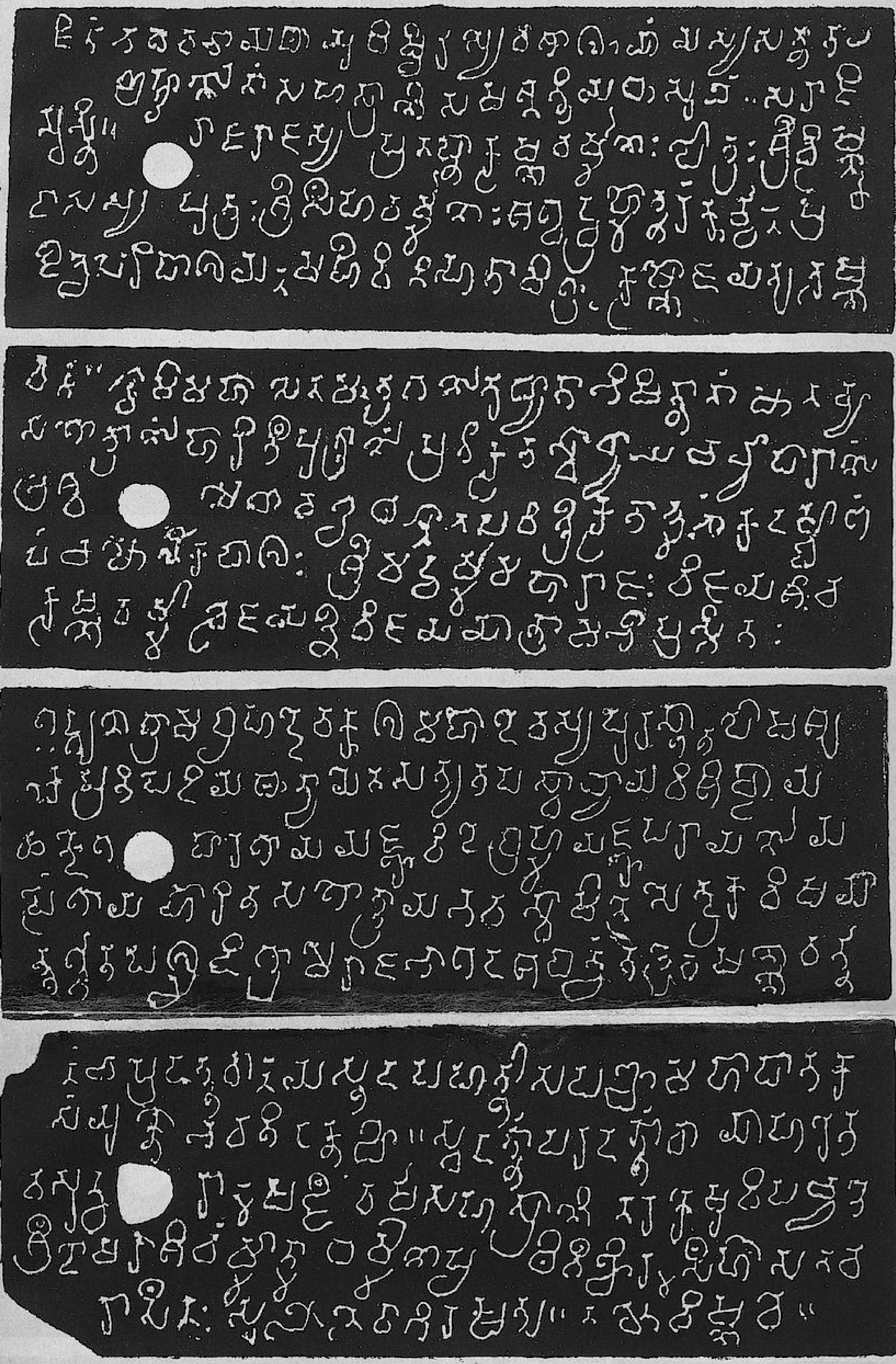
yî-kalla baḍagalu pa. .lu Mallinâthaḥ

244

At Girisiddâpura (Mâdihaḷḷi hobli), on a stone lying near the Siddhêśvara and the Vîrabhadra temples.

namas tuṅga etc. ‖

svasti śrî jayâbhyudaya. .Śaka-varushaṁ 1207 neya Pârtthiva-saṁvatsarada Bhâdrapada-bahuḷa 10 Âdivâradandu \| svasti samasta-prasasti-sahitaṁ śrî-Hoyisaṇa-Râya bhuja-baḷa pratâpa-chakravartti śrî-vîra-Nârasiṁha-Dêv-arasaru Dôrasamudra-nagariyalu sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyutt irdda-samayadalu śrîmad-anâdiy-agrahâraṁ śrî-Prâbhañjanapura....da śrîmad-asêsha-mahâjanaṅgaḷu śrîmatu-Huligeṟeya śrî-Râmanâtha....kshêtra-vâsigaḷum appa purâṇada-Mâyidêva-paṇḍitara.....sakaḷa-naya-sampannarum appa śrî-Śivarâtreya-Mâyidêvarige....Mâdêviyahaḷḷiya-pravishṭa-Mâṇḍeya....ti âḷu-ya....ya yoḷagâ[da] chatuś-śimeyanu hâga 1 baḷa-vṛittige dhârâ......guttaṁ piṇḍâdânav âgi siddhâya....varusha-byaya........Sarvvajitu-saṁvatsaradalu Pusya-mâsada pâdârchaneya.....siddhâya-gadyâṇaṁ....yi-Sarvvadhâri-saṁvatsarada Pusya-mâsada....gadyâṇa.....â-mariyâdeyinda. .tta biṭṭaru..... (here follow details of grant)... ad ellavanu â-mahâjanaṅgaḷu pariharisi kuḍuta... .adakke asêsha-anumatyadiṁ barada-sênabôva Vaṇṇana maga Sôvaṇṇana baraha....Prâbhañjanapura ‖ śivam astu (here follow details of further grant).... Pârtthiva-saṁ \| Kârttika-su 1 Sô sakala. .ṇa-sampannar appa śrî-Śivarâtreya-Mâyidêv-arasarige avara karuṇada makkaḷu Bayichaṇṇa...aṇṇa Aṅkaṇṇa-navaru tamma pûrvvâdivuḷḷa yathâ-prâptavaha taṁ.....teṅkal uḷḷa Anatigaṭey aha mane vondu Sabaḷiga. .yâgi...Alâḷadêvan idda mane vondu mâlagâṟa Basavayyan idda mane vondu yint î-nâlku-maney-oḷagâda chatuś-śîmeya nivêsa-navanu â-chandrârkka-târaṁ-baraṁ saluvantâgi .ta. .dya-dêvara Mahavîra-dêvarige Bayicheyya-Mâyaṇṇa-Aṅkaṇṇanavaru dhârâ-pûrvvakav âgi koṭṭa.... nâlku yint appadakke (here follow names of witnesses) śrî-Aṅkanâtha Târa..... Phâlguṇa-su 8 Bri Śivarâtreya-Mâyidêvarige Gôpeya Śivadêvara maga Śiva-śaraṇa...uḍiya patra-kramav entendaḍe... keṟeya bâgiliṁ hoṟavaṇtu bhaṇḍi-yan aṟa....voḷageṟeya teṅkaṇa-deseya....kerege hôda-dâriyiṁ paḍuvalu teṅ-kaṇa...baḍagalu paḍuvaṇa-keyyaṁ. .mûḍalu aṅgharika-Mayilayyana hûdô... teṅkalu yint î-chatuś-śîmey-oḷagaṇa â-Śiva-śaraṇaru gaṇa-mâleya Baḷavandana-vara kayya. .krayav âgi koṇḍa hû-dôṭavanu adaṟoḷag-uḷḷad-elavu-sahita â-Mâyi-dêvara kayya â-Śiva-śaraṇaru tatu-kâlôchita-kraya-drabya gadyâ 3 nû koṇḍu â-Śiva-śaraṇa. .strî-putra-jñâti-sâmanta-dâyâdy-anumatadiṁ purassarav âgi sva-ruchiyiṁ voḍambaṭṭu...rvvakaṁ mâḍi-koṭṭa kraya-pramâṇa-patra â-gavuḍugaḷ-



BENNUR PLATES (BELUR No. 245)

oḷagaṇa-Gaṇapayya-Ga . . . voḍambaḍike yi . . . basadig ikkuva-siddhâya pa 4 yint appudakke sâkshigaḷu (names of witnesses) int id ellavanu â-Śivarâtreya Mâyaṇṇaṅgaḷu paṭṭada mariyâdeyalu haḍada bhûmi . nu śrî-Mahaliṅga-dêvara aṅga-bhôga-raṅga-bhôga-aṁṛitôpahâravu śrî-Vîrabhadra-dêvarige . . . ḍi koṭṭa yidakelâ Mâyaṇṇagaḷa strî-vudara-putra-putriyarū kâruṇyada sisugaḷu. . . . dêvara kâruṇya-prasâdava bhôgisalu voḍeyaru pararige yinnu munde ên utpatyav âgi . . śrîkâryyava naḍasalû kâruṇya-prasâdava bhôgi[sa]lu voḍeyaru ; Śiddhanâtha-dêvara nai. . .jayanu Mahaliṅga-dêvarige prabhâta-kâladalu majjana-pûje madhyânha-kâladalu' . . . . .dalu majjana-pûje dhûp-ârati-vupâra-vanu naḍasuvanu dinana ob-baḷḷa akki tiṅgaḷiṅg êḷû. .voḍeya salisi baharu â-Lakhajîyanu yilinda vobbaṁ vîḷeya-sahiṭa koḷa-bâraḍu . . .dêvarali ênuvanu muṭṭal âgadu ‖ int î-dharmmakke châtur-vvarṇṇa-pûrvvakav âgi. . . . . .kaṇṭakar âdavaru (usual final phrases).

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Copper plates at Beṇṇûr (Bêlûr hobli), in possession of Maṭhada Siddappa-dêva.

(I*b*) *svasti jitaṁ bhagavatâ
yathâ Yudhishṭhirasyêva śâlâyâṁ yasya santataṁ ।
Brâhmaṇânâṁ sahasrâṇi samaśnanti yathâ-sukhaṁ ‖
sa râjâ râja-râjaśya pranaptâ Kṛishṇavarmmaṇaḥ ।
pautraś śrî-Vishṇudâsasya putraś śrî-Siṁhavarmmaṇaḥ ‖
śaśvad brahmôttaraṁ kurvvan prajâś cha paripâlayan ।
mahî-vinihatâmitraḥ Kṛishṇô jayatu Kṛishṇa(II*a*)vat ‖

Svâmi-Mahâsêna-Mâtṛi-gaṇânudhyâtâbhishiktânâṁ Mânavyasa-gôtrâṇâṁ Hâritî-putrâṇâṁ pratikṛita-svâdhyâya-charchchâ-pârâṇâṁ Aśvamêdhâvabhṛitha-snâna-pavitrîkṛitâtmanâṁ Kadambânâṁ pañchamô lôka-pâlaḥ śrîmad-dharmma-mahârâjaḥ Vijaya-Śiva-Kṛishṇavarmmâ Vaijayantî-vijaya-yâtrâm abhipra-sthitaḥ (II*b*) Iṅguṇa-grâma-bṛihad-dêvakula-Mahâdêvasya purastât Pausha-śukla-pratipaḍi yathâ nyâyêna satya-tapas-svâdhyâya-viśishṭâya Chhandôga-pâragâya yajña-vidê Brahmayajña-parâyaṇâya Paiṅgâya Hâritasa-gôtrâya Bhavasvâminê Sêndraka-vishayântarggata-Palmaḍi-grâmê râja-bhâga-daśaban-dhaṁ tathaiva shaṇṇavartta(III*a*)naṁ cha pradattavân yas tad-apaharttâ sa pañcha-mahâ-pâtaka-saṁyuktô bhavati uktaṁ cha ‖
sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâm ।
shashṭiṁ varsha-sahasrâṇi narakêshu vipachyatê ‖
śrî-Dôsharâśivarmmâtmâ dharmmêṇa pṛithivîñ chiram ।
siṁhâsana-varâsînaḥ sukhênaivâbhirakshatu ‖
namô Vishṇavê ‖

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* The word 'svasti' is written opposite the 3rd line.

TRANSLATIONS.

HASSAN TALUQ.

1

Date 1531 A.D.

Fortune. May it be prosperous.

Obeisance to Śambhu, beauteous with the châmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

While the mahârâjâdhirâja râja-paramêśvara Achyuta-Râya-mahârâya was ruling a peaceful kingdom: [and] the son of Nârasiṁha, the younger brother of Kṛishṇa-Râya, king Achyuta, was on the throne in Vidyânagara:

In favour with that celebrated lord of the four oceans, was the full moon to the sea of mercy, a Purandara in the worship of Śiva, the son of Tirumalêśvara,—Chennapaṇṇa-bhûpâla. Devoted to the worship of Mahâdêva, of brilliant splendour, was the king Chennapaṇṇa, bearing the burthen of his master's affairs.

In favour with that celebrated Chennapaṇṇa, was his sister's son; whose hand poured forth gifts of cows, land, gold and virgins; who was anointed with the nectar of the words of poets; born from the meritorious womb of Tippa-bhûpâla:—Yellappa-bhûpâla. (Verse in Telugu:) Purahara's trident may snap, the arrows in the hand of Raghu-Râma may altogether break, the thunderbolt weapon of the lord of gods may burst;—the word of Yella, (son) of the wise Tippa, cannot be turned aside. That there were no enemies of Yellaya, and no poverty among good poets throughout the countries ruled by the king Tippa-Yella, was the common talk.

We, Yellappa-Nâyaka, in order that merit may accrue to our Chennapaṇṇa, have presented the village of Uddûru, situated in the Hâsana country, which Achyuta-Râya conferred on Chennapaṇṇa for his office of *Amara-Nâyaka*, for the purpose of providing a *satra* (inn) in the presence of the lotus-feet of the Virûpâksha-liṅga of Hâsana. (Omitting repetitions:) All the cultivated lands of Uddûru, together with the eight rights of full possession, we make over, with presentation of a coin and pouring of water, to the hand of Dêvara-Bhaṭṭa, agent of the temple, in order that you and twelve Brahmans may be daily fed at the inn as long as sun and moon endure. These gifts have we made that merit may accrue to Chennapaṇṇa, and universal dominion to Achyuta-Râya. Any surplus funds to be devoted to the festival of the god.

Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

(*Signed in Tamil*) **Ellappan.**

2

Date 1563 A.D.

Praise of Šambhu and Virûpâksha.

While the mahâ-maṇḍalêśvara,—son of the râjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya,—the lord of the four oceans, Sadâšiva-mahârâya, was in Hastinâvati-Vidyânagari, ruling the kingdom in peace and happiness:—

In the country which he had favoured to Râma-Râjayya, the agent for his affairs,—Bukkaṇa-Nâyaka, son of Kandâchâr Râchappa-Nâyaka, and younger brother of Tammappa-Nâyaka,—in order that many meritorious and successful expeditions may be to Kṛishṇappa-Nâyaka, son of Bayyappa-Nâyaka,—presented for the god Virûpâksha of Hâsana, the village of Seṭṭihaḷḷi, situated in the Hâsana country, which was favoured to Kṛishṇappa-Nâyaka, son of Bayyappa-Nâyaka for his office of *Amara Nâyaka.* (Omitting repetitions:) With all the rice-lands, dry fields, ponds, channels, embankments, fixed boundaries, field boundaries, and water-courses pertaining to it, exempted from payment for gifts, tribute, quit-rent, alms, watchmen's dues, loss, injustice, miscellaneous tolls for the council and accounts, remission and other such imposts—he made a gift of Seṭṭihaḷḷi for the car-festival of the god Virûpâksha. And the villages (6 named) belonging to the god Virûpâksha, and the village (named) assigned for the anointing and offerings of the god Haḷḷada-Râmêšvara, and the village (named) belonging to the god Vighnêšvara, be exempted from all payments for rice-lands under the tanks of the Hâsana-nâḍ, dry-fields, gardens, store-houses, old village quit-rent, alms, tribute, forced contribution, râgi pudding, boiled rice, seed for sowing, and other such, and presented them for the gods (above-named).

Whoso of the kings, chiefs, accountants, farmers, subjects or officials of the Hâsana country fails in the work of merit assigned for the service and offerings of the god Virûpâksha, and does injustice, is guilty of the sin of slaying cows and Brahmans before the liṅga and in the Maṇikarṇika-kshêtra of Kâši, and of incest with his mother and murder of his guru, and will endure torments in the mahâ-naraka during many Brahma-kalpas.

Whoso speaks in favour of it will acquire the merit of performing a crore of horse-sacrifices and of making gifts of a thousand cows adorned with gold. They, their sons and grandsons, living to fully a hundred years, will after that serve Paramêšvara in Kailâsa and be eternally happy.

Of making a gift or maintaining (another's gift), the maintaining (another's gift) is superior to giving: by giving, *svarga* is attained; by maintaining another's gift), the feet of Îšvara.—Imposing a tax on what was free from tax is said to be like slaughtering a crore of cows; freeing from tax what is taxed confers greatness in paradise.—.....

The šâsana was composed by Nañjappa-upâdhya, son of Nañjappa-upâdhya of Hâsana, of the....gôtra and Yajus-šâkha; and engraved by Kallayya, son of Lakhaṇa of Hâsana, of the Kâšyapa-gôtra. May it be unobstructed.

3

Date 1294 A.D.

Ajjeya-Nâyaka set up the god Bhîmêšvara in Gavanahaḷḷi, belonging to Buvanahaḷḷi, and all the Brahmans of the immemorial agrahâra Buvanahaḷḷi made a grant of lands (specified) to provide for the offerings.

4

Date 1117 A.D.

When the cows in Arasiyakere were harried, Bamma-Goṇḍa, son of Buva-Gavuṇḍa, recovered the cows, killed many (enemies) and went to svarga. When Bomma went to the world of gods, the celestial nymphs bore him away, and the celestial drums sounded; but not remaining there, he sped forward and entered Šiva's assembly.

6

Date 1515 A.D.

Obeisance to Gaṇâdhipati. Praise of Šambhu, the Boar, and Gaṇêša.

From the churning of the milk ocean by the gods arose a bright one (Chandra), disperser of darkness. His son, distinguished for great penance, was Budha. From him sprang Purûrava; from him, Âyu; from Âyu, Nahusha; from him, Yayâti, great in war; from whom, by Dêvayâni, was born the famous Turvasu, the equal of Vasu.

In that race arose Timma-bhûpati, as renowned among the Tuḷuva kings as Krishṇa was in the Yadu line, whose wife was Dêvakî. From him sprang Îšvara, whose wife was Bukkamâ. From him was born Narasa, like Kâma, the joy of Dêvakî. Quickly damming the Kâvêrî when in full flood, he crossed over and seizing the enemy alive, took possession of his kingdom and of the city Šrîraṅgapaṭṭaṇa, and erected a pillar of victory. Having conquered Chêra, Chôḷa, and Pâṇḍya, together with the lord of Madhura, whose honour was his ornament, the fierce Turushka, the Gajapati king, and others,—he imposed his commands on the heads of all the

famous kings from the banks of the Ganges to Laṅkâ (Ceylon), and from the rising to the setting sun. In Râmêšvara and other chief sacred places, he made the sixteen and other great gifts, according to the šâstras, surrounded with learned men, and so increased his fame. (Omitting laudations:) From Tippâjî and Nâgalâ-dêvî were born to him Nṛisiṁha and Kṛishṇa-Râya.

The heroic Nârasiṁha, seated on the jewel-throne in Vijayanagara, by his fame and policy putting to shame Nriga, Nala, Nahusha and other kings of the earth, ruled the kingdom from Sêtu to Sumêru and from the eastern to the western mountains drawing the hearts of all to himself. All manner of gifts did he make in Kanakasadas (Chidambram), in the temple of Virûpâksha (at Hampi), in the town of Kâlahasti (North Arcot District), in Vêṅkaṭâdri (Tirupati), in Kâñchî (Conjeveram), in Šrîšaila (Karnul District), in Šônašaila (Tiruvaṇṇamalai), in the great Harihara (Chitaldroog District), in Ahôbala (Karnul District), in Saṅgama, in Šrîraṅga (near Trichinopoly), in Kumbhaghôṇa (Tanjore District), in the Mahânandi-tîrtha, in Nivṛitti, in Gôkarṇa (North-Kanara District), in Râmasêtu (Madura District), and many other sacred places, — namely, every variety of the great gifts, such as the golden egg, the golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, gold horse-chariot, a man's weight in gold, a thousand cows, a golden horse, the golden-wombed (Brahma), gold elephant-chariot, and the five ploughs. Having ruled a perfect kingdom unopposed, this king of the earth, famed for his virtues, went to svarga, as if to rule the kingdom of the sky.

Mightier even than him, the king Kṛishṇa-Râya took the earth upon his shoulders as if a jewelled spatulette. (For laudatory stanzas which follow, see Md. 55). In Kâñchî, Šrîšaila, Šonâchala, Kanakasabhâ, Vêṅkaṭâdri and other places, so as to add greatly to his glory, did he again and again bestow the great gifts described in the šâstras, together with the grants associated with them. Punisher of warlike kings, able in protecting the world which lies in the arms of Šêsha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled râjâdhirâja and râja-paramêšvara, sultân over the Hindu kings, destroyer of the tigers, the evil, a male bhêruṇḍa, distinguished by these and other titles; served by Aṅga, Vaṅga, Kaliṅga, and other kings, with such words as "Look on us, great king! Victory! Long life!" — his generosity praised by the wise, this king of kings Kṛishṇa-Râya, seated on the jewel-throne in Vijayanagara, daily surpassing Nṛiga and all others, shone in the power of good fortune and the fullness of fame from the eastern to the western mountains, and from the extremity of Hêmâchala to Sêtu.

(On the date specified), at the time of the moon's eclipse, in the Šiva temple at Šrîparvata, in the presence of Mallikârjuna, to Brahmans of various šâkhas, gôtras and sûtras, renowned and versed in the Vêdas, he made a grant

of the village of Kittâne, in the Hâsana country of the Hvaisana (*i. e.* Hoysana) kingdom, together with its five hamlets, naming it Tirumalâpuram after his queen. And dividing it into 28 shares, he transferred it with all rights (specified). (Here follow the names and particulars of the shareholders).

This deed of a grant of land by the renowned king Kṛishṇa-Râya, was composed with soft expressions by Sabhâpati at the command of Kṛishṇa-Dêva-mahârâya. And this copper šâsana was engraved by the carpenter Mallanâchârya, son of Vîraṇâchârya, who received one share as the engraver. (Usual final verses.)

(Signed in Kannaḍa) **Šrî Virûpâksha.**

7

Date 1561 A. D.

(Corresponds with No. 6 above, as far as the birth of Nṛisiṁha and Kṛishṇa-Râya; then continues) and Raṅga-kshitîndra and Achyuta-Dêva-Râya were born to Narasa by Ôbâmbikâ. (After describing the reigns of Nârasiṁha and Kṛishṇa-Râya as in No. 6, continues)—

The world of gods having been taken as his portion by Kṛishṇa-Râya, after him his younger brother (*anujanma*), of meritorious deeds, Achyutêndra, took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The ocean, which of old Agastya had swallowed and which was dried up by the fire-arrow of Râghava and the flames of the submarine fire, was filled again with the streams poured forth with his rich gifts. A king famed for virtue and justice, seated on the brilliant jewel-throne of Vijayanagara, putting to shame by his regal policy Nṛiga, Nala, Nahusha and others, Achyutêndra was the abode of unequalled valour and generosity.

Establishing the body of his fame in the earth, Achyutêndra gained the feet of Vishṇu; when his son, famous for valour, Vêṅkaṭa-Dêva-Râya, seated himself on his auspicious throne. Veṅkaṭa-Râya was thus ruling the kingdom, his form like Manmatha, an abode of learning, when, to the misfortune of his subjects, he before long ascended to Indra's abode.

The pearl from the womb of Timmâmbâ, the son of Raṅga-kshitîndra, was then anointed to the throne by Râma-Râja his sister's husband,—an ornament of Kshatriyas, protector of the fortunes of the Karṇâṭa kingdom, noted for valour, generosity and mercy,—and the chief ministers. And Sadâšiva-mahârâya, (thus) seated on the throne of a great kingdom, the ornament of Vidyânagara, like the tree of plenty in Suragiri, having destroyed all his enemies, brought into subjection the whole land from Sêtu to Himâdri, and ruled for a long time. At his anointing the tears of joy shed by his subjects anointed the Earth as his queen.—(Further praises, among which it says that) the Kâmbhôja, Bhôja, Kâliṅga, Karahâṭa and other kings acted as servants in his female apartments.

(On the date specified), in the presence of Viṭhalêšvara, on the bank of the Tuṅgabhadrâ, he made a grant (with all details specified) of the village of Kabaḷḷi, giving it another name of Kṛishṇâpura, situated in Sîgenâḍ of the Hâsana country, in the famous Hoysana kingdom,—to Narasa-paṇḍita, son of Tippaṇa-paṇḍita, and grandson of Hôbala-paṇḍita, of the Âtreya-gôtra, Âšvalâyana-sûtra and Ṛik-šâkhâ, (with all the rights pertaining to it).

A jewel to the Lunar line was the king Nanda. In his line was born the king Chalikka; and descended from him was Bijjalêndra. Of his line was Sômi-Dêva, who captured seven hill-forts. His grandson, master of Aravîṭipura, was the king Pinnama, whose son was the king Aravîṭi-Bukka, whose wife was Baḷḷâmbikâ. From them was born Râma-Râja, whose wife was Lakkâmbikâ. They had a son Šrî-Raṅga-Râja, and his wife was Tirumalâmbikâ. Their son was Râma-Râja, whose younger brothers were Tirumala-Râja and Vêṅkaṭâdri-Râja. Kṛishṇappa-Nâyaka, son of Aḍappa Bayyapa, having made application to Râma-Râja, the establisher of the wealth of the Karṇâṭa kingdom, (with many other titles), he obtained the sanction of Sadâšiva-mahârâya to the grant. (Here follow details of boundaries.)

The šâsana was composed by Sabhâpati-Svayambhu, and engraved by the carpenter Viraṇâchârya, son of Vîraṇa. (Usual final verses.)

(*Signed in Kannaḍa*) **Šri-Virûpâksha.**

8

Date 1666 A. D.

Dêva-Râja-Oḍêr of Maisûr made, for the goddess Châmuṇḍêšvari, a grant of the village of Gavunahaḷḷi, exempt from all taxes.

9, 10

Date ? 1233 A. D.

In the time of Nârasiṁha;—Mâdeya, son of the great feudatory Kabbinakere Hiriya-Tamma, fought bravely in Yadappa's war and attained to the world of gods.

11

Date 1117 A. D.

(On the date specified), in the time of the mahâ-maṇḍalêšvara, Tribhuvana-malla, Biṭṭi-Dêva, when Kanna-mahârâja destroyed Kabbinakere, Êcha-Gâvuṇḍa and his son-in-law Mañja-Gâvuṇḍa fought and attained to the world of gods. His three grandsons (named), in the time of Vîra-Ballâḷa (set up this stone).

13

Date 1516 A. D.

Praise of Gaṇapati and Šambhu.

When Kṛishṇa-Râya-mahârâya marched against Gajapati, and having set up a pillar of victory on the bank of the Kṛishṇavêṇî, was returning, his daḷavâyi was Aliya-Timmarasa-Oḍeya of the Âtreya-gôtra and Sôma-vaṁša.

The son of Timma-Râja and Virupâmbikâ was Râya-Oḍeya (his praises), whose son Dhanañjaya-Râya-Oḍeya made a grant, for an agrahâra, of Biṭṭugoṇḍanahaḷḷi, giving it another name of Dhanañjaya-grâma, belonging to the Hâsana sthala, which had been assigned to him for his office of *Amara-paḍeya-Nâyaka,*—to Channa-Dîkshita, son of Tippaṇa-Jôyisa, son of Jannupâdya, of the Višvâmitra-gôtra and Âšvalâyana-sûtra, with all the rights pertaining to it.

Where hast thou been wandering, Nârada?—Hara, in the earth.—What is there wonderful (there)?—(The ocean) ran dry, filled with dust from Dhanañjaya's (Arjuna's) victorious march; but why there was no fear for the smiter off of the wings of (mount) Mainâka was, because the waters were again filled up by the tears of the wives of the enemies of Nîtâšôka.[1]

Land given to a Brahman is like an only sister to all the kings in the world: neither to be enjoyed nor taken in marriage. (Other usual final sentences.)

15

Date 1562 A. D.

Praise of Gaṇapati and Šambhu. The profit of maintaining another's gift. May this Šarvva (or Šiva) šâsana endure.

(On the date specified), while the mahâ-maṇḍalêšvara—son of the râjâdhirâja râja-paramêšvara prauḍha-pratâpa Achyuta-Râya-mahârâya,—Sadâšiva-mahârâya was in Hastinâvati-Vidyânagari, ruling the kingdom in peace and happiness:—

In the country which had been assigned to Râma-Râja, the agent for his affairs,—Bukaṇa-Nâyaka, younger brother of Timmappa-Nâyaka, the son of Basavappa-Nâyaka,—in order that great increase of merit might accrue to Kṛishṇappa-Nâyaka, son of Bayappa-Nâyaka,—made for the god Râmêšvara, which he had set up, a grant, exempt from all taxes (named), of the village of Niḍiviḍi, together with its hamlets (named), situated in the Hâsana country which had been assigned to him for a residence. (Usual final verses.)

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[1] This extraordinary verse, which has no apparent connection with the text, except in containing the name Dhanañjaya, has been met with in no other inscription, and seems to be imperfect. It will be further noticed in the Introduction.

16

Date 1458 A.D.

Šri, Gaṇapati, Šâradâ, and the guru are my portion. Praise of Šambhu.

(On the date specified) the mahârâjâdhirâja râja-paramêšvara, champion over the three kings, captivator of the women of Kuntaṇa, ... Nârâyaṇa of royal treasures, Mallikârjuna-mahârâya gave order to his minister Timmaṇa-daṇḍâdhîšvara, and made over to the hands of Dêvapoḍeya, the officer of Svati, the village of Lakshmîsâgara, situated in the country of the village of Svati, which belonged to his royal estate, in order that it might be populated.

And Malla-Râja's son gave it to the *baṭṭa* Nukarâja for an inn for the distribution of food.

17

Date 1774 A.D.

(On the date specified) Kṛishṇappa-Nâyaka, (son) of Vêṅkaṭâdri-Nâyaka of Bêlûr, gave a decree to Hâla-Voḍêr as follows: The land of the *agachi* paddy fields between the two villages of Kirakahaḷḷi in the Hettûr-mande of Hettige-nâḍ and Bâchihaḷḷi in the Marattûr-mande of Godyuvaḷi-nâḍ—is granted to you that you may build a *maṭha* and cultivate it, marking it out with stones at the four corners. This land you and your disciples in succession will enjoy, and carry on the religious work of the *maṭha* in peace.

(*Signed*) **Šrî-Kṛishṇa.**

18

Date 1417 A.D.

Praise of Gaṇapati and Šambhu.

(On the date specified) the [mahâ]râjâ[dhirâja] râja[paramêšvara] Bukka-mahârâya made a grant of the village of ... satya for the god Virûpâksha of Maṅgala.

19

Date 1360 A.D.

Praise of Tippa-Râja, who (?) captured the fort of Uchchaṅgi, and of his wife Siṅgara-Dêvî (much defaced).

(On the date specified) Tippaṇṇa-Voḍeyar, eldest son of the mahâ-maṇḍa-lêšvara, destroyer of hostile kings, sultân over the Hindû kings, master of the eastern and western oceans, Bukka-Râjoḍeyar, made a grant of land (specified), to provide for the ceremonies of the god Janârddana of Pâlaya, making it over to the *pûjâri*.

20

Date ? 1628 A. D.

Era-Timmaya made over to the god Janârdana certain land to the south of Pâlya, which Kṛishṇama-Nâyaka had given to him for 40 *varaha.*

21

Date about 1580 A. D.

The mahâ-maṇḍalêśvara Tirumala-Râja-mahâ-arasu's brother-in-law, Hasa-ta-râja-mahâ-arasu, made a grant of land (specified) to the applicants from the *maṭha* of Pradyumna-Voḍeyar, for the god Janârdana of Pâlya.

22

Date 1566 A. D.

(On the date specified), at the time of the moon's eclipse, Bukkappa-Nâyaka, in order that merit might accrue to Kṛishṇappa-Nâyaka, released the 18 agra-hâras and other sarvamânya villages of the Gôṇibîḍ country, from the payment of watchmen's dues, alms, shares, *solage* and forced labour,—giving a decree on stone to that effect as an offering to Îśvara.

23

Date ? 1636 A. D.

(On the date specified) the officer of Bana-nâḍ, Dêvaṇa-dannâyaka, in the presence of the seven nâḍs, made Sindhuvaḷḷi a *koḍagi* of the hamlet.

24, 25

Date 985 A. D.

(On the date specified) in Kaliyuga-Bhîva-mahârâja's kingdom, at the destruction of Nallûr in Bîravamma's (or, the Bêḍar Bîramma's) raid, Dore-Gavuṇḍa charged into the horse, and slaying, went to *svarga.* His son Ereyaṅga set up this stone out of respect for him.

28

Date 896 A. D.

(At the time specified) when Satyavâkya Permmâḍi was ruling the kingdom of the world:—adorned with all good qualities, an ornament . . . . .

29

Date 1174 A. D.

When the râja of the hill râjas, the boldest of the hill country, the male *bhêrunda,* Hoysaḷa vîra-Ballâḷa-Dêva was ruling the kingdom of the world:—(on the date specified) Bôrayya, son of Saṇa-Gauṇḍa of Havâḷi-Pâḷeya, and Kâḷeyya, son of Baleyya, having fallen in the Halevâgil war,—his son Bôrayya, performing the *krama-samprôksha*[1], raised this stone, which was prepared by Mulôja, son of Mâlôja.

30

Date 1212 A. D.

In the same reign, Mañche-Gauḍa, son of Mañche Goṇḍa of Hanchûru (fell).

31

Date 1211 A. D.

When the refuge of all the world, favourite of earth and fortune, mahâ-râjâdhirâja, born lord of Dvârâvatî-pura, sun in the Yâdava sky, râja of the hill râjas, champion over the hill chiefs, a male *bhêrunda,* unshaken wrestler, the illustrious [Hoysaḷa] vîra-Ballâḷa-Dêvarasa was in Râya .... paṭṭaṇa, ruling the kingdom in the enjoyment of peace and wisdom:—...... son of the minister Kântaṇa, with the great farmers .... (on the date specified) bought Hañchûru at the price of the time, and granted it ....

The approval of Manali-nâḍ;— (*Signed*) Śrî Sômanâtha.

33

Date 910 A. D.

When .... lord of Kuvaḷâḷa-pura, ...

34

Date ? about 1080 A. D.

While the mahâ-maṇḍalêśvara Jayasiṅgha-mahârâja-dêva was ruling the kingdom:—Karikanna fighting for water at the pond, fell. They buried him here, and divided the tax, so that (the water) might be equal to both sides, Mari-Dêva and Maṛana.

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[1] A Jain ceremony.

35

Date ? about 1505 A. D.

Siṅgâpura which was granted by Harihara-mahârâya [? having fallen to ruin], Bukkappa-Nâyaka, agent for the affairs of Kṛishṇappa-Nâyaka, having made application, made a grant of it for the love of Virûpâksha, in order that merit might accrue to our Kempa-Kâchappa-Nâyaka.

36

Date 1381 A. D.

Praise of Šambhu, the Boar, Gaṇêša and Vishṇu.

From Chandra (the Moon) was descended Yadu, and the Yâdavas were celebrated in the Sôma-vaṁša (or Lunar race). Among them was the renowned king Saṅgamêšvara. His son (omitting laudations) was Bukka-bhûpati. From his union with Gauri was born the râjâ Hariharêšvara.

(With various titles), the râjâdhirâja râja-paramêšvara Harihara-mahârâja (on the date specified), in the presence of the god Virûpâksha in the Pampâkshêtra, having made the village of Siṅgâpura, situated in the Abaliga-nâḍ of the Hoysala country, an agrahâra, consisting of ten shares, he bestowed them (with usual ceremonies) on ten Brâhmaṇas of various gôtras and šâkhas (names given).—(The grant is repeated. Also praises of Harihara.)

Righteous witnesses:—sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening,—these know the acts of a righteous man. (Usual final verses, among which occurs the following)—

Indra asks the Chaṇḍâli woman, "What is this being cooked by thee?"— "Dog's flesh, steeped in spirit, in a skull from the funeral pyre; and from fear of dust from the feet of those who take by force the property of gods or Brâhmans, it has been covered by me with leather."

37

Date ? 1145 A. D.

When (with usual titles) vîra-Nârasiṅga-Dêva was in Dôrasamudra, ruling the kingdom in the enjoyment of peace and wisdom:—Chandu-Vegaḍe and Dêši-Vegaḍe of Kundûru (in repelling an attack on their town were killed).

38

Date ? about 1000 A. D.

When .... born lord of [Baṇavâsi]-pura, [worshipper of the god] Madhukêšvara, was in the residence of Banavâse, ruling the kingdom in peace and wisdom:—Bammaya, son of Kâ ...... , son of Malega-Jîya, the mahârâja's royal guru, displaying his bravery and pleasing the king, received from his favour a title, and erected a lofty Šiva temple.

The šâsana was engraved by Gaṅgôja, son of Vardhamâna, an ornament to the faces of titled artists.

39

Date 1664 A. D.

Praise of Râma, Šambhu and the Boar.

(In Telugu.) (On the date specified), the râjâdhirâja râja-paramêšvara-vîra-pratâpa Sri-Raṅga-Râya-Dêva-mahârâya, son of Gôpâla-Râja and grandson of Ariviṭi-Raṅgapa-Râja, of the Âtrêya-gôtra, Âpastamba-sûtra and Yajus-šâkha, born in the Sôma-vaṁša,—made to Kuchchayya, son of Tiruvêṅgaḷayya and grandson of Veṅkaṭayya, of the Srîvatsa-gôtra, Âšvalâyana-sûtra and Rik-šâkha, a grant of land in addition to that formerly given in Honnavaḷḷi, in the Pâlyem country belonging to Bêlûr. (The grant is repeated three times, and was made with usual ceremonies) in the presence of the god Chenna-kêšava in Vêlâpuri, through love of Veṅkaṭêšvara, as an offering for Kṛishṇa.

(*Signed*) **Šrî Râma.**

40

Date 1663 A. D.

Praise of Râma, Šambhu and the Boar.

(On the date specified) when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Râya-Dêva-mahârâya, son of Gôpâla-Râja, and grandson of Arivîṭi-Râma-Râja-Raṅgappa-Râja (etc. as in No. 39), seated on the jewel throne in Ghanagiri, was ruling the empire of the world:—he made to Ânaya, son of Šrînivâsayya, and grandson of Gôṇipâḍa Janârdaya, of the Šrîvatsa-gôtra, Âpastamba-sûtra and Yajus-šâkha, a grant of the village of Vâsudê-vanahaḷḷi, in Abbaligu-nâḍ, belonging to Bêlûr; making it in the presence of the god Channakêšava on the bank of the Vishṇusamudra in Vêlâpuri, from love to Veṅkaṭâchalapati, and as an offering to Kṛishṇa.

Chariots and armies maintained by property taken from Brahmans will in time of war crumble away like a bridge built of sand. (Usual final verses.)

(*Signed*) **Šri Râma.**

41

Date 1645 A. D.

A grant by Veṅkaṭâdri-Nâyaka, to Timma-Nâyaka, brother of Kṛishṇama-Nâyaka, (son) of Veṅkaṭâdri-Nâyaka, agent for the affairs of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Śrî-Raṅga-Râya-mahârâya.

42

Date 1212 A. D.

While, with all titles, the Vishṇuvarddhana pratâpa-Hoysala, the strong-armed vîra-Ballâḷa was ruling the kingdom:—(on the date specified) the chief of Hañche, fighting with the people of Kerehaḷḷi for the pond of Maḍabala in Nelenâḍ, died. On which the pond was built, and this memorial stone raised.

43

Date 1212 A. D.

(In the same reign and date as above) all the subjects of the......nâḍ, before Gaddey-arasu of Hañche, made a grant of land to......

44

Imprecation on those who interfere with the property of Siṅgiri Kale-Śânta-Dêva, head of the maṭha. (On the date specified) Kalle-Gauḍa, son of Parve-Gauḍa of Karjjavaḷḷi, in order that merit might accrue to Timmappa of Kaṇatûr, made from the land assigned for the offerings to the god Kallêśvara, a grant of 24 khaṇḍugas of rice for Śânta-Deva's maṭha.

45

Date 1025 A. D.

[1] (On the date specified) .... performer of eighteen horse sacrifices, ... receiver of a boon from Padumâvatî, having the lion signet, ... lord of ...... nagara, śrîmad Malappa-Râja ....; —the son of the hill chiefs, ... an elephant goad to the brave, ... the nâḷ-gâvuṇḍa of the Manale Three-hundred, Kanna-Gavuṇḍa's son .... having mounted an elephant, was invested with a title, and received Kadabavaḷḷi as a *kodage*. Witnesses—(many named).

Written by the sênabôva Vôrayya.

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[1] The inscription is much defaced and difficult to make out.

47

Date 1282 A. D.

When, (with usual titles), Hoysana vîra-Nârasiṁha-Dêvarasa was ruling: (on the date specified) Koṇḍu-Nâyaka marched against (?) Râmanâtha-Dêva, when .... Nâyaka fell in the war and attained to the world of gods.

48

Date 1277 A. D.

A similar record in the same reign.

49

Date ? 1276 A. D.

(On the date specified), when (with usual titles) Hoysala vîra-Nârasiṁha-Dêvarasu was ruling the kingdom in peace and wisdom:—in the war with ...., who came by order of the Sêvuna-Râya,—Eṅkaṇṇa, son of Hiriya-Bâcheya-Nâyaka of Dudda, slew .... and performed his master's service. His elder brother Dêkaya erected this stone. His title was champion over adulterers.

50

Date ? 1293 A. D.

(On the date specified), by order of (with usual titles) Hoysana vîra-Nârasiṁha-Dêva,—Kûsakâḷi, grandson of Chaṭṭaya-Nâyaka of Dudda, having given his head for this service, Chaṭṭavve put up this stone for her son.

51, 52

Date ? 1310 A. D.

(On the date specified), when (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was ruling the kingdom in peace and wisdom:—the Turks having marched against Dorasamudra, Baicheya-Nâyaka, son of Naḍegore Mâchaya-Nâyaka of Dudda, displaying a bravery that was admired by both armies, fell. On which his younger brother Pâdi-Nâyaka and his son Mâchaya raised this stone, which was prepared by ......

53

Date 1170 A. D.

Praise of Šambhu.

Among the Poysalas, lords of Dvârâvati, having the tiger crest, born in Šašapura, was Vinayâditya. To him and to Keleyabarasi was born Eṟeyaṅga,

whose son was Vishṇu. (His praises, among which are the following:) Why is the south wind delayed? why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Vishṇu's expeditions along the banks of the Kâvêrî. (Also) Dhârâ, which was the stronghold of the Mâḷava kings, and which had been brought to great fame by king Bhôja, he swallowed, as if the preliminary sip (*âpôsana*) before devouring the whole earth in his expedition to the north;—who can describe such a hero? (Also) These are not mere eulogies: he having gained the fame of Kripa and Arjuna, why should there be a separate Bhârata story? is not the history of king Vishṇu enough?—To Vishṇu and to Lakshmi-Dêvî was born Narasiṁha. (His praises.)

While (with usual titles) Tribhuvana-malla, the capturer of Taḷakâḍu, Gaṅgavâḍi, Noṇambavâḍi, Banavase, Hânuṅgal, Halasige, and Beluvala; the strong-armed Vîra-Gaṅga pratâpa-Hoysaḷa Nârasiṁha-Dêva, bearing up in his powerful arms the whole earth between Hima and Sêtu, putting down the evil and upholding the good, was ruling the kingdom in the enjoyment of peace and wisdom:—The dweller at his lotus-feet,—was the great minister Heggaḍe-Kâḷimeyya, whose high descent was as follows:—

Reading and explaining the Vêda, studying the meaning of the Vêda, devoted to following the precepts of the Vêda, delighter in the Vêda, was a great Brâhmaṇa named Gôvinda. His eldest son, by his justice, life, piety and wealth, famed as chief in the world, was Nâga-Rudra. His next younger brother was Maddimayya, like *maddu* (medicine) to those in distress; whose wife was Mâkavve. Their son, whose employer was Bûchaṇa, was Kâḷimayya (his praises).

(With numerous titles) the great minister, Heggaḍe-Kâḷimayya, having set up the god Kâḷêšvara in Jakkeyanahaḷḷi, belonging to Kŏravaṅgala attached to the great agrahâra of Sântigrâma,—in order to provide for the ceremonies, offerings and worship of the god, and for repairs of the temple and the food of the ascetics, made a grant of certain lands (specified).

The priest of the temple was Šivašakti-Paṇḍita, to whom Kâḷimayya-Heggaḍe made over the temple. (Usual final verses.)

Engraved by Sûryyaṇa, âchâryya of the scribes, Madana-Mahêšvara.

54

Date ? 1176 A. D.

By order of the sharer in a thousand unalloyed supreme delights, equal to a second Lakshmî, a rutting elephant to co-wives, the senior queen Kêtala-Dêvi,—the Heggaḍe-Biṭṭiyyaṇṇa and the Heggaḍe-Malliyaṇṇa presented (on the date specified) one hand-oil-mill for the perpetual lamp of the god Kâḷêšvara.

55

Date 1178 A. D.

While (with usual titles) Hoysala Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—he confirmed to the goddess Honnuḍike of Dudda, the chief goddess of eighteen *yôga* thrones, the grant of lands (specified) formerly given by Vîra-Gaṅga-Hoysala-Dêva. And the Brâhmaṇas of Bammeyanhaḷḷi presented certain land (specified). And Kâḷa-Honneya, born to Biṭṭiyaṇṇa and Honnave, worshippers of the goddess, had the temple repaired, for which all the people, with Bâsa-Goṇḍa, Bûva-Goṇḍa and the sênabova Bâchanna contributed. (Usual final verses.)

57

Date 1155 A. D.

The pure, spotless, unending, self-existent, all blessing, first of tîrthas, a daily festival, set with jewels, the abode of the Jinas, an ornament to the three worlds, do I resort to as my refuge. May it prosper, the supreme profound *syâd-vâda,* a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina šâsana.

While (with usual titles) Hoysala vîra-Nârasiṁha-Dêva was in his residence in the royal city Dôrasamudra, putting down the evil and upholding the good, and ruling the kingdom of the world in peace and wisdom:—

The worshipper of his lotus-feet, the subduer of hostile armies, possessed of all titles, was the great minister, senior general, Châvimayya; whose greatness was as follows:—(His praises, among which it says he was) Biṭṭi-Dêva's Garuḍa. His wife was Jakkavve. Her god being Jina, her guru Nayakîrtti-Dêva-yati, her mother Âchavve, her father Bammayya, her husband the general Châmaṇa,—who was more honoured than Jakkavve? (Her praises.)

Her elder sister (her praises) was Padmiyakka. Her guru, skilled in all grammar and logic, in poetry, in drama, in composing of verse with purpose, in philosophy, in religious lore, in worldly wisdom, in all arts, in agreeable speech, was the great Nayakîrtti-Dêva-yatipa, the siddhânta-chakrêšvara.

Hearing Heragu praised by all as a good place, Jakkale with desire had a *basadi* made there, and endowing it with land, gained great fame.

(On the date specified) the consort of the great minister, the senior general, Châvimayya; lay-disciple of Nayakîrtti-siddhânta-chakravartti, âchâryya of the šrî-Mûla-saṅgha, Dêšiya-gaṇa, Pustaka-gachcha, and Koṇḍakuṇḍânvaya; Jakkavve, with great joy, having set up the god Chenna-Pâršvanâtha;—in order to provide for the eight kinds of ceremonies, for repairs of his lofty temple, and for distribution of food to the ṛishis, in the presence of the chiefs (named) of Heragu, having made application to the mahâ-maṇḍalêšvara Nârasiṁha-Dêva, made a grant of land (specified).

58

Date? 1174 A. D.

While (with usual titles) Hoysaḷa Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified) he made a grant of land (specified) for the basadi of Heragu.

(His praises, among which is the following) When the *bhêri* drum sounded (announcing his march), Lâḷa lost his *lîla* (sportiveness), Gûrjjara was consumed with *jvara* (fever) through fear, Gaula was as if pierced with a *śûla* (spear), Pallava was reduced to *sampal-lavam* (meagre wealth), Chôḷa had his *chûla* (crown) reduced to powder.

Blessings on Châmaṇa and Jakkayve. (Usual final verses.)

59

Date 1176 A. D.

(On the date specified) the chief of the customs (named) released the customs-dues for the perpetual lamp of the god Chenna-Pârišva of Heragu. And the headman, the sênabôva (both named) and all the people gave the tax on one bullock oil-mill and one oilman's house-tax.

61

Date 1218 A. D.

Praise of Jaitanâtha, and the Boar.

In the Sômânvaya (or Lunar race) was Yadu, and in the Yadu family arose the king Sala (his praises). Once when he was in Šašapuri, a muni called out in the Karṇṇâṭa language with great fear *poy Saḷa,* on which he at once killed the tiger with the stick in his hand. From which he and his line obtained the name Poysaḷa and had the tiger flag. In it, like a sun, arose Vinayârkka. Then Eṟeyaṅga, who had three sons,—Ballâḷa, Vishṇu-Dêva and Udayâditya. Of them,—how many hostile kings did he not destroy, how many did he not take into favour and restore under his support, what lands bestowed by him have been resumed, what gift did he not make, how many reservoirs and other charitable works did he not carry out, what can be said of the king Vishṇu? His son was Narasiṁha, whose wife was Êchala-Dêvi. They had a son Ballâḷa (his praises).

While (with usual titles) Poysaḷa vîra-Ballâḷa-Dêva, being on a tour of victory, was in his camp at Niḍugal-durga in Sîre-nâḍ, governing the kingdom in peace:—

A dweller at his lotus-feet was Jai-Bhaṭṭayya-Nâyaka, whose descent was as follows:—A râja by right of the Kâšmîra country; his house being in the

Bhadrâhu village of the Gûla-vishaya; of the Bhârgava-gôtra; his paternal grandparents Chhûni-Dêva and Vallâ-Dêvî; his father Jôyila-Dêva; his mother Gaṅgâ-Dêvî; his maternal grandfather Rudraghôša of the Vašishṭa-gôtra; his father-in-law the Sâvâsi official Chhûja-Bhaṭayya-Nâyaka of the Vaitânasa-gôtra; his brother-in-law, the great minister Mâdhavayya-Daṇṇâyaka; his mother-in-law Abbave.

Be it well. — The Sâvâsi official, great master of the robes, chief favourite, a wishing tree to his dependants, bathing and sacrificing at dawn and observing both êkâdašis, worshipper of the feet of Brahmans and gurus, worshipper of the divine lotus-feet of the god Jaitanâtha, — Jaya-Bhaṭṭayya-Nâyaka, having set up the god Jaita-Nârâyaṇa (on the date specified) at the time of the moon's eclipse, the great emperor vîra-Ballâḷa-Dêva made to him a grant of 40 gadyâṇa and Ânehaḷḷi for that god. This *pura* and that Ânehaḷḷi were granted free of all taxes as long as sun and moon endure.

The Brahmans of Heragu having made ten houses in the god Jaita-Nârâyaṇa's *pura*, will receive 10 *hon* in Ânehaḷḷi. Beyond this the Brahmans have no claim in either the *haḷḷi* or the *pura*. All the produce is for the service of the god. The eight rights of full possession are vested in Jai-Bhaṭṭayya-Nâyaka and his posterity as long as sun and moon endure. Particulars of some other land granted.

The Brahmans granted to Jôgayya a house and some land.

The artists (were) Pemmi-ôja, Masaṇôja, Nârâyaṇa-dêva.

64

Date? 1557 A. D.

Praise of Šambhu. (On the date specified) Kṛishṇappa-Nâyaka gave to Chikkaṇṇa-Devaṇṇa, *bhaṭṭa* of Kommanahaḷḷi, a grant of Kommanahaḷḷi, belonging to Nuggehaḷḷi fort, as a complete agrahâra.

65

Date 1149 A. D.

Praise of Kêšava and Šiva.

From the lotus navel of Puṇḍarîkâksha (Vishṇu), the sole preserver of all worlds, sprang Puṇḍarîkâsana (Brahma); from whom Atri; from Atri's eyes, Sôma (the Moon); from Sôma, Budha; from Budha, Purûrava; from Purûrava, Âyu; from Âyu, Nahusha; from Nahusha, Yayâti; from Yayâti, Yadu sprang, After him the Sôma-vaṁša itself came to be reckoned as the Yadu-vaṁša.

In the Yâdava-vaṁša, among the kings of Dvârâvati, who was the one most celebrated? In that Yadu-vaṁša a king named Saḷa was hunting along

the slopes of the Sahya mountains, when in a certain place a tiger bounded out to devour a muni who was there doing penance. That muni, in order to test his bravery, said *poy Saḷa,* on which he immediately killed the tiger with his dagger. The muni being pleased, conferred on him the tiger as a victorious crest and that exclamation as a victorious name. From which time forth the Yadu-vaṁśa itself was reckoned as the Poysaḷa-vaṁśa.

In that line, — though there be twelve *âdityar* (suns), the glory of Vinayâditya was such as to outshine them all. His wife (omitting laudations) was Keḷeyabbarasi. Their son was Eṟeyaṅga, by whose anger was burnt up Bali's city, calling to mind the destruction wrought by Rama's fire-arrows. His wife was Êchala-Dêvî, who bore three sons, — Ballâḷa, Vishṇu, and Udayâditya. Mahêśa, the chief object of his worship; the goddess of victory, his chosen wife; his subjects, his kingdom; his relations by marriage, his allies; his fame, which resembled the milk in the cocoa-nut, his treasury: — thus did Ballâḷa acquire all greatness in the world.

First acquiring the wealth of the Poysaḷa kingdom, and holding it with the strength of his arm, as his power grew, his commands were issued beyond the points of the compass, and seizing by force Talakâḍu, he became the first in the Gaṅga kingdom, the upraiser of the Yadu-vaṁśa, — Vishnu-bhû-pâlaka. The Earth goddess was immovable as a statue in the pillar of his arm; while the goddess of valour by forced labour fed his sharp sword, so that it should not waste away; and Yama gave up his buffalo on which to carry away the corpses of his slain enemies: — who could fight against him, who conquer him, who stand before him without trembling? The Tuḷu country, Chakragoṭṭa, Taḷavanapura, Uchchaṅgi, Kôḷâla, the seven Male, Vallûr, Kañchi, Hadiya-ghaṭṭa terrible to behold, Bayalnâḍ, the Nîḷâchala hill-fort, the great Râyarâyapuri, Tereyûr, Kôyatûr, Gondavâḍi — all these did he take with a frown, the mighty and powerful king Vishṇu.

Be it well. While, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon-lord of Dvârâvatî-pura, receiver of a boon from the goddess Vâsantikâ of Śaśakapura, a proud royal swan of the banks of the Kâvêrî, the capturer of Talakâḍu Koṅgu Naṅgali Gaṅgavâdi Noṇambavâḍi Banavase and Hânuṅgal, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêva, — protecting all the earth lying within the Naṅgali-ghâṭ on the east, Koṅgu on the south, Bârakanûr on the west, and Sâvimale on the north, — was in his residence at Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

A dweller at his lotus-feet, was Koṇeya-Śaṅkara-Daṇḍanâtha, deceiver of those who deceive, smiter of those who attack him, turning and striking but once, the champion who took off the head of Kallatti-Lôka, an ornament to the face of daṇḍanâthas. When the Maleyâḷas, *paḷḷikâṟas,* valiant sons of kings, *âdalajas* who were masters of the horse, and generals of feudatory kings,

coming with speed stood up against him, exalting their valour and activity,—he smote them, pierced them, cut down those who had joined together, and secured the victory,—this clever general Šaṅkara, famed for his bravery. In Araṇimale, Koṟaṭi, Kôḷâla, Areyaṭṭi-Bâgalatti, Kuṇaṅgil, Tâmarechaṟu, Halasûr and Kântapura did he erect Vishṇu temples. After which, in the Honnavâra agrahâra in Nirggunda-nâḍ (on the date specified), he set up the god Kêšava.

66

Date? about 1170 A. D.

The great minister Heggaḍe Lakumayya, son of Nâga-Dêva-Nâyaka born in the Kâṇva-vaṁša, of the Kâšyapa-gôtra, possessed of great wealth obtained through the worship of Purushôttama, unassisted hero, of invincible might, having freed the kingdom of Poysaḷa-Nârasiṁha-Dêva from enemies and established him, receiving a gift as a mark of his favour:—

He made a grant of land (specified) for the god Kêšava, measured by the Bâchiviḍi pole of 46 spans; and for the *nûla-habba* (or cotton-festival) assigned 1 *kaḷihu* from each house of the weavers.

Also to Bôkaṇa, son of Šaṅkara-Daṇḍanâyaka, he granted a *kaṇḍuga* of rice-land; and to the temple-servant Molle 2 *bala* of cooked rice and 2 *kaṇḍugas* of rice-land.

Bôka-Gavuṇḍa of Honnavûru to maintain this. (Usual final verse.)

67

Date? 1174 A. D.

Moreover, from the hands of (with usual titles) Hoysaḷa Ballâḷa-Dêva, the great minister and *sarvâdhikâri* Heggaḍe-Lakmayya (on the date specified) having received the washermen's ghâṭ of Pûrvvagâvi, made grants under that tank for the god Kêšava of Honnavûr, and for the Brahmans and for Biṭṭi-Gâvuṇḍa (as specified).

68

Date? 1174 A. D.

Praise of Šambhu. (On the date specified) in the war about the boundary of Honnavûr and Niragunda, Honna-Gauḍa, son of Bîma, fought and attained to the world of gods. On which all the people of Masaṇa, in the government of the senior betel-carrier, the Heggaḍe-Mâchiyaṇṇa, uniting (made a grant for his family).

69

Date 1155 A. D.

Praise of Šambhu . . . .

While—entitled to the five big drums, the mahâ-maṇḍalêšvara, a moon to the water-lily the Yadu-kula, an ocean of virtue, the Yâdava-Nârâyaṇa, an object of desire to the cleverest of the fair, in bravery the king of beasts, râja of the hill-râjas, a thunderbolt in splitting the skull of Karapâla, champion over the hill-chiefs, master over the herd of adult elephants the race of kings, lord of Gaṇḍagiri, Indra in reducing the mountain the pride of the fierce Pâṇḍya, Brahma in wisdom, Garuḍa to the serpent the army of Jagaddêva, Balarâma in might, an axe in cutting down the tree Narasiṅgha-Brahma, thunder to the swan the pride of Iruṅgôḷa, Purûrava in attaining the objects of human desire, a jewelled arch to the abode of the goddess of victory, destroyer of the pride of Adiyama, a great serpent to the chiefs, a Kandarppa in beauty, devoted to the remembrance of Vishṇu, adorned with valour, the champion who captured Taḷakâḍu, unshaken, brave, a *šarabha* to the lion Cheṅgiri, the equal of Âdirâja, having received a boon from the goddess Vâsantikâ, scented like musk, with these and all other titles,—the mahâ-maṇḍalêšvara, the capturer of Taḷakâḍu Koṅgu Naṅgaḷi Gaṅgavâḍi Noṇamba-vâḍi Banavase and Hânuṅgal, the strong-armed Vîra-Gaṅga Kaḍamba Vishṇuvarddhana's dear son, Nârasiṁha-Hoysaḷa-Dêva, putting down the evil and upholding the good, was governing the Gaṅgavâḍi Ninety-six Thousand and the Noṇambavâḍi Thirty-two Thousand, his victorious kingdom extending on all sides to continue as long as sun, moon and stars, and he was in his residence in Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus-feet, was the great minister and general, senior master of the robes, Bôkimayya, whose bravery was as follows:—When the great victor Bôkaṇa marches forth, is Chôḷa not terrified, does not Mâḷava retire in fear, Kaḷiṅga run to the refuge of his hill-fort, Gujjara escape to one side, or will they meet him in war and survive—this Garuḍa of Biṭṭi-Dêva, in the middle of the earth? The Tuḷu country, the Chaṅga king's territory, the famous Bayalnâḍ, the Koṅga king's dominion, the great Chôḷa country, and the celebrated places in . . . . did he by the strength of his own arm bring into subjection to his king, and was like a hand-mirror to the goddess of victory in all the earth—Bôkaṇa. Annexing the territory of hostile kings who would not submit, and protecting the territory of chiefs who were shaking with fear, he brought the whole earth into subjection to the king vîra-Narasiṁha,—the master of the robes, Bôkaṇa,—as far as the western ocean.

The descent of his chief minister was as follows (omitting laudations):—Praised by all was Chiṇṇa-Veggaḍe, whose wife was Mâkiyakka. Their son was Eṟaṅga, to whom Bôkaṇa gave employment as *mane-veggaḍe*. When he went before, thinking that Haḍavaḷa-Bôka was coming, the kings of Chôḷa and Koṅgu, trembling sought refuge, and gave up their elephants, horses and army, did they not? His wife was Bâchala, and he had a junior wife Mâchala-Dêvi. By the former he had a son Bomma-Dêva.

This (with various epithets) Perggaḍe Eṟeyamayya (on the date specified) set up in Mudugere the god named after himself Eraṅgêśvara and built for it a splendid temple. (Praise of the temple and of Mudugere). Its muni (with numerous epithets) was Nâgarâsi-paṇḍita-dêva, with worship of whose feet, he presented for the temple certain lands (specified). (Usual final verses.)

70

Date? about 1180 A.D.

Praise of Śambhu. While the refuge of all worlds, favourite of the earth, the mahârâjâdhirâja, illustrious emperor, vîra-Ballâḷa-Dêva was ruling the kingdom of the world as far as the Heddoṟe:—in the fight which took place regarding the boundary of Kôravaṅgala and Dudda, Baramôja and Masaṇôja, the sons of Biṭṭiyôja, having fallen, all the Brahmans of the immemorial agrahâra Śântigrâma and the farmers raised this stone to their memory.

71

Date? 1173 A.D.

Praise of Śambhu.

There was a king (omitting laudations) named Vinayâditya, whose son was Eṟeyaṅga-Dêva. His wife was Êchala-Dêvi, and they had a son Vishṇu, to whom and his wife Lakshmâ-Dêvî was born Nârasiṁha. He, by his wife Êchala-Dêvî, had a son Ballâḷa.

Be it well. On Sunday, the 10th of Śrâvaṇa śuddha, in the year Vijaya (21st July 1173), at the festival of the anointing to the kingdom and coronation, in the residence at Dôrasamudra, of—entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Dvârâvatîpura, a submarine fire to the ocean the Tuḷuva army, a wild-fire to the forest of the enemies' forces, an elephant to the lotus-garden the Pâṇḍya family, a male *bhêruṇḍa,* plunderer of foreign countries, a Bhîma in war, a Kâma of the Kali age, with these and all other titles,—Tribhuvana-malla, the capturer of Talakâḍu, Koṅgu, Naṅgali, Noṇambavâḍi, Banavase and Hânungal, the strong-armed Vîra-Gaṅga, unassisted hero, the fearless valiant Hoysaḷa vîra-Ballâḷa-Dêva:—

A dweller at his lotus-feet, the sole lord for accounts, business and counsel, a public benefactor was the accountant Bûchi-Râja. That Bûchimayya's descent was as follows (omitting laudations):—There was a chief Brahman named Gôvinda, learned in the vêdas. His eldest son was Nâga-Rudra, whose next brother was Maddimayya or Maddi-Râja, who had for wife Mâṅkave. They had a son Gôvinda-Râja, whose younger brother was Nâka, a chief accountant in Nârasiṁha-Dêva's house. His younger brother was Kâḷidâsa; whose younger brother was Bûchi-Râja, though younger than these three, their senior in good qualitiês. His wife was Bâchala-Dêvi, and they had a son who was named Nârasiṁha, after the king.

Thus happy in everything, his son, friends and wife, the great minister and accountant Bûchayya obtained lands and gardens for the god Bûchêšvara of Kôravaṅgala, a hamlet of the senior agrahâra, the Vaḍḍa-Šântigrâma in Sîge-nâḍ, presenting at the feet of Ballâḷa-Dêva an offering of 200 *gadyâṇa*, and assigned the lands and gardens (specified) for the daily service and offerings, the perpetual lamp, the purification and other necessary ceremonies of the god Bûchêšvara, making them over to Dêvašakti-paṇḍita of the Kapila-tîrtha of Dôrasamudra. His wife was Chandave, and their eldest daughter was Chokala-Dêvi, whose son, the pupil of Vâmašakti-Dêva of Mâlêšvara, upholder of the Šiva-dharmma in the Gaṅgavâḍi Ninety-six Thousand, was Kalyâṇašakti. Further praises of Chandave.

72

Date? 1160 A.D.

(Corresponds with No. 71 above, to Nârasiṁha.)

When (with various and usual titles) Hoysaḷa Nârasiṁha-Dêva, putting down the evil and upholding the good, was protecting all the earth from Hima to Sêtu, and ruling the kingdom in peace and wisdom:—

A dweller at his lotus-feet, the most honourable man in king Nârasiṁha's palace, of unshaken good fortune, a mine of wisdom, walking according to the laws of Manu, of great fame, chief of business affairs, in advice on business and in foresight the sole handle (or pin) which set all the machinery in motion,—was Gôvinda-Râja: whose exalted descent even Indra's guru was incompetent to relate. (Here follow particulars the same as for Bûchimayya in No. 71 down to Maddi-Râja and Mânkave). Their son (omitting praises) was Gôvinda. His younger brother was Nâka, whose younger brother was Kâḷidâsa, whose younger brother was Bûchi-Râja. Gôvinda's wife was Sântave, and their sons were Maddeya and Avimukta-Dêva.

This Gôvinda-Dêva, who with his younger brothers was at the head of Nârasiṁha-Dêva's palace, considering that of the wealth he had acquired not

a *hâga* should be expended, except for gods and Brahmans, had a splendid Śiva temple erected in his native place Kôravaṅgala in Sîge-nâḍ, and setting up therein the god Gôvindêśvara, to provide for the daily service, the feeding of Brahmans and ascetics, and for repairs of the temple, made a grant of lands (specified), giving them over to Vidyâbharaṇa-paṇḍita-dêva (on the date specified).

73

Date? 1199 A.D.

(On the date specified), in order that the ceremonies of the gods Gôvindêśvara, Nâkêśvara and Bûchêśvara might be carried on, Kallaya, son of Gôvindâchâri of Kôravaṅgala, made a grant of a garden. Also 12 *gadyâṇa*, the interest on which to be applied as follows, — for the dripping pot, 1 *honnu;* for incense for the three temples, 2 *honnu;* for the perpetual lamp, 3 *honnu;* for paddy for the Brahmans on the 8th (?) *bâvu* day and the 11th, 2 *honnu;* for a perpetual lamp for the god Bairava, 1 *honnu.* (Here follow names of trustees.)

74

Date? 1174 A.D.

By order of the great minister and sarvvâdhikâri's son Mâchayya, Bâcharasa-Heggaḍe of Heragu (on the date specified), for the perpetual lamp for the god Gôvindêśvara and for the oil-bath, made a grant of a hand oil-mill, free of tax. (Usual imprecation.)

75

Date about 1175 A.D.

Praise of Śambhu.

The Heggaḍiti Mâkaṇavve, mother of the four ministers, Gôvindamayya, Nâga-Rudramayya, Kâḷamayya and Bûchi-Râja, — in order to maintain the works of merit established by her sons, caused the Mâkasamudra (tank) to be constructed.

76

Date about 1168 A.D.

(Corresponds generally with No. 71 and 72 above, but with special reference to Nâka-Râja). His wives were Dêlave and Boppeyakka.

Like the Nâga-râja, a bearer of the burden of the world, Nâkarasa, with his brothers, being the leading men in Nârasiṁha-Dêva's palace, considering that the wealth he had acquired should be expended on temples and tanks, had a temple of stone erected and gilded with gold in the agrahâra of

Koravaṅgala of Sîge-nâḍ, saying, why bury your money in the ground? And having therein set up the god Nâkêśvara, he endowed it with lands (specified). And all the Brahmans of the senior agrahâra Śântigrâma granted for it 10 shares. (Usual imprecations.)

77

Date 1377 A. D.

When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the four oceans, vîra-Bukkaṇṇa-Voḍeyar was ruling the kingdom of the world:—The sons (three named) of the reciter of Kamba's *Râmâyaṇa,* Nârâyaṇa of Âṇugapaḷḷa, of the Vatsa-gôtra, did obeisance to the feet of the god Râmachandra and departed (on the date specified).

79

Date? 1412 A. D.

Eḷeya-Perumâḷu-Dâsa, son of Tirumaṇṇâḷu of Heragu, made a grant of 10 *gadyâṇa* for the offering to the god Tirumala of Anugavaḷḷi: the interest on this money to be used by the Brahmans to provide 10 *mâna* a day.

80

Date? 1417 A. D.

Vishṇuvarddhana-Hari, a Śrivaishṇava, Jîyar of the Gô-maṭha of Tirukkoṭṭiyûr, made a grant of land in Apparasanpaḷḷa to provide for recitation of the vêdas at the temple of Kêśava in Anumanpaḷḷi.

81

Date? 1417 A. D.

Grant by (?) the same, to provide a perpetual lamp for the same god.

82

Date? 1443 A. D.

(On the date specified) Gôvaṇṇa and Baḷḷaṇṇa, sons of Śrîraṅga-Dêva of Araṇipura in Kaḍalûr, which is Aradattipura, and others (named) made a grant of lands (specified) to provide for the offering to the god Chenna-Kêśava, as follows:—for the daily offering, together with the hire for pounding 5 koḷagas of paddy; ghî, 1 sollage; milk, 1 mâna; curds, 1 mâna; oil, 1 mâna; 10 areca nuts, 20 betel leaves, sandal and incense; 2 cloths a year; and the Chaitra festival of lights according to former custom. Also of the provision made by Baḷe-daṇṇâyaka for their livelihood,—to the nambi, 6 ga; to the

parichâraka, 3 ga; for presents at the parvvas, 1 ga; for the bearers, 5 ga; for the gardener, 3 ga; for the cook, 2 ga; altogether 20 ga. And from the remaining proceeds they will whitewash the temple. And at the *mâla-paksha* a medium sized garland that has been placed on the god Padmanâbha, will be given to that Gôvaṇṇa and Ballaṇṇa, together with an extra offering of 1 *balla* of rice as a prasâda. Written with the approval of both parties by the sênabôva Siṅgaṇṇa, priest of the Mûlasthâna god. To the bhaṭṭa of the god Chenna-Kêšava, the guru Dêpaṇṇa, will be given daily 2 areca nuts and 4 betel leaves. (Usual imprecation.)

(Signed, in Grantha) šrî-Gôpinâtha.

84

Date about 1230 A. D.

Praise of Šiva and the Boar.

The origin (as usual) of the Yadu race. In it was Sala, who had gone unarmed to worship the goddess Vâsantikâ, when a tiger bounded out to seize the muni. Seeing it, the muni called out in the Karṇṇâṭaka language *hoy Sala*, on which that eminent (*šárdûla*) man slew the tiger (*šârdûla*) with his stick. From him sprang Vinayâditya, whose son (omitting laudations) was Eṟeyaṅga, whose son was Vishṇuvarddhana. His son was Narasiṁha, whose son was Ballâḷa. His fame was spread from the Himâlaya mountains, purified by the rise of the river of the gods (the Ganges), to Sêtu, celebrated for the footsteps of the enemy of Dašakaṇṭha (*i. e.* Râma); and from the eastern mountains to the western mountains, where the clove trees are bruised with the prancing of the coursers of the sun. From him sprang Narasiṁha, whose mother was Padmala-mahâdêvi. On his expedition to the north the Tuṅgabhadra was filled to the banks with streams of blood, and by his slaughter of Vikramapâla, Pâvusa and others, he filled the abodes of the celestial nymphs. When, mounted on a rutting elephant, he appeared in the front of the battle to slay his enemies, then by his bloodshed of the Sêvuna army, he recalled to the earth the bloody deeds of the god who slew Madhu and Kaiṭabha.

By the possessor of such fame, the mighty emperor Narasiṁha-mahîpâla, was given Kaḍalûr, otherwise called Arundhatîpura, the rent of which was 6 *nishka* and the produce 40 *nishka* less 2 *paṇa;* and also, belonging to that great agrahâra, the village of Chikka-Kaḍalûr, the rent of which was 4 *nishka* and the produce 26 *nishka* 5 *paṇa;* the whole formed into 10 shares. (Here follow particulars of the income, the donees, boundaries etc., and usual final verses.)

(Signed) šrî-Vîra-Nârasiṁha-Dêva's.

85

Date? 1130 A. D.

Praise of Šambhu. The rise of the Yâdavas (as usual). Vinayârkka's son was Eṟaṅga, whose son was Vishṇu.

When (with usual titles) Tribhuvana-malla, the capturer of Talakâḍu Koṅgu Naṅgali Gaṅgavâḍi Noḷambavâḍi Banavase and Hânuṅgal, the strong-armed Gaṅga, the mighty vîra-Vishṇuvarddhana-Hoysaḷa-Dêva was ruling over the Gaṅgavâḍi Ninety-six Thousand and the Noḷambavâḍi Thirty-two Thousand, putting down the evil and upholding the good; and his victorious kingdom was extending on all sides to continue as long as sun, moon and stars; and he was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—(on the date specified) all the Brahmans of Gôvindapura, with certain gauḍas (named), acquired certain lands (specified) for the god Kali-dêva. And Šivašakti-paṇḍita's son Honna-Jîya, and Honna-Jiya's son Hola-Jîya, erected a temple for the god and constructed a tank. (Usual imprecations.)

The hand oil-mill for a perpetual lamp for the god, the customs officers made free for ever.

Written by Mudugere Nâgarâsi-paṇḍita. Set up by the sculptor Dêvôja for charity (*i. e.* gratis).

86

Date 1396 A. D.

Praise of Gaṇêša, Šambhu, and the Boar.

There is—brother of the wishing-tree and the cow of plenty, younger brother of Ramâ,—Sudhânâtha (Chandra, or the Moon), born from the milk-ocean. Descended from him was the great king named Yadu; and by Vâsudêva (Kṛishṇa) of the Yâdava race was the earth protected.

In that line was the king named Saṅgama, whose son (omitting laudations) was the king Bukka, whose son was Harihara, who made all the sixteen great gifts of old.

(On the date specified), at the time of the moon's eclipse, in the presence of the god Virûpâksha on the bank of the river Tuṅgabhadrâ, the king Harihara made a grant to Brahmans of Kaḍalûr near Hâsana in Sîge-nâḍu, with its two hamlets (named), as an agrahâra, giving it the name of Harihara-pura, formed into 13 shares.

(The grant is repeated, but with titles for the king, some of which are unintelligible. Also particulars of the donees are given, with usual final verses.)

By order of the king Harihara, this copper šâsana was engraved by Muddanâchârya. Harihara-Râya's signature:— šrī-Virûpâksha.

89

Date 1135 A.D.

Praise of Šaṅkara.

When (with an eloquent profusion of epithets, among which are) the lord of Gaṇḍagiri, a thunderbolt in splitting the great rock Pâṇḍya, in the sport of war bursting the heart of the Tuḷu king, a Bhairava of the last day to the army of Jagaddêva, a powerful lion in devouring the fierce lion Sômêšvara, manifesting his pride in war to Mâṇikya-Dêvi of the Chakrakûṭa throne, a skilful archer in destroying the pride of Adiyama, breaker down of the tree Narasiṁha-Brahma, pleasing the Yôginis with draughts of blood in the skull of Kalapâla, his sword a Garuḍa in devouring the serpent Cheṅgiri, râja of the hill râjas, a fierce elephant in breaking down the plantain garden the spears of Iruṅgôḷa, covering up the points of the compass with the dust raised by his armies, a Vainya in shaking with his bow the Cheṅgiri mountain, establisher with his own army of Paṭṭi-Perumâḷa, having made his own Taḷavana-pura, having taken the Koṅgu country, having acquired Noḷamba-vâḍi, having subdued Nîḷa-parvvata, having taken possession of Kôlâla-pura, having destroyed Kôvatûr, having shaken Tereyûr, having crossed over Vallûr, having unbound Naṅgali-pura, having broken open the doors of the Ghats, having terrified Kâñchi-pura, (with other general epithets)— Tribhuvana-malla, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Dêva,— having by the might of his arm subjected the foreign countries bounded by the lower ghat of Naṅgali on the east, Koṅgu on the south, Bârakanûr and the other frontier places of Koṅkaṇa on the west, and the Perddore on the north,—was ruling the kingdom in peace and wisdom:—

Considered as a dweller at his lotus feet (with praises) was Kêteya-Nâyaka, whose wife was Jakkiyabbe; and they had a daughter Šântala-Dêvi. She by her beauty attracted the king, as the daughter of the milk ocean (Lakshmî) attracted Purushôttama (Vishṇu), and obtaining his regard, had a lovely daughter, Chikka-Šântale. When by favour of her own husband Vîra-Gaṅga Vishṇu-varddhana-Dêva, she was ruling the kingdom, Šântala-Dêvi herself and her daughter went to the world of gods. And Jakkiyabbe, by the favour of king Vishṇu, erected Šiva temples to the memory of her daughter and grand-daughter, in Elegunda in Nirggunda-nâḍ, setting up therein Šântalêšvara and Boppêšvara.

And the mahâ-maṇḍalêšvara Tribhuvana-malla, capturer of Taḷakâḍu, the strong-armed Vîra-Gaṅga Hoysaḷa-Dêva (on the date specified) made a grant in Elagunda in Nirgunda-nâḍ of 3 shares for the god Mahâdêva of the tîrtha there, 14 shares for the Brahmans, and 3 shares for the princess's mother; altogether 20 shares, in memory of Chikka-Šântala-Dêvi. And the heggaḍiti

Jakkiyabbe made over her three shares to Šântalêšvara and Boppêšvara in memory of her daughter and grand-daughter. (Some further grants by the Brahmans.)

Engraved by Kêtôja and Bammôja, sons of Balikôja.

90

Date 1135 A. D.

An abbreviated version of No. 89 above, specially recording the grant of three shares to the god Mahâdêva of the Chaṇḍimuṇḍi-tîrtha in Elagunda of Nirugunda-nâḍ.

91

Date? 1271 A. D.

When (on the date specified) the mighty emperor Hoysaṇa vîra-Nârasiṅga-Dêva was ruling the kingdom of the world:—Gôpayya, younger brother of Sâtaṇṇa, made for the god Sômanâtha of Kuduregundi a grant from the customs-dues on areca and grain in Kuduregundi. (Usual imprecations.)

94

Date 1524 A. D.

(Corresponds with No. 6 above, down to Kṛishṇa-Râya.) (On the date specified) in the presence of the god Virûpâksha, in Hêmakûṭa on the bank of the river Tuṅgabhadrâ, Kṛishṇa-Dêva-mahârâya made a grant of Muttatti (its boundaries) to Kṛishṇa-Dîkshita, son of Nañjinâtha and grandson of Raṅganâtha of the Jâmadagnyâvatsa-gôtra and Âšvalâyana-sûtra. (Usual details, and final verses.)

This copper šâsana was composed by Sabhâpati, and engraved by Appanâchârya, son of Vîraṇâchârya.

(Signed) šrî-Virûpâksha.

95

Date? 1559 A. D.

Aṅkaṇṇa of Kaḍadaravalli, agent for the affairs of Chennappa-Nâyaka, having made application to him, presented Vîrapura for the offering of the god Allaṇṇanâtha of Koṇḍajji.

96

In order that merit might accrue to Immaḍi-Ranavara, Chôḷa-Vimarase Kanaka-Râuta made a grant for . . . The stone was set up in the time of Kaliyaṇa-Gauḍa. Maṭadara Chôṭi-Dêva wrote it.

97

Date ? 1186 A. D.

(On the date specified) the great minister and *sarvvâdhikâri*, the great *mane-pergaḍi* (with other epithets) Chandramauḷiyaṇṇa, made a grant to the Brahmans of Iṟaiyeṅgapuram, which is Kaḍanduṟavaḷḷi, for the god Periyâḷêšvara.

98

Date ? 1573 A. D.

(On the date specified) Nuggihaḷḷi Virupa-Râja-mahâ-arasu's son Mala-Râja, in order that he might obtain merit, made a grant of land for the god Hanumanta of Sîge.

99

Date ? 910 A. D.

In the 17th year from Nîtimârgga Koṅgoṇivarmma dharmma-mahârâjâdhirâja, boon-lord of Kovaḷâḷa-pura, lord of Nandagiri, the auspicious Permmânaḍi's assuming the crown, a grant of . . . . *paḍi* of rice for . .

100

Date 1243 A. D.

When the famous emperor Hoysaḷa Sômêšvara-Dêva was ruling the kingdom of the world:—a grant in (?) Hosagere.

101

Date 1266 A. D.

When (with usual titles) Poysaṇa [Nârasiṁha-Dêva] was ruling the kingdom in peace and wisdom:—Perumâli-Dêvaṇṇa bought lands (specified) and presented them for the service of the god Allâḷanâtha. The Brahmans will pay to Sôḍappaṇṇa 3½ *paṇa* a year.

(Signed, in Tamil) Namalla-Nâyar.

102

Date 1123 A. D.

When (with usual titles) Tribhuvana-malla, the capturer of Taḷekâḍu, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Hoysala-Dêva, having by the prowess of his arm conquered from the lower ghat of Naṅgali on the east, Koṅgu Chêram and Ânamale on the south, the Bârakanûr ghat on the west, and the Peddoṟe on the north,—was ruling the kingdom without an enemy, in peace

and wisdom: and when (on the date specified) he was on the bank of the goddess Kâvêrî, his younger brother Udayâditya-Dêva having gone to *svarga* in Kellavatti in Nirggunda-nâḍ, in his memory Vishṇuvarddhana-Hoysaḷa-Dêva made a grant of Kellavatti as a rent-free agrahâra to the Brahmans who were dependent on him, forming it into 18 shares. And for the god Janârddana, previously set up there, he assigned 2 shares out of the 18. (Further details are given of land assigned for the purpose of worship to various local deities, and the grant generally is repeated.) (Usual final verses.)

105

Date 1213 A. D.

Verses praising Jakka.

(On the date specified) Jakka-Dêva-malla fought in Ayadore and gained the world of gods. His son Dêvaṇṇa set up this stone.

As the chariot of flowers ascended, the celestial nymphs bore Jakka to the world of gods; the heavenly women swinging, the heavenly drums sounding, the rain of flowers falling, Jakka arrived at the world of gods, amid the singing of heroic songs.

106

Date 1221 A. D.

Verses praising the exploits of Bamma, and when he fell the celestial nymphs bore him to the world of gods, saying — he is for me, he is for me.

(On the date specified) when Nârasiṁha-Dêva was in Dôrasamudra, ruling the kingdom of the world: — Mâdhava-Daṇṇâyaka having marched against Vajra-Dêva, in the fight at Kanaṟi, Bommeya-Nâyaka, son of Mâcha-Gauḍa of Niṭṭûr, fought and gained the world of gods.

107

Date 1095 A. D.

When, entitled to the five big drums, the mahâ-maṇḍalêśvara Hoysaḷa-Dêva's kingdom was extending on all sides, to continue as long as sun, moon and stars: — Bûva-Gâvuṇḍa, son of Hiñcha-Gâvuṇḍa, having erected a temple and constructed a tank and channel, made a grant of lands (specified) for the temple. Śivayya will give to Bûva-Gâvuṇḍa's wife the Mâra-Jîya maṭha if her husband so directs.

108

Date 1147 A. D.

During the reign of (with usual titles) Nârasiṅgha-Dêva, son of Vîra-Gaṅga-Poysaḷa-Dêva; (on the date specified) when the cows of Khûteyakeṟe,

east of Niṭṭûr, were harried, Maleya-Gâuṇḍa, son Lôkamâṇika-Seṭṭi, fought, recovered the cows, and gained the world of gods.

109

Date 1146 A. D.

In the time of vîra-Nârasiṁha-Dêva, (on the date specified) Bikki-Seṭṭi's son fought and gained the world of gods.

111

Date 1528 A. D.

Obeisance to Râmânuja. (On the date specfied) Siṅgappa-Nâyaka, son of Veṅkaṭâdri, and grandson of the mahârâjâdhirâja râja-paramêśvara Kṛishṇa-Râya, made a grant of Ponnappanahaḷḷi, belonging to Muttatti, for the god Mâdhava of Muttatti. (Usual details.)

112

Date ? about 1120 A. D.

(With usual titles) Vishṇuvarddhana-Poysaḷa-Dêva made a grant of land (specified) to Prabhâchandra-siddhânta-dêva, disciple of Mêghachandra-traividya-dêva, of the śrî-Mûla-saṅgha, Dêśîya-gaṇa, Postaka-gachcha and Koṇḍa-kundânvaya, for the Hoysala-Jinâlaya erected by Vinayâditya-Daṇḍanâyaka.

114

Date 1139 A. D.

While the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka, ornament of the Satyâśraya-kula, jewel of the Châḷukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon, and stars:—

A dweller at his lotus-feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon-lord of Dvârâvatî-pura, sun in the sky of the Yâdavas, perfect head-jewel, obtainer of a boon from the goddess Vâsantikâ, champion over the hill-chiefs, adorned with these and many other titles, the mahâ-maṇḍalêśvara Tribhuvana-malla, capturer of Talakâḍu Gaṅgavâḍi Noḷamba-vâḍi Uchchaṅgi Banavase Hânuṅgal Koṅgu and Naṅgali, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêva was in Dôrasamudra, ruling in peace and wisdom the kingdom which was extending on all sides, to continue as long as sun, moon and stars:—

A dweller at his lotus-feet,—(Here follow some verses describing Vishṇu-varddhana's conquests, namely, Koṅgu, Siṅgimale, Râyapura, Taḷakâḍu, Roddam,

Cheṅgiri, Vallûr, Chakragoṭṭa, Uchchaṅgi, Vîrâṭâ's city, and Baṅkâpura. Also some account of a fight with Jagadêva's army, in which Basavana slew some enemy and was offered a reward by Vishṇuvarddhana). Sâhaṇi-Basavayya (with various titles) having erected a temple at Pûrvvagâve, (on the date specified), washing the feet of Kriyâśakti-paṇḍita, he made a grant of land (specified) to provide for the decorations and offerings of the god Kali-dêva and for the food of the ascetics.

115

Date 1532 A. D.

Praise of Dharmêśvara and Śambhu.

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Dêva-Râya-mahârâya was ruling a peaceful kingdom; and Narasiṁha's son, Kṛishṇa-Râyâ's younger brother, Achyutêndra was established on the throne in Vidyânagari:—

A full moon in raising the tide of the favour of that master of the four oceans, devoted to the worship of Śiva, son of Daṇḍappa, was Timma-bhûpâla. (His praises.)

Achyuta-Dêva-Râya-mahârâya assigned to Kerega-Timmarasa the Śanti-grâma-sîme for his office of Amara Nâyaka,—and he presented the village of Vogarahaḷḷi therein, belonging to Yeleyûr, (on the date specified), in order to provide for daily offerings to the god Dharmêśvara and its processional image Chandraśêkhara, and for feeding 10 Brahmans, making it over to Dêvaru-bhaṭṭa the priest. The grant is repeated three times. (Usual final verses.)

116

Date 1123 A. D.

Praise of Kêśava and Śiva.

Rise of the Yadu race (as usual). In it arose a celebrated king Sala, who in a certain forest, at the exclamation *poy Sala* of a chief muni, slew the tiger, and obtained that as a name. Of the Poysalas, who were lords of Dvârâvati, having the tiger crest, there was born in Śaśapura the king Vina-yâditya. (Omitting laudations) His wife was Keḷeyabbe and they had a son Eṟeyaṅga, whose wife was Êchala-Dêvi. To them were born three sons,—Ballâḷa, Vishṇu, and Udeyâditya. Vishṇu and Ballâḷa bit with their swords the pride of Pâṇḍya who opposed them, seizing the wealth of his kingdom; and in Dôrasamudra destroying the army of Jagadêva, they let out the blood of his elephants, capturing his treasury together with the central ornament of his necklace. Mahêśa his god, the goddess of victory his wife, his subjects his territory, his allies, those related to him by marriage, his fame, which resembled

the milk in the cocoa-nut, his treasury, thus was king Ballâḷa praised in all the world. Cutting down the hostile kings and piling them round as a hedge, clearing away the forest Talakâḍu by burning it, he ploughed it with the hoofs of his horsemen, and forming seed-beds watered with the stream of his valour, at once sowed it with his lasting fame, the king (Vishṇu) Sâhasa-Gaṅga-Poysaḷa. Of this Vishṇuvarddhana-Dêva, (with numerous titles) the senior queen and crowned mahâdêvi was Šântala-Dêvi. (Her praises.) Her father was Mârasinga, her mother Mâchikabbe.

Tribhuvana-malla Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêva, ruling over the earth bounded by the frontier ghat of Naṅgali on the east, Koṅgu Chêram and Anamale on the south, the Bârakanûr and other ghats on the west, the Heṟddore and Sâvimale on the north,—of his favour to (with numerous epithets) the senior queen and crowned mahâdêvi Sântala-Dêvi,—(on the date specified) made a grant to her of the village of Šântigrâma, and to 220 Brahmans the villages belonging to it (named). And Šântala-Dêvi's father Herggaḍe-Mârasiṅgamayya, having set up in that Šântigrâma the god Dharmêšvara, made grants of land (specified) to provide for its worship and ceremonies. Also Vishṇuvarddhana-Dêva made certain grants (specified) for the priest Šivašakti-paṇḍita. (Usual final verses.)

117

Date 1573 A. D.

(On the date specified) the promoter of the Pûḍûr-vaṁša, champion over thirteen kings, champion over kings who bind themselves and desert, champion over kings who enter the battle-field and withhold their hands, champion over proud kings who wish to command, the sole donor in the world, the sole hero in the world, Basava-Râjaya-Dêva-mahâ-arasu, son of Indušêkhara-Râja, who was the son of Nuggehaḷḷi Râyoḍêr, who was the son of Tirumala-Râja, son-in-law of the mahâ-râjâdhirâja râja-paramêšvara vîra-pratâpa Prauḍha-Dêva-mahârâya,—caused the stone gateway of Šântigrâma to be constructed and ornamented with the tiger-face. This work was carried out by Siṅgaṇa-hebâruva of the village.

118

Date 1762 A. D.

Praise of the Boar and Šambhu.

(On the date specified) the râjâdhirâja râja-paramêšvara apratima-prauḍha-pratâpa vîra-narapati Kṛishṇa-Râja-Vaḍeyar of Mahišûr caused to be written and given to Veṅkaṭa-Râmaiya a copper deed of sale as follows:—Whereas you have applied that the village of Sâvantanahaḷḷi in Heragu-hôbaḷi, attached

to the hôbaḷi-vichârada-châvaḍi of Mahiśûra-nagara, may be given to you, the revenue of which for the year Pramâdi, according to the accounts of Narasaiyya, the *syânabhâga* of the place, including rent in money, rent in grain, customs-dues and tolls, amounted to 26 Kaṇṭhirâya varaha 4½ haṇa,—and whereas you have paid to the treasury through Vîra-Śeṭṭi of Koḷḷegâla the sum of 264 Kaṇṭhirâya varaha 5 haṇa,—this village of Savantanahaḷḷi, with all rights (specified) is from this day forth made over to you, to be enjoyed in permanence, without hindrance, by your sons, grandsons and posterity.

(Signed) śrî-Kṛishṇa-Râja.

119

Date 1173 A. D.

Praise of the Jina śâsana. Also of the Aruṅgaḷânvaya in the Nandi-saṅgha of the Dramiḷa-saṅgha.

Among the kings who arose in the Yadu-kula was Sala, who from killing the tiger at the muni's bidding of *poy Sala*, obtained the name of Poysaḷa. In his line (omitting laudations) arose Vinayâditya, whose son was Eṟeyaṅga, whose sons were Ballâḷa, Biṭṭi-Dêva and Udayâditya. Of these the middle one, Vishṇu, became the chief. Having taken Maleya, did he desist? Taḷavana, Kâñchipura, Kôyatûr, Male-nâḍ, Tuḷu-nâḍ, Nîlagiri, Kôḷâla, Koṅgu, Naṅgali, Uchchaṅgi, Virâṭa-Râja's city, Vallûr,—all these he captured with his strong arm, as if in sport. East, south, and west, three oceans being the boundaries of the land he ruled, on the north he made the Perddore his boundary. His own country he gave to Brahmans and the gods, and himself ruled over foreign countries won by his sword. His son was Nârasiṁha, whose wife was Êchala-Dêvi. Their son was Ballâḷa-Dêva, whose kingdom was as prosperous as that of Râma.

In his kingdom shone Bûchi-Râja (with praises) as minister, skilled in both Kannaḍa and Saṁskrita, and composing poetry in both. His wife was Śântale, whose father (and uncle) were Mariyâne and Bharata. To Śântala-Dêvi and the minister Bûchana, was born Râ . . . . Râja.

When (with usual titles) Hoysaḷa-Ballâḷa-Dêva was in the capital city Dôrasamudra (on the date specified), distributing the great gifts at the festival of his coronation (see No. 71 above), the great minister for peace and war, Bûchimayya, having erected the Trikûṭa-Jinâlaya in Mâṟikali in Sîge-nâḍ, that village was granted to provide for the service of the god, the distribution of food and repairs of the temple, being made over with washing of his feet to Vâsupûjya-siddhânta-dêva, disciple of Śrîpâla-traividya-dêva, of the Arungalânvaya of the Dramiḷa-saṅgha. (Usual final verses.)

And Heggaḍe-Challayya granted for the temple the taxes levied in that village on marriages, dyeing, looms, and oilmills, with all the tolls on imports and local sales.

120

Date? 1644 A. D.

Dêva-Râj-Oḍeyar granted the village to provide for the midday offering to (the god) Challuvarâya of Mêlukôṭe.

122

Date? about 1230 A. D.

In the time (with usual titles) of vîra-Nârasiṁha-Dêva and Mâdava-daṇḍanâyaka,—in the fight about cutting palmyra trees in Dêvanamalale, Bâchaya, son of Kâchakana and grandson of Aita-Gauḍa of Bayalahaḷḷi, [fell].

129

Date? about 1140 A. D.

Mâri-Seṭṭi and Gôvana-Seṭṭi, lay-disciples of Šrîpâḷa-travidya-dêva, caused a *basadi* to be erected in Muguḷi in Sîge-nâḍ, and setting up therein the god Pâršva, presented the *basadi* and land for the god to their guru.

130

Date? 1147 A. D.

Praise of the Jina-šâsana. This is the Êlkôṭi-Jinâlaya. Praise of the king Vishṇu, who from Hima to Sêtu and again from Sêtu to Hima destroyed all hostile kings.

When, entitled to the five big drums, the mahâ-maṇḍalêšvara, boon lord of Dvârâvati-pura, sun in the sky of the Yâdava-kula, perfect head-jewel, emperor of Maleya, a Cupid in form, the capturer of Kañchi, Vikrama-Gaṅga Vishṅuvarddhana-Hoysaḷa-Dêva, protecting the Gaṅgavâḍi Ninety-six Thousand under his sole umbrella, was ruling the kingdom in peace:—

A dweller at his lotus-feet, (with other epithets), disciple of Ajitasêna-bhaṭṭâraka, was the great chief Permmâḍi; whose descent was as follows:—(After various praises) That Permmâḍi's eldest son was Bhîmayya, whose wife was Dêvalabbe. Their sons were Masaṇi-Seṭṭi and Mâri-Seṭṭi. In the middle of Dôrasamudra Mârama caused to be erected a lofty Jina temple, as if a creation by Višvakarmma. His son was Gôvinda. He erected a basadi in Muguḷi, for which Bhîmayya and his daughter Nâgiyakka provided offerings. He had (apparently) two sons,—Biṭṭi-Seṭṭi and Nâki-Seṭṭi.

The spiritual descent of his guru Vâsupûjya was from Samantabhadra, through . . . . , Kanakasêna, Vâdirâja, Dhanapâla, ... kasêna, Maladhâri, ... Vâsupûjya, ... and Šrîpâla.

Then follow praises of Bharata-Râja-daṇḍâdhîša. For the Gôvinda-Jinâlaya, (on the date specified), Nârasiṁha-Hoysala-Dêva, with washing of the feet of Vâsupûjya-siddhânta-dêva, disciple of Šrîpâla-traividya-dêva, made a grant of land (specified) in the Muguḷi agrahâra. Also from the oilmills half a *mâna* of oil for the god's lamp; and for every article sold in the town, a duty of one *visa*. And the 32 Brahmans gave five *paṇa*. (Usual final verses.)

131

Date? 1117 A.D.

Praise of the Aruṅgaḷânvaya of the Nandi-saṅgha in the Dramiḷa saṅgha. Puṟpasêna-siddhânta-dêva's disciple Vâsupûjya-dêva (on the date specified), by the death of *sallêkhana,* expired, and attained to *svargga.*

132

Date 1762 A.D.

Praise of the Boar and Šambhu.

(On the date specified) the râjâdhirâja râja-paramêšvara prauḍha-pratâpa apratima-vîra-narapati Kṛishṇa-Râja-Vaḍeyar of Mahišûr caused to be written and given to Muguḷûr Veṅkaṭakṛishṇa-Hebbâruva of Hāsana and other Brahmans (named) a deed of sale of land on copper as follows:—Whereas you have applied for the village of Muguḷûr of Hâsana-sthala attached to the hôbaḷi-šîme-vichârada-châvaḍi of Mahišûr-nagara, together with its tank and various hamlets (specified), the revenue from which, according to the accounts of the local šyânabhôga Timmaiya, for rice lands, dry-field, and garden was *ga* 279·9¾, from which the remissions for inâms, benefactions to temples and Brahmans, grants for village servants and groves, amount to *ga* 124·1¾, leaving net *ga* 155·8 which, with the addition of the rent for groves *ga* 23·7, and the grants for servants *ga* 40·5½, comes altogether to *ga* 220·0½, and the gross revenue for the year Pramâdi from all rents in money and in grain, the areca crop in gardens, the half share for the temple, the *jôḍi* for artisans, (?) *manihya jâgi,* caste fines, and customs dues, amount to *ga* 525·2, or net *Kanthi-gu* 420·1½—And whereas you have paid to the treasury through the merchant Vîra-Seṭṭi of Koḷḷegâla the sum of *Kanthi-gu* 4201·5,—these villages, with all rights pertaining to them (specified), are made over to you from this time, to be enjoyed by you, your sons, grandsons and posterity, without hindrance and in permanence. (Usual final verses.)

(Signed) šrî-Kṛishṇa-Râja.

133

Date 1406 A. D.

Praise of Šambhu, Gaṇêša and the Boar.

There was a king named Saṅgama, a moon to the ocean of the Yadu-vaṁša. His son was Bukka-Râja, who became the ruler of the eighteen islands of the earth. He, by his wife Gauri, had a son Harihara. The earth surrounded by the ocean he ruled as if a single city; and his capital was the *nagarî* named Vijayâ, situated on Hemakûṭa, with the Tuṅgabhadrâ as its moat, the god Virûpâksha for its protector, the king of kings Harihara as its ruler, and Kâñchi as its celebrated suburb, how can its wealth be described?

His son was Dêva-Râya (his praises), who at the time of his coronation-anointing made a grant of an excellent town to Brahmans, giving it the name of Dêvarâyapura. (On the date specified, ? 7th November 1406) the râjâdhirâja râja-paramêšvara vîra-pratâpa Dêva-Râya-mahârâya, at the time of his coronation-anointing, made, in the presence of the god Virûpâksha, in Hêmakûṭa on the bank of the Tuṅgabhadrâ, in the Bhâskara-kshêtra, a grant of the village of Handiganakere for an agrahâra, dividing it into 32 shares and giving it the name of Pratâpa-Dêvarâyapura. (The grant is repeated in more than one way, with names and particulars of the donees and boundaries of the village). (Signed) šrî-Virûpâksha.

134

Date about 1115 A. D.

In the reign of the mahâ-maṇḍalêšvara Biṭṭi-Dêva, a grant by a Oḍeya and his wife for the god Mahâlakshmi of land and money.

135

Date? 1114 A. D.

For the service of the goddesses Mahâlakshmi and Mahâkâḷi of Gaddubaḷḷi and the god Bhûtanâtha, the inspector Gôvinda-Dêva granted the tax on looms, the dues from the five classes of artificers, and the tax on areca-nut; from the sum total of which, 2 *gadyâṇa* to be defrayed for the offering of the god and the salary of the priest. (Usual imprecation.)

136

Date? 1158 A. D.

For the same gods (as in 135) the great senior merchant Goleha-Nâyaka's younger sister Giriyâ-Dêviyakka and Mâyi-Dêva made, for the support of the five garland-makers, a grant of land (specified).

138

Date? 1156 A.D.

The same persons (as in 136) made a grant to Mailuṅgi-Dêva, to provide for the service of the goddess Mahâlakshmi.

139

Date? 1200 A.D.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Vijayasamudra, ruling the kingdom of the earth in peace and wisdom: — on the bank of the (goddess) Tuṅgabhadrâ, he remitted for the goddesses Mahâlakshmî and Mahâkâḷi and the god Bhûtanâtha, the fixed rent of Gaddumbaḷḷi, forage for elephants, forage for horses, giving of food, taking carts by force, poll tax, fines for (?) smells in the fort, for cattle pound, or for breach of rules, tribute for the (?) prince, customs-dues on areca-nut, tribute to the Mayse-nâḍ-heggaḍe, together with all new imposts that may arise. And for the service of the goddess Mahâlakshmi, made a grant of the village of Jâgaravaḷḷi. (Usual imprecations.)

140—148

All grants to the same goddesses as above.

149

Date? 1113 A.D.

When (with usual titles) Vîra-Gaṅga Vishṇu-bhûpâlaka was in the capital Dôrasumudra, ruling the kingdom in peace and wisdom: — (with various epithets) the great senior merchant Kullahaṇa-Râhuta and his wife Sahajâ-Dêvi caused the new Kollâpura to be built, and for Mallôja and Mâṇiyôja, who built the temple of the goddess Mahâlakshmi, as if a creation by Viśva-karmma, (on the date specified) made a grant of land (specified). Ends with apparently some verse from a book for sculptors (*Gṛiha-vâstu*).

151

Date? 1156 A.D.

The sons (named), relatives and heirs of Râya-bhaṭṭa, âchâryya of the new Kollâpura, which is Gaddumbaḷḷi, bought from Perumâḷi-Dêvâ's maṭha at the full price an areca garden containing 800 trees. And of these, 400 trees were given for the share of âchâryya Appaya. Witnesses. And Appayya's son bought some other land (specified) from the same Perumâḷi-Dêva.

152

Date 1548 A. D.

When (on the date specified) the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Dêva-mahârâya was in the residence of Hastinâvati, ruling the kingdom:—a grant for the great goddess . . . . of the new Kollâpura.

153

Date 1170 A. D.

When (with usual titles) Hoysaṇa Nârasiṁha-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—(on the date specified) several gauḍas (named) bought certain land, constructed the Pinnavane tank, and made a grant of the land under the tank to Sâvâs-Eli-bhaṭṭa for the offerings of the goddess of Gauḍagere.

154

Date? 1173 A. D.

When (with usual titles) Hoysaṇa Nârasiṁha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—in Kumâ . . âlu-Dêva's raid (on the date specified), the cows of Gauḍagere being harried . . .

161

Date 1104 A. D.

When, (with all titles) the mahâ-maṇḍalêšvara Tribhuvana-malla Ballâḷa-Hoysaḷa-Dêva was ruling the Gaṅgavâḍi Ninety-six Thousand kingdom in peace and wisdom, to continue as long as sun, moon and stars:—(on the date specified) Râja-Gavuṇḍa, (son) of Âri-Gavuṇḍa, son of Chôḷa-Gavuṇḍa of Mâvanûr in Chaṅga-nâḍ, caused an image to be made of the god Sômêšvara and a temple for it in Teraṇi in the Sîge-nâḍ Three-hundred, and endowed it with lands (specified).

162

Date? about 1180 A. D.

When Tribhuvana-malla Ballâḷa-Hoysaḷa-Dêva was leading an expedition against Chaṅgâḷva-Dêva, he made a grant of Sindûr to provide for the Monday ceremonies and perpetual lamp of the god Sômêšvara.

164

Date 1314 A. D.

When (with usual titles) vîra-Ballâḷa-Dêvarasa (on the date specified) was ruling the kingdom:—Akaimâ . . , mother of Mâchaya-daṇṇâyaka, son-in-law

of the great minister Aṅkeya-daṇṇâyaka, bought certain land from the Brahmans of Bêḍarahaḷḷi, a hamlet of the immemorial agrahâra Haḷeya-Goravûr, and in the name of Mâchaya-daṇṇâyaka having built, at an expense of 3500 *gadyâṇa*, the Mâchasamudra tank, with the consent of 144 shareholders in Goravûr and all the people and farmers of Hirivûr, settled certain lands (specified) on Mâchaya-daṇṇâyaka's children and children's children. Written by Nîlakaṇṭha-dêva, son of the Hirivûr sênabôva Mâdaṇṇa, by order of the Brahmans of Goravûr.

(signed, in Tamil) šrî-Kêšavâya.

165

Date 1577 A. D.

A grant for the gods Chenna-Kêšava (and three others) of Mosale, the merit to accrue to Veṅkaṭâdri-Nâyaka, son of Yeṟa-Kṛishṇappa-Nâyaka, and to Kêšava-Râjiga and Kâva-Râjiga of Goraûr.

172

Date 1568 A. D.

The embankment at Goraûr having breached and fallen to ruin, Veṅkaṭâdri-Nâyaka, son of Eṟa-Kṛishṇapa Nâyaka, had it repaired and restored.

176

Date 1575 A. D.

Veṅkaṭâdri-Nâyaka, son of Eṟa-Kṛishṇapa-Nâyaka, in order that merit might accrue to Kṛishṇapa-Nâyaka of Bêlûr, remitted the *birâda* (extra tax) on the temple and Brahman endowments, to 6 Brahmans named. (Usual final verses.)

179

Date? 1166 A. D.

When (with usual titles) Hoysaḷa vîra-Nârasiṁha-Dêva was ruling the kingdom of the earth in peace and wisdom:—Vijayâditya-heggaḍe of Sulige, having set up the god Trikûṭa-liṅga in Šatarudriyapura, which is Goravûr, made a grant for it of Mâvinakere and 15 *gadyâṇa*. (Usual final verses.)

181

Date 1314 A. D.

When, with all titles, the mighty emperor vîra-Ballâḷa-Dêva was ruling the kingdom of the world:—(on the date specified) certain shareholders (named)

of the immemorial agrahâra Gorûr sold to Malleya-daṇṇâyaka, son-in-law of the great minister Aṅkeya-daṇṇâyaka, their lands in Baḷḷigaṭṭa. Written by Nîlakaṇṭha-dêva, son of Mâdaṇṇa sênabôva of Goravûr.

182

Date 1314 A. D.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêvarasa was in Dôrasamudra, ruling the government of the world:—(on the date specified) Mâchaya-daṇṇâyaka, son-in-law of the great minister Aṅkeya-daṇṇâyaka, having bought from the Brahmans certain lands bordering the tank of the stream to the north of Dêvarahaḷḷi, a hamlet of the immemorial agrahâra Chenna-Kêšavapura, which is Goravûr,—that Mâchaya-daṇṇâyaka in the name of his mother Mâyakka having expended three or four thousand *honnu* and constructed a tank, the 144 Brahmans of Goravûr, agreeing among themselves, made over the lands under it, excepting temple benefactions, for the benefit of Mâcheya-daṇṇâyaka's children's children. (Usual final vsrses.)

Written by Nîlakaṇṭha-dêva, son of Mâdaṇṇa sênabôva, by order of the Brahmans of Goravûr.

The tank work was carried out by order of Mâchaya-daṇṇâyaka and his mother, by their man Mâda of Hâsana.

(signed, in Grantha) **šri-Kêšavâya.**

BELUR TALUQ.

1

Date 1578 A.D.

Be it prosperous. Praise of Šambhu. Invocation of Kêšava.

(On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Raṅga-Râya-mahârâya was ruling the secure kingdom of the world:—to provide for the daily offerings, and those on the monthly and yearly holy star days (or birthdays) of Râmânujâchâryya, the servant of the feet of Chennigarâya of Êlapura, which is the great southern Vâraṇâsi,—... yana-Râja, son of Mala-Râja of ... nihaḷḷi, made a grant of the village of Koḍuganahaḷḷi giving it another name of Râmânujapura, in Kesagôḍa-nâḍ, which Šrî-Raṅga-Râya, and Vêṅkaṭâdri-Nâyaka, son of Yarra-Kṛishṇapa-Nâyaka, had favoured to him as a rent-free estate. The village (boundaries specified) was granted with all the eight rights of possession, the produce being valued at 31 *varaha*; in order that merit might accrue to Vêṅkaṭâdri-Nâyaka, to his own father and mother, and to his lord Šrî-Raṅga-Râja.

(The final verses are given with only a few words of each.)

2

Date about 1175 A.D.

Obeisance to the Boar. The king Ballâḷa, an ornament of the Yadu-kula, had a pond made for the god Kîrtti-Nârâyaṇa, and named it the Vâsudêva-sarôvara.

(The inscription is much defaced.)

3

Date? 1397 A.D.

Obeisance to Kêšava and Šiva. The šâsana of Kêšava, the lord of Vêlâpura. Among the many temples in Bhârata-varsha in the ulterior part of Jambû-dvîpa, his is the most splendid. He whom the Šaivas worship as Šiva, the Vêdântins as Brahma, the Bauddhas as Buddha, the Naiyâyikas skilled in proof as Kartta, the followers of the Jaina šâsana as Arha, the Mîmâṁsakas as Karmma,—that god Kêšava ever grant your desires. From all calamities may the god Kêšava, dwelling in Vêla-grâma, preserve you. May the lord Kêšava guard us from all misfortunes.

May the god Kêšava, who bestowed glory on king Vishṇu-Dêva, dweller in Vêlâ-nagari in the celebrated great Hoysaṇa country, grant us happiness.

The Kêšava of Vêlâpuri gives sight to the blind, raises up the poor to royal dignity, causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Bṛihaspati, the barren to be filled with offspring, — the granter of all desires alike to the dwellers in the land and to those from other countries.

Thy Vêlâpuri form, the original of the twenty-four incarnations, freeing from all the troubles of family cares, Vishṇu, of a glory hymned by Nârada, — Hari, great god of gods, — Kêšava, lord of great Lakshmi, preserve me.

In the three worlds which came into being from an essence incomprehensible and indescribable, which are pervaded with original illusions, did Brahma create many distinguished lines of kings; among whom, on the advent of the Kali age, in order to remove its defects, was Saṅgama with his line. The progenitor of the line being Saṅgama, by the union of Šâradâ and Saṅgama, were born five sons, the first of whom was Haryapa, whose (younger brother) was Bukka. From him sprang Harihara (his praise).

When the mahârâjâdhirâja râja-paramêšvara, head-jewel and glory of the race of kings, sole lord of the eastern western southern and northern oceans, the Sultan of the Hindu kings, punisher of kings who break their word, šrî-vîra-vijaya Harihara-mahârâya was in the residence of the new great royal city Vijayanagara near to the Pampâ, ruling the empire in peace and wisdom: —

Devoted to the honey of his lotus-feet, distinguished for counsels that draw away the goddess of victory from all other kings, was šrî-vijaya Guṇḍa-Daṇḍanâtha (his praises, including) — Into the flames of his valour the Yavana, Turushka and Ândhra hostile kings fell like moths[1]. Anga lost his limbs, Kaliṅga was bereft of his senses, Gûrjjara fell into a fever, Pânchâla was as if dead, the powerful Saindhava fell into the sea, Ândhra went blind, Chôla, caught in the nets of the skirmishers, transformed himself into a hog, — when Guṇḍa-daṇḍanâtha thought of war. Aṅga was broken in battle, Kaliṅga bolted from the field, Ândhra took refuge in a mountain cave, Gûrjjara gave up speaking aloud, Koṅkaṇa and (?) Kauṭaka went into a corner, Chôḷa hid in the hills, — when Guṇḍa-chamûpati became the head of all the army. Having conquered the Kêralas, Tauḷavas, Ândhras and (?) Kuṭakas, he seized their wealth and gave it to his king. Dragging the elephant-like Saipa, Patheya and other proud Turuskkas along by their hair in battle, he confined them in his stables like monkeys; and besides them, seized by the throat the two great tigers known as Jyêshṭha and Kanishṭha.

The victorious Guṇḍa-Daṇḍanâtha set up pillars of victory in the interior of the countries called Aṅga, Vaṅga, Kaliṅga, Kaṭhâra, Kâmbhôja, Simhana, Tuḷuva, Magadha, Mâlava, Kêrala, Oḍḍiya, Jina, Jônega, Arimaṇa, Koṅkaṇa,

[1] The fate of each king in these verses is described in words which are a play upon the name.

Chêra, Chôla, Pâṇḍya, Vidarbha, Saurâshṭra, Kuru, Maru, Pañcha, Pâñchâla, Mâgaviya, Teluṅga, Pârasika, Pâriyâtra, Kollahaṇa, Kâšmîra, Barbbara, Bhoṭṭa, Mahabhoṭṭa, Kâka, Mûka, Êkapâda, and Ghôḍâmukha; and, by order also of Harihara-mahârâya, restored the grants which Vishṇuvarddhana-Biṭṭi-Dêva-Râya, ruler of the Hoysaṇa country, had made for the god Chenna-Kêšavanâtha, his family god, and which had by lapse of time been greatly reduced; laid down rules for the performance of all the ceremonies (67 specified) formerly ordained by Biṭṭi-Dêva-Râya; and rebuilt with seven storeys the *gôpura* over the doorway, which Gaṅga-Sâlâr, the Turuka of Kallubarage, had come and burnt. (Its praises.) And (on the date specified[1]) set up on its summit a golden *kalaša* (its praises).

4

Date 1548 A. D.

Praise of Šambhu. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Sadâšiva-Dêva-mahârâya was in the residence of Hampe-Hastinâvati, ruling the kingdom of the world: — for the original family god of the mahârâjâdhirâja, the god Chenna-Kêšavanâtha of Vêlâpura, considered as the earthly Vaikuṇṭha and the southern Vâraṇâsi, at the hands of Haḍapada Bayyapa-Nâyaka's son Krishṇapa-Nâyaka, Hiriya-Siṅgapa-Nâyaka's son Chika-Siṅgapa-Nâyaka obtained a šâsana granting the village of Chikka-Gaddubali belonging to the Hâsana-sîme, together with its hamlet Gôvindanahaḷḷi, and all rights pertaining thereto, to provide for the car-festival at the Šiva-râtri.

5

Date 1555 A. D.

(On the date specified), in the same reign as No. 4 above; — Words having arisen between all the (?) cultivators and the Pañchâlas (or artisans) in the place belonging to (the god) Chennigarâya of Bêlûr, — according to the decision formerly given by Râma-Râjayya Tirumala-Râjayya regarding the caste observances of the Pañchâlas, fixing the southern street of Bêlûr for them, stones were put up at the four boundaries (specified) within which the Pañchâlas might erect rows of houses, carry on their caste observances and make jewelry, enjoying in the temple of Chennigarâya the same privileges and positions as were granted to the Pañchâlas at the car-festival in Vidyânagara. Such is the šâsana granted to the Pañchâlas, in accordance with the order of Râma-Râjayya Tirumala-Râjayya, by us — the vêdânti Râmarâjayapa, the 88 Šrîvaishṇava Brahmans, Banadarasayya, agent for the affairs of Râma-Râjayya Tirumala-Râjayya, and Sênaba-Seṭṭi, agent for the affairs of Râmapayya. (Imprecation.)

[1] The number of the Šaka year is expressed in an unintelligible manner.

6

Date? about 1700 A. D.

The merchants and town mayor, and the Bêlûr temple priests established this šâsana for the washerman-caste of the 56 countries. The tax for your caste is — for a virgin woman, 1 *varaha;* for one whose husband is dead, 4 *varaha;* for . . . . in the town, no payment; the gold to be given (as dowry) to be not less than 3 and not more than 7 *gadyâna*[1]. (Imprecation.)

7

Date 1566 A. D.

(On the date specified) the erection of the temple of the god Garuḍa was the service of Eṟa-Kṛishṇapa-Nâyaka's (son) Vêṅkaṭâdri-Nâyaka.

8

Date 1696 A. D.

(On the date specified) Kêšava-Râya, son of Chenniga-Râya, and grandson of Appaṇṇa, caused a *balipîtha* to be erected according to the rules of the Pañcharâtra.

9

Date? about 1120 A. D.

Praises of the Jina-šâsana. Obeisance to the Arhants. In the Yâdava-vaṁša was born Vinayâditya, whose son was Eṟegaṅga. That king, by his wife Êchala-Dêvi, had a son Vishṇu. (Here follow titles and achievements of Vishṇuvarddhana. The inscription is incomplete.)

11

Date? 1484 A. D.

The eighty-eight Šrîvaishṇava Brahmans of Bêlûr will carry on the services prescribed in the šâsana. Imprecation on those who fail to do so. Erected for all time by Lakhaṇṇa-Nâyaka of Muttakadahaḷḷi. Praises of Lakha.

12

Date 1580 A. D.

Praise of Šambhu. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Dêva-mahârâya was ruling the kingdom of the world: — for (the god) Chennigarâya of Bêlûr, Vêṅkaṭâdri-Nâyaka, son of Eṟa-Kṛishṇapa-Nâyaka, son of Haḍapa Pôtapa-Nâyaka, caused a *uyyâle-manṭapa* to be erected for the spring festival of the god.

[1] Several provisions of this šâsana are difficult to understand.

13

Date 1484 A. D.

(On the date specified) . . . . the son of Lakhaṇṇa, the son of . . . . . rasa-Nâyaka, out of love for (the god) Chennigarâya, erected the *yâga šâle.*

14

Date 1414 A. D.

Praise of the god Kêšava of Vêlâpura (see verse in No 3 above.) (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Dêva-Râya-mahârâya was ruling a peaceful kingdom:—the great minister Baiche-daṇṇâyaka caused to be erected a *dîpti-stambha* for the Kṛittikâ festival of lights and a swing for the swinging cradle festival of the god Chenna-Kêšava of Vêlâpura. To describe his former descent:—The râjâdhirâja king Harihara first gave to Baicha-daṇḍêša the rank of minister. And that king Harihara's younger brother, king Bukka, entrusted him with many private affairs.

16

Date about 1120 A. D.

Obeisance to Kêšava and Šiva. Usual account, in Saskrit verse, of the rise of the Yadu-kula and the Hoysalas, to Vishṇu.

Obeisance to Nârâyaṇa. Entitled to the five great drums, mahâmaṇḍalêšvara, (and with numerous other titles and epithets, among which are) lord of Gaṇḍagiri, a thunderbolt in splitting the rock Pâṇḍya, famous for the game of war which burst the heart of the Tuḷu king, a Bhairava to the force of Jagaddêva, a powerful lion to the fierce elephant Sômêšvara, displayer of his valour before Mâṇikya-Dêvi of the Chakrakûṭa throne, skilled in bringing down the pride of Adiyama with his bow, a gale in blowing down the tree Narasiṁha-brahma, satisfying the yôgiṇis with draughts of blood in the skull of king Kâla as a cup, his sword a Garuḍa in destroying the serpent Cheṅgiri, an elephant in breaking down the plantain stems the spears of Iruṅgôḷa, a bow (?) Vainya in shaking the mountain Cheṅgiri, employing his own army in establishing Paṭṭi-Perumâḷa, having made his own Talavana-pura, having made an agreement with Koṅgu-vishaya, haviug protected Noḷambavâḍi, having exalted the Nîla mountain, having expanded Kôḷâla-pura, having uprooted Kôvatûr, having caused Tereyûr to tremble, having leaped over Vallûr, having unfastened Naṅgali-pura, having pulled up the gates of the Ghats, having shaken Kâñchi-pura, an intoxicated swan sporting in the woods on the bank of the Kâvêri,—was Tribhuvana-Malla, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Poysala-Dêva.

By the worship of whose feet considered the abode of mercy, the mahâsati, loving her husband king Vishṇu, Sântala-Dêvi assumed the crown. (Her praises at great length.)

(Here the inscription ends, and is evidently incomplete.)

17

Date 1136 A. D.[1]

(The first part is gone.)

On his deserting his queens, forsaking his kingdom, and dying in the country near Cheṅgiri, he took possession of the company of Narasiṅga's wives, put down Aṅgara, trampled on Siṅgalika, and turning in the direction of the Ganges, slew the kings of the northern countries, — the son of king Eṟegaṅga. Having succeeded in this expedition to the north, his elephant trampled down the army of the Pâṇḍya king, ashamed of so easy a victory, having defeated Chôḷa and Gauḷa in terrible great wars. And pursuing Pâṇḍya, he seized Nolambavâḍi, capturing Uchchaṅgi in a moment and tossing it up, as if playing at ball, — Kañchigoṇḍa-Vikrama-Gaṅga. After that, marching to the Telunga country, he captured Indra . . . together with his elephants, the wealth gained by victory and the inherited wealth of his family. After that, destroying root and branch Masaṇa, who was a torment to the country, he wrote down the Banavase Twelve Thousand in his *kaḍita* (or account book). When the king Vishṇu was playing, as if at *tirikal*[2] with the great Sahya mountains, Nîlagiri, and . . . of what account are the others? and what wonder is it that he took the famous Pânuṅgal in half a second with a simple flip of his finger . . . . . killing only with a glance . . . nâtha who was taking Kisukal, he pursued after Jayakêši and gained possession of the Palasige Twelve Thousand and the . . . . Five Hundred. Turning and turning he entered hill-forts, going farther and farther away as far as the ocean . . . . . , attacking them again and again, he sought out the bravest in the earth and slew them — Vishṇuvarddhana-Dêva. Whatever countries are considered famous, whatever hill forts are specially described, whatever kings are worthy of being reckoned, he subdued, and added to his fame throughout the world as far as the limits of the four oceans — the glory of the Kshatriya race, the brave king Vishṇu.

When that great Kshatriya, entitled to the five great drums, mahâmaṇḍalêšvara (with numerous other titles and epithets, among which are) a Bhairava of the last deluge to the Chôḷa race, a royal lion to the elephant Chêra, a sub-

[1] From the contents of this important inscription it is evident that the stone must have been brought at some time from Haḷebîḍu and built into its present place.

[2] A game in which pebbles are tossed up and caught, so that one is in the air while another is being picked up.

marine fire to the ocean the Pâṇḍya race, a wild fire to the sprouts of the creeper the fame of Pallava, a *śarabha* to the lion Narasiṁhavarmma, his unshaken fame a lamp into which Kalapâla and other kings fall like winged white-ants, the twang of his bow putting to flight the deer the Vaṅga, Aṅga, Kaliṅga and Siṁhala kings, Kâñchipura resounding with his orders as with the sharp sounds of drums (named), the wives of hostile kings employed in his house as female servants, squeezing in his hand the southern Madhurâpura, having destroyed Jananâthapura [1] by his general, — Kañchi-goṇḍa [2] Vikrama-Gaṅga vîra-Vishṇuvarddhana-Dêva, protecting under his sole umbrella the Gaṅgavâḍi Ninety-six Thousand, the Noṇambavâḍi Thirty-two Thousand and the Banavase Twelve Thousand, was ruling the kingdom in peace and wisdom: —

Reared up from the root the feet of that emperor of the Kshatra-kula, and nourished by the stream of the nectar of his favour, was Vishṇu-daṇḍâdhipa (compared to the tree of plenty). (His praises.)

When (with numerous epithets, among which are), a sun to the Kâśyapa-gôtra; the beloved son of Chiṇṇama; possessed of all learning acquired at the feet of the emperor of logicians, Śrîpâla-traividya-dêva, who was named Vâdîbhasiṁha; invested by Kañchi-goṇḍa Vikrama-Gaṅga Vishṇuvarddhana-Dêva with the rank of *mahâ-prachaṇḍa-daṇḍanâtha;* having in half a month completed an expedition of victory to the south; pleasing his king to horripilation with all the wealth and elephants he had captured in attacking and uprooting groups of brave kings on the shore of the ocean; the flames of Râyarâyapura, which was consumed by his valour, drying up the hearts of the Chêra, Chôḷa, Pâṇḍya and Pallava kings; strewing the battle-field with the brains of the elephants in the Koṅga army; erecting pillars of victory to his master in his victorious expedition to the south, adorned by the Sahya mountains; a right-hand to Vishṇuvarddhana-Dêva; — with these and all other titles, the great minister, Immaḍi-daṇḍanâyaka Biṭṭiyaṇṇa, being both *sarvvâdhikâri* and benefactor of all people, was in peace: —

[3] "Among the titled mârâyas who is there like you in the world? Bring quickly tribute from Koṅgu". — On the king thus ordering, in half a *paksha* he put to flight Cheṅgiri, burnt his city, plundered his territory, took an astonishing amount of tribute, and brought it in with a troop of lusty elephants, — Vishṇu-daṇḍâdhinâtha. "This boy will take Koṅgu, will he not? He will bring in the troop of elephants, will he not? with his golden smile"— While even the powerful were thus speaking in alarm, he fought the hostile kings, put them to flight, subdued Koṅga so that the earth raised an outcry, and by the power of his arm brought the troop of elephants to his ruler, and

[1] The first letter has evidently been altered to *Ji,* but Chikmagalur No. 160 shows the correct reading.

[2] Capturer of Kañchi. [3] This is a description in verse of exploits previously referred to in prose.

pleased him with his great attachment, — Vishṇu-daṇḍâdhinâtha. While the regents of the points of the compass in their respective stations were trembling and hiding themselves, while Chôḷa, Lâḷa and other kings running away, shut themselves up trembling with their wives in hill-forts and were lamenting, Vishṇu put to flight the kings along the seashore and plundered all their wealth. Râyarâyapura was burnt, and seeing the smoke of the flames spreading towards Kânchi, the minds of Chôḷa, Chêra and Pâṇḍya were filled with fear, — thus did the flame of Vishṇu's valour grow brighter. And by his unequalled renown he made famous the glory and name of both families, his father's and his mother's, and of the ruler who had protected him. To describe his descent: — In the *yuga* created by the blessed Âdi Brahma there was Kašyapa Prajâpati; from whom in the pure Kâšyapa-gôtra arose many great ones; after whom, an abode of praise and renown, was (omitting laudations) Udayâditya, whose wife was Sântiyakka. Their son was Chiṇṇa-Râja-daṇḍâdhîša, who bore the burden of king Eṟeyaṅga's territory. His wife was Chandale, and their son was Udayaṇa, a full moon in raising the waters of the ocean the kingdom of the Yâdava kings. After bearing several daughters, she bore another son, Vishṇu, who daily increased in size and glory like the new moon.

On his growing up with indications of all good qualities, as a reward to the household of an hereditary minister and a meritorious family, Kâñchigoṇḍa Vikrama-Gaṅga Vishṇuvarddhana-Dêva, treating him like a son, himself had his *upanayana* performed with great festivities. And after seven or eight years of age, when he had become proficient in all the science of arms, obtaining for him a virgin-jewel, the daughter of his own chief minister, distinguished by all auspicious marks and well-born, that Vishṇuvarddhana-Dêva himself lifted up a golden *kalaša* and pouring water on his hand, gave away the virgin, thus providing him with a marriage of unimagined happiness. And at the age of ten or eleven, having become as sharp as *kuša* grass in intelligence, and perfect in the four tests of character[1], Vishṇuvarddhana-Dêva noting this and praising him, with his own hand invested him with the title of *mahâ-prachaṇḍa-daṇḍanâtha,* with double confidence, and giving him all authority, he became the *sarvvâdhikâri* and benefactor of all the people. Having succeeded in an unequalled, victorious expedition, he obtained the reputation of being invincible, and all the people in the world loving him for the brightness of his fame, were reminded by his brave exploits of the great men of old time, — Immaḍi-daṇḍanâyaka.

When his youth had matured, having gained experience of all public affairs, and made many gifts in great holy places, he erected this Vishṇuvarddhana- Jinâlaya in Dôrasamudra, the capital of the Yâdava kingdom.

[1] Loyalty, disinterestedness, continence and courage.

To describe the descent of that great man's guru: —In the *tîrtha* (translation) of Vardhamâna-svâmi the *kêvaḷis* having acquired *riddhi* (supernatural power); and all the *srutakêvalis* having accomplished *siddha;* increasing that doctrine a thousand-fold arose Samantabhadra-svâmi. After him, head of the same Dramila-saṅgha, was Pâtrakêsari-svâmi. After him, Vakragrîva. After him, the head of the *gaṇa,* Vajranandi. After him, Sumati-bhaṭṭâraka. After him, a lamp to the Jina samaya (etc.), was Akaḷaṅka. After him, Chandrakîrtti-bhaṭṭâraka. After him, Karmaprakriti. After him, Vimaḷachandrâchâryya, guru of the Pallava king. After him, Paravâdimalla-dêva. After him, Kanakasêna Vâdirâja-dêva. After him, Šrîvijaya-bhaṭṭâraka, guru to Bûtuga-Permmâḍi, the sun to the lotus of the Gaṅga-kula. After him, the emperor Jayasiṁha-Dêva's guru, Vâdirâjêndra; through whom Sugata lost his reputation for omniscience; Kaṇâda gave up his . . . . ; Lôkâyata was blinded by the destruction of the system he had erected: what need to speak of ordinary men in connection with this exalted glory to the ocean of the *Arhan-mata?* After him, the guru of the head-jewel of the Yâdava race, Ereyaṅga-Dêva, considered the *jagad-guru,* was Ajitasêna-svâmi (his praise). His colleague was Kumârasêna-saiddhântika, like a Tîrthanâtha of the present day. After him, Ajitasêna-svâmi's eldest son, Mallishêna-Maladhâri, considered as a *gaṇadhara* of the Kali age. After him, adorning the throne of Akalaṅka, an emperor of logicians, called Vâdîbhasiṁha (a lion to the elephant disputants), was the distinguished munîndra Šrîpâla-yôgîšvara, who since the half of the *avasarppiṇi* (had passed), filled full the rivers of all learning with floods from the Jina clouds all over the earth and cleared away the ignorance of the learned. The commentaries he had made in prose, verse and precept, embodying the rules of the six systems of logic, for the refutation of opponents, who can describe?

Washing the feet of this jagad-guru, Šrîpâla-traividya-dêva,—the Immaḍi-daṇḍanâyaka Biṭṭiyaṇṇa, for the repairs of this *basadi,* for the worship of the god, and for the food of the ṛishis, (on the date specified), received from the hands of Vishṇuvarddhana-Poysala-Dêva, and made over as a grant to Paramêšvara, the village of Bîjavoḷal in Mayse-nâḍ (its boundaries). Also other land (specified) purchased from Nâḍavala-Seṭṭi, son ot the Dôrasamudra-paṭṭaṇa-svâmi Voṇḍâḍi-Seṭṭi. And one share out of the twelve in Dvâdaša-Sômapura, which was Holeyabbegere, purchased from Guḷiyaṇṇa, son of Goggaṇa-paṇḍita. (Usual final verses.)

18

Date 1292 A. D.

(On the date specified), the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa granted to the great receiver of favours Kaḷuva-Sâyaṇṇa, with a

copper šâsana, for the purpose of making an agrâhara, the village Bommaḍi-Bâṇaûr in Âsandi-nâḍ, which had been a temple endowment of the god Brahmalêšvara, but which the kings some time back had bought and added to the treasury as a *kuttu-vitti*. And the 21 *gadyâṇa* written in that šâsana according to each tenant, the Brahmans of the god Brahmalêšvara agreed to pay to all the Brahmans of Lakshmîpura which was Bâṇavûr, every year, in order to provide for the purchase for that god Brahmalêšvara of the offerings and daily food, 1 koḷaga of rice, 2 perpetual lamps, flowers, sandal, incense, daily wave-lamps, and lines of *ghî* lights on the full moon of Vaišâkha and Kârttika. They also gave to Sâyaṇṇa from their *svâmya* 6 shares for the agrahâra he established. (Usual final verses.)

20

Date 1180 A. D.

Invocation of Hari. When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva, in order that the twelve kinds of grain in the treasury of the sole lord of all the world, the god Vijaya-Nârâyaṇa, and his own kingdom might increase one by one for cows and Brahmans,—(on the date specified) erected a *koṭṭâra*, giving it the name of Yakshêša bhaṇḍâra.

21

Date 1709 A. D.

Obeisance to Râmânuja. (On the date specified) Šrînivâsa-Dâsa, great grandson of the sênabhôga (named) of this place, disciple of Vâmanâchâryya, newly built the *kalyâṇa-maṇṭapa* as an offering at the lotus-feet of the god Chenna-Kêšava.

22

Date 1626 A. D.

Praise of Šambhu. (On the date specified) Mûrttiyappa-Nâyaka and Puṭṭaṇṇa-Nâyaka, servants of Kṛishṇappa-Nâyaka's (son) Vêṅkaṭâdri-Nâyaka, in order that merit might accrue to their grandfather, father and mother (named), erected a *kaisâle* of 26 *ankaṇas* for the god Chennarâya.

24

Date 1298 A. D.

(On the date specified) the wood work in the dome of the Chenna-Kêšava temple having rotted, broken and fallen, the great minister Khaṇḍeya-Râya and Sômeya-daṇṇâyaka, seeing it, said "This ruined wood-work must be

strengthened", and by their order the adhikâri Raṅgaṇṇa had all the ruined wood-work of the dome strengthened and restored all the bricks that had fallen.

25

Date 1173 A. D.

Invocation of Narasiṁha. Usual account of the rise of the Hoysaḷas, to Nârasiṁha.

When, (with usual titles), Hoysaḷa Nârasiṁha-Dêva was in the capital Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus-feet, the great receiver of favours, Šrîvaishṇava-Tirumale, (on the date specified), ordered a grant of rice-land (specified) to provide for the dâily offerings of the god Narasiṁha, and for food to Šrî-vaishṇavas from other countries. This was made over by Bamma-Veggaḍe, son of Hanmaseṭṭi-Veggaḍe, (in the service) of the great minister Biṭṭi-Dêva. All the subjects of the Nine nâḍs will protect this. Obeisance to Narasiṁha.

For this land Bamma-Veggaḍe will deduct 60 *salige* every year, according to the Vîra-Gaṅga *koḷaga*, for the god Kêšava. (Imprecation.)

27

Date 1707 A. D.

(On the date specified) Veṅkaiya, son of Giriyappa-Hebbâra, son of Appâji-Hebbâra of Ânekere, presented a fund (*puḷivettu*) for the service of the god Chennigarâya of Vêlâpuri. Having set up Hanumanta in the stone *maṇṭapa* erected by me to the east near the Jâvagal gate, for the ceremonies to be conducted when Chennarâya-svâmi visits that *maṇṭapa,* I assign certain land (specified) belonging to me in the rent-free agrahâra of Sômanahaḷḷi in Baḷaga-nâḍ. And when the mounted horse procession comes to this *maṇṭapa* in the car-festival, 1½ gadyâṇa for *cherapu,* and for the festivals of Mâgha šuddha 6th and 7th, 2 gadyâṇa, and for that of Jêshṭha šuddha 13th, 1½ gadyâṇa, I have given 4 *varaha* to Râmâchârya, son of Raghunâthâchârya, and to Dêšâyi-Hari-Bhaṭṭa, to continue to son and posterity. (Imprecation.)

28

Date 1557 A. D.

(On the date specified) for the Krittika illumination festival of Chenniga-râya of Vêlâpuri, Jayakâra-Râmappaya and Râgasta-Vêṅkaṭâdri (details given regarding each) made a grant of one share in the rent-free agrahâra Triyam-bakapura, which is Sânehaḷḷi of the Halebîḍ-sthala. And for a *charapi* at the Gokulâshṭami festival, when the *svâmi* visits the Nâgi-Nâyaka-maṇṭapa, they

gave 5 solid (*ghaṭi*) gadyâṇa to Nambi-Siṅgapaya. Also a *vṛindâvana* to the south of the Biṭasamudra tank.

29

Date 1717 A. D.

Obeisance to Kêšava of Vêlâpuri. Praise of Šambhu. Invocation of the Boar.

(On the date specified) at the lotus-feet of the god Chennarâya-svâmi of Bêlûr,—when the râjâdhirâja râja-paramêšvara prauḍha-pratâpa, the unequalled Kṛishṇa-Râja-Vaḍeyar of Mahîšûr wás ruling the empire of the world:—Kappayya, son of Nañjappayya and grandson of Liṅgappa Hebbâruva of Koṇanûr, wrote a petition granting a *pudivaṭṭu* (or, fund) as follows:—

That a pond and maṇṭapa may be constructed in front of the temple upper storey for the spring water-festival of the god, and be continued every year, have been given to the hand of Tirumalayya, son of Cheluvayya, the temple Hebbâruva, 4 khaṇḍugas of rice-land in the village of Mundigaṭṭa in the Tagara-nâḍ-sthala belonging to the Bêlûr-šîme; and from the produce of that land, valued according to the revenue accounts at 5 old varahas, or 7½ current gûṭa varaha, for a festival for 10 days in Chaitra šuddha, when the svâmi comes to the maṇṭapa, 1 gadyâṇa; and for 6 festivals on the 3 days Vaišâkha šuddha 12th 13th and 15th, 6½ gadyâṇa; altogether a fund of 9½ gûṭa gadyâṇa a year has been entered in the name of the Jagara-nâḍ-sthala sênabhôga Honnaṇṇa for the treasury of the god, that the unfading world of merit may be to my fathers (etc. —repeating the grant).

Witnesses:—Sun and moon, etc. (Usual final verse.) And the Kandâchâr officials of this town granted of their own accord at the rate of 1 haṇa each, altogether 10 gûṭa varaha a year. (Usual final verses.)

30

Date 1588 A. D.

(On the date specified) a maṇṭapa of the god Šrî-Raṅganâtha was erected by Tiruveṅgaḷaya, in order that the world of merit might be to Hiriya-Raghunâthaya and to Peddamma, and the fame of religious works to Kṛishṇappa-Nâyaka.

31

Date 1565 A. D.

(On the date specified) with repetition of the (sacred) names in the presence of (the god) Chennigarâya of Bêlûr, Haḍapada-Yerapa-Nâyaka, for the offering of half a salver (of food), made to Alahi-Manevâlaya, disciple of Embiramânâra-Jîya of Tirukôyilûr, from the *kâṇâchi* belonging to Chennarâya, a

grant of 25 varaha, on behalf of the Châtâda-Râmâñji-kûṭa, in order that merit might be to Haḍapada-Moṟiha-Nâyaka, son of Timmappa-Nâyaka of ... rivaṭṭi, of the Tiguḷa race, to Nammiya-Eṟa-Krishṇappa-Nâyaka, to his own father and mother, and to his wife Chavâya. (Imprecation.)

33 to 51

Date about 1120 A. D.

Names of sculptors of the images round the Bêlûr temple.

52

Date 1381 A. D.

Obeisance to the Boar. (On the date specified), by order of the râjâdhirâja paramêśvara vîra-Harihara-Râya, the great minister Kampaṇṇa, for the repair of the roof stones in the *sukanâsike*[1] of the god Chenna-Kêśava, set up four pillars with capitals and repaired them.

Whatever reward has been predicted for a gift, will be (reaped) twofold by helping (to maintain) it: though the gift may be defective, that does not affect the helping (to maintain) it.

53

Date 1277 A. D.

(On the date specified) Viṭhaṇṇa, *adhikâri* of Beluhûr, the strong man of the great receiver of favours Gôpâla-Dêvaṇṇa, with others (named), gave to Kamalanâbha-tîrtha altogether 11 gadyâṇa for the (food given as) alms to the yati. From this sum an offering of 3 *bali* will be made daily. If Kamala-nâbha-tîrtha should have gone to any other place, *bali* will be given to pilgrims from other countries. Of this money 5 gadyâṇa are given to the custody of the Śrîvaishṇavas and 6 to that of the Brahmans. If the yati is present, the offering provided by this money will be given to the yati. If the yati is not present, *bali* will to given to Brahmans from other parts.

55

Date 1426 A. D.

(On the date specified) the maṇḍalika Sômanâtha, boon lord of Âluvapura, made, for the god Chenna-Kêśava, a grant of 1 0 bundles of paddy from the garden land of Birumaṇṇarasa, for one year.

56

Date 1405 A. D.

(On the date specified) the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Bukka-mahârâya's house-minister, Heggappa, and Vithaṇṇa's son, Mallarsa,

[1] A small room in front of the idol.

made to the god Chenna-Kêśava of Vêlâpura, which is the great southern Vâraṇâsi,—a gift of a white conch-shell ornamented with gold.

58

Date 1117 A. D.

Obeisance to Kêśava and Śiva. Usual account, in verse, of the rise of the Yadu-kula and the Poysaḷas. Sala slew the tiger and became Poysaḷa. (Omitting mere laudations) The Koṅkaṇigas, saying his sword will destroy us all, scattered in every direction, when Vinayâditya set forth for war. The sons of the hill kings, rubbing their heads, rose up, came and placed their heads at his lotus-feet. His wife was Keleyabba. Their son was Eregaṅga. Dhâra, the chief city of the powerful Mâlava kings, which Bhôja by victory over hostile kings had enlarged and made famous, he took as if the preliminary sip (*âpôśana*) before feasting on the world of his enemies. So that the smoke blinded the eyes of the regents at the points of the compass, caused the white regent elephants to appear black, and filled the whole sky with a dense cloud. Poysaḷa burnt all Bhôja's principal fortresses. The dust raised by his army, coming down on the hills, mingled with the clouds, and as he marched on burning all he encountered, it was as if he were unfurling a banner of smoke from Bhôja's destruction, such was the effect of Poysala's victorious expedition,—what heroes were equal to him? The burning of Baleya-paṭṭaṇa on the sea-shore by the flames of king Eregaṅga's anger, brought to mind the appearance of the waves of the sea when consumed by Râma's fiery arrow. His wife was Êchala-Dêvi. They had three sons—Ballâḷa, Vishṇu and Udayâditya.

With their swords beating down without mercy the pride of Pâṇḍya, who in his pride withstood them, the princes Vishṇu and Ballâḷa seized the wealth of his kingdom;—were they ordinary men? In Dôrasamudra they defeated the army of Jagadêva, painted the goddess of Victory with the blood of his elephants for vermilion, and captured his treasury together with the central ornament of his necklace;—who could deny the valour of those princes? Devoted to the worship of Mahêśa, the goddess of Victory his wife, the earth, the group of his dependents, relations by marriage, his eqnals, his fame throughout the Brahmâṇḍa (pure as the milk in the cocoa-nut) his treasure,—the king Ballâḷa was praised in all the earth for his greatness.

Victorious is Vishṇu-Dêva, all the world at his feet, delighting in the conversation of the clever and learned, fond in his heart of all dancing, favourite of the goddess of Fortune. Ever engaged in business, devoted to the worship of Purushôttama,—in government, in making gifts, in distributing rewards, the king's hand was a wonder, his acts displaying both severity and gentleness. When he set out on an expedition of victory to the west, the

enemy was covered up with the dust raised by his army, the sea was dried up, and the king of the waters came and offered him jewels as tribute. First taking into his arms the wealth of the Poysaḷa kingdom which was his inheritance, as his power increased, he brought all the points of the compass under his command, and capturing Talakâḍu, became the first to the Gaṅga kingdom,—this promoter of the Yadu-vaṁśa, the king Vishṇu. The goddess of Fortune reposing unmoved in his arms, so that his fortune should increase, he burnt the chief city of the Gaṅgas,—the mighty Vishṇu, named Bhuja-bala-Gaṅga. Behold, in order that Râjêndra-Chôḷa, disgusted at the water of the Kâvêri suddenly becoming polluted, should be driven to the use of water from wells in the vicinity, Vishṇu by the power of his arm threw all the corpses of his army into the stream of the river, and caused his valour to shine forth. Kubêra, why is the south wind delayed? why has it not set in yet? It has been stopped by filling the nostrils of the skulls of the enemies slain in king Vishnu's expeditions of victory on the banks of the Kâvêri. His fame spread abroad over the ocean says to (mount) Mainâka, 'Do not, alas, remain fixed in the ocean like a water-bird; there is no longer any fear for Indra; my lord will protect you, the victorious king Vishṇu's Java (Yama) was afraid to straighten his moustaches, the sign of his manhood; those who fell at his feet were afraid of dulling by their breath the brilliance of his toe nails; the proud were afraid to look on him for fear of being consumed in his brightness;—such was the glory of the valour of the king Vishṇu.

When, (with usual titles, and many other epithets, among which are), causing the earth to tremble with the tramp of his Kambhôja horse, lord of Gaṇḍagiri, an untimely discus in splitting the great rock Pâṇḍya, bursting the hearts of the Tuḷu kings in the game of war, a Bhairava in destroying the army of Jagaddêva, a powerful lion in devouring the fierce elephant Sômêśvara, displaying his valour before Mâṇikya-Dêvi of the Chakrakûṭa throne, skilled with his bow in reducing the pride of Adiyama, a gale in overturning the tree Narasiṁhabrahma, gratifying the *yôginis* with draughts of blood out of the skull of Kalapâla (or king Kala), his sword a royal kite to destroy the serpent Cheṅgiri, râja of the Mala-râjas, a mighty elephant in breaking through the plantain stems the spears of Iruṅgôḷa, a Vainya in shaking with his bow the mountain Cheṅgiri-Perumâla, having set up with his own army Paṭṭi-Perumâla, having made his own Talakâḍ, having taken the Koṅgu country, having protected Noḷambavâḍi, having expanded Nîla-parvvata, having extended Kôlâḷa-pura, having uprooted Kôvatûr, having shaken Teriyûr, having crossed over Vallûr, having unfastened Naṅgali-pura, having pulled out the door of the Ghats, having made Kâñchî-pura tremble, champion over the hill-chiefs, an intoxicated royal swan sporting in the woods on the banks of the

Kâvêrî,—śrîmat Tribhuvana-Malla, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêva was protecting by the power of his arm a dominion bounded east by the lower ghat of Naṅgali, south by Koṅgu, Chêram and Anamale, west by the Bârakanûr and other ghats of Koṅkaṇa, north by Sâvimale:—

And when, united with the sharer in a thousand delights, (omitting mere laudations) a Kamale born in the milk-ocean of Balipura, receiver of a boon from the god Dharmmêśvara, having erected the Râmêśvara temple of Îśâpura, a jewelled lamp in the house of the Bharatâgama (or science of music), the cluster of the nails of whose feet were reverenced by crowds of beautiful girls with long hanging tresses, a head-jewel in all manner of dancing, a Sarasvati in singing, a rutting elephant to co-wives,—the senior queen, the crowned consort Śântala-Dêvi,—Vishṇuvarddhana-Poysaḷa-Dêva was in his residence in the great city of Vêlâpura, ruling the kingdom in peace and wisdom:—he set up with faith the god Vijaya-Nârâyaṇa, called Chenna (described with an immense number of epithets), and (on the date specified), to provide for the daily ceremonies, the decorations, and the offerings at the three times, to the gods Vijaya-Nârâyaṇa, Chenna-Kêśava and Lakshmî-Nârâyaṇa, and for the livelihood of the Śrîvaishṇava Brahmans, of the dancing girls, the putters on of the vestments, the learned men, the garland-makers, the lighters of lamps and all the attendants, he made grants of villages (as specified). Whatever surplus income may accrue, to be devoted to offerings to the faithful and to temple repairs. Thus was it ordered by the eleventh incarnation, Vishṇuvarddhana Hoysaḷa-Dêva. (Imprecations.)

59

Date 1174 A. D.

When, by order of (with usual titles) Hoysaḷa-Ballâḷa-Dêva, the great minister Heggaḍe-Bûchimayya was governing the seven nâḍs north from Añche, (on the date specified) Ballâḷa-Dêva remitted for the god Vijaya-Nârâyaṇa, all the petty taxes for tribute, granary, barter, (?) shows, ..., marriage gifts, in the twelve villages and their hamlets belonging to the god Vijaya-Nârâyaṇa in that nâḍ.

(Usual final verses.)

Also for the performance of prayers, sacrifices, daily service and recitations of the vêdas, vîra-Ballâḷa-Dêva made grants of villages (specified) to the 120 *bhaṭṭar* of Kêśavapura, the 21 of Śubhapura, and the 30 Śrîvaishṇava templs priests of this place.

61

Date 1395 A. D.

(On the date specified) the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-Râya's house minister Guṇḍapa-daṇṇâyaka caused to be made a stand of bell-metal (weight specified) for a lamp. Kâlôja and Anakôja, sons of the brazier Mârâla-Mindôja of Paṭaṇa, made it.

63

Date 1387 A. D.

(On the date specified), when the king Harihara was ruling the whole earth, Muddappa being his minister—the lord Malagarasa, of the famous Kâśmîra-vaṁśa, had the broken *kalaśa* on the tower of Kêśava restored with gold.

64

Date 1736 A. D.

(On the date specified) when the king Kṛishṇa was ruling the whole earth, the gentle Nañjâ being queen;—that king Vêṅkaṭa had the tower of Kêśava made, together with a firm shining *kalaśa.*

65

Date 1774 A. D.

(On the date specified) when Châma-Râja was king; the Navâb, the most excellent Bahâdar, the king Haidar-Ali ruling the earth;—Nañjayarâya had the tower of Kêśava made, together with a firm *kalaśa.*

66

Date about 1298 A. D.

. . . . . the sacred visit at the Dhanu festival, the inn, alms to yatis, offerings of grain, the tray of plaintains, garlands, such as are presented by votaries,—that all these works of merit may be carried on from the accrued interest, he deposited funds, and inscribed this on the west wall of the south gate of the big temple, together with the list of persons. (Usual imprecations.)

Moreover the great minister, Sômeya-daṇṇâyaka, of the body-guard, for the decorations and offerings to the god Kêśava, presented 100 gadyâṇa, the fixed rent of Seṭṭiyahaḷḷi in Sîge-nâḍ, and inscribed the list.

That also will be maintained without allowing the expenses to be altered.

67

Date? about 1300 A. D.

Viṭhala-Dêvi, having purchased certain houses (described) in Guliyakere, made a maṭha for 18 Šrîvaishṇavas.

69

Date? about 1200 A. D.

Carved by the sculptor . . . balara-dêva of Lokkiguṇḍi, a lion to the elephants titled sculptors, superior of the company of skilled and titled sculptors, the Višvakarmma of the Kali-yuga.

71

Date 1117 A. D.

The opening portion, with the omission of a few verses, corresponds with that of No. 58 above, down to "Vallâḷa, Vishṇu, Udayâditya". (Praises of Vishṇu-Dêva.) First of all taking into his arms the wealth of the Poysaḷa kingdom, which was his inheritance, he brought under his command all the points of the compass, and capturing Talakâḍu, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaṁša, the king Vishṇu. The goddess of Victory, without deserting him, reposed with pride in his arms, and his fortune increasing, he burnt the chief city of the Gaṅgas,—the mighty Vishṇu named Bhujabala-Gaṅga.

When, (with a long list of titles and epithets, corresponding with those in No. 58 above, with a few omissions) Tribhuvana-Malla, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêva by the might of his arm was protecting all the territory bounded east by the lower ghâṭ of Naṅgali; south by Koṅgu, Chêram and Anamale; west by the Barakanûr-ghâṭ road of Koṅkaṇa; north by Sâvimale:—And, united with the senior queen, the crowned mahâdêvi (with numerous epithets, as in No. 58), Šântala-Dêvi, Vishṇuvarddhana-Poysaḷa-Dêva was in his residence in the great city Vêlâpura, ruling the kingdom in peace and wisdom:—

(The remainder of the grant corresponds with No. 58 above, except that the villages granted are different.[1])

And making prayers and sacrifices in the presence of the god Vijaya-Nârâyaṇa, he granted to 120 Bhaṭṭas the land of Hiriya-Muguli, with Chikana-haḷḷi; and to 21 Bhaṭṭas, Beṇṇeyûr, with Areyahaḷḷi and Keleyabeyahaḷḷi; and to 32 Šrîvaishṇavas, Niṭṭûr in Tagare-nâḍ.

[1] This grant and No. 58 were made on the same day, which is there called Vaḍḍavâra, and here Âdivâra.

72

Date about 1200 A. D.

His son was Nârasiṁha, whose wife was Echala-Dêvi. They had a son Ballâḷa. (His praises.) He, the emperor of the south, caused to be made of stone for Vijaya-Nârâyaṇa, latticed window, secure door-frame, door-lintel, kitchen, ramparts, pavilion, and a pond named the Vâsudêva-tîrtha.

Uchchaṅgi, with a moat like *Pâtâḷa,* as broad as the eight cardinal points, high as the sky, extending in both directions, so that it was famed in the three worlds, he captured; and again when Pâṇḍya claimed his shelter, had favour on him and restored his kingdom: thus both in capturing and bestowing did he win fame in the three worlds, —vîra-Ballâḷa-Dêva.

Written by the âchâryya of writers, Sûryyaṇa.

(Signed) śrî-Malaparoḷ-gaṇḍa vîra-Ballâḷa-Dêva.

(Granted) together with Kalahaḷḷi.

73

Date 1254 A. D.

(On the date specified) the pratâpa-chakravartti vîra-Sômêśvara-Dêvarasa's son Nârasiṅga-Dêva granted for the god Chenna-Kêśava of Bêlûr, Bikkigôḍ in Nekku-nâḍ.

(Signed) śrî-Malaparoḷ-gaṇḍa vîra-Somêśvara-Dêva.

74

Date 1261 A. D.

Invocation of Hari. Usual account, in poetical form, of the rise of the Yadu-vaṁśa. In it was born Sala, the perfection of the merits of mankind, on whose appearance the Earth, lamenting her widowed condition since the departure of Sagara and other great emperors, forgot her grief. That king on a certain occasion going from Śaśapuri, performed obeisance to his family-goddess Vâsantikî, and approached the siddha-muni; when a terrible tiger (its description) sprang forth. The muni exclaiming in the Karṇṇâṭa language *hoy Sala,* he slew the tiger with the *śâlâki* (iron rod) which he gave him. The tiger, closing its eyes in death, went to *svarga,* and became the device on the flag of the kings of that line, who acquired the name of Hoysala, as the Yâdavas from Yadu. From him was born (omitting laudations[1]) Vinayâditya. From him Eṟeyaṅga. From him Vishṇu. From him Nârasiṁha. His son was Ballâḷa, named Giridurgga-malla. From him Nṛisiṁha. His sword, which he had soiled with the brains of Vikramapâla and Pâvusa, he cleansed

[1] These are well composed in Sanskrit verse.

with the hot blood of Makara; and setting up Chôḷa, who was covered up by the dust from the feet of hosts of enemies, he acquired fame as the establisher of Chôḷa and the destroyer of Pâṇḍya. From him was Sôma, whose wife was Bijjali. Their son was Nṛisiṁha.

When (with various epithets) the king Nârasiṁha was residing in his own Hoysaḷa country, in the proper capital Dôrasamudra filled with all wealth, which his father had with affection stored with the riches of the kingdom, (on the date specified), he made a grant of the village named Beḷḷûr, in Kalukaṇi-vishaya, together with its hamlets and all the rights of possession.

Chandra was born of old from Atri, and in that line was Vishṇu-chamûpati, whose wife was the beautiful Manchalâ. They had a son Perumâḷe-daṇḍâdhinâtha (his praises). To that Perumâḷe-chamûpâla, the favourite of his lord, the king Narasiṁha granted Bellûr for an agrahâra. And that Perumâḷe-daṇḍanâtha, giving to that village the name of Udbhava-Narasiṁhapura, divided it into 86 shares, which he bestowed on Brahmans of various gôtras, versed in the Ṛig-Yajus-Sâma and Atharvva vêdas and vêdâṅgas, and proficient in all learning.

In order that all the world may understand, the same is here written in the Karṇṇâṭa language. Specification of details. Final verses.

(Signed) šrî-Vîra-Nârasiṁha-Dêvasya.

75

Date 1382 A. D.

Praise of Šambhu. May Hêramba (Gaṇêša), who, taking the sun for a pumpkin, stretched out his long trunk for it, disperse all difficulties. May Kêšava-nâtha, supreme lord of Bêla-nagara, like the jewel in the crown of the Hoysaḷa country, bestow happiness upon you.

There was, his commands obeyed by all kings, a moon (Sôma) to the Lunar line (Sôma-vaṁša), the illustrious Bukka-mahîpati. Under Nala, Nahusha and other kings the earth was only *râjavatî* (governed by a king), but under king Bukka it was *râjanvatî* (governed by a good king). His son was Harihara, under whom the earth being inviolable, he made grants of it to the Brahmans. His fame, attained by victory over Chôḷa, Kêraḷa and Pâṇḍya, was like a mirror for the face of the lady the South. Though he made his victorious expeditions in the (clear days of) autumn, to the lotuses the faces of the Yavani women, their falling tears made the days ever appear cloudy. From his great gifts (named) all people extolled him as the kalpa-druma.

As Sumanta to Râma, so to him was a minister Muda-daṇḍêša, inheriting (that office) from his father, who by his policy put to shame Yôgandha-râya,

the minister of Udayana-Râja, having acquired hundreds of Ratnâvalis (the name of a heroine, or a collection of jewels). Thousands of prosperous rulers did he seize alive and keep in confinement. The numerous agrahâras he established were like a garland for the lady the points of the compass, strung with Brahmans as pearls. The oceans, narrowed by the dust from his armies, he again expanded, as if only lakes. Maintaining the customs of the various castes, he protected all the subjects as if his own children. Rejoicing in his protection, which was like that of Bharata, the farmers and merchants resolved to pay him certain taxes on account of his protection. The details of which, that all people may understand, are here written in the Karṇṇâṭa language.

(On the date specified), be it well,— the five hundred vîraśâsanas of Jambû-dvîpa, the southern portion of the celebrated Bharata-khaṇḍa; adorned with many good qualities; of virtuous life; embodiments of policy, modesty and intelligence; protectors of the righteous customs of the Sâlu-Mûle-Banaju sect; great in dignity; mighty in energy; favourites of the lady Fame; born in the great and famous line of Bhaladêva, Vâsudêva, Khaṇḍaḷi and Mûlabhadra; boon lords of Ahichchhatra-pura; examples of virtue; establishers of inquiry; each one a hero; the only worthy in the world; a touch-stone for the pious works of the southern Vâraṇâsi; the home of piety; the birthplace of both the various Dêśis of the celebrated capitals of emperors and kings; the fan-palm their warehouse; with these and many other titles; —worshippers of the holy feet of the gods Gaṇêśvara and Gavarêśvara; all and many, the *nakhara parivara, mummuri-daṇḍa,* all the receivers of dues and the 300 Billa dependants of their feet, together with the collection of Holiyas of Vijayanagari (and 26 other places named), the towns of established fairs,—having placed the diamond *vaisaṇige* in the presence of the holy lotus feet of the god Virûpâksha, and sitting down, having agreed among themselves, with supreme affection,—the great minister, promoter of merit in the Kali-yuga, Muddaya-daṇṇâyaka, being the officer for superintendence of the customs of our fifty-six countries,—we confer upon him the mayoralty of the earth, and grant to him certain dues, the particulars of which are as follows:—(here comes a detailed list, at great length, of the dues payable on drugs, piece goods, grains, animals,—among which are various kinds of horses,—prostitutes or female slaves, etc.: some of the terms being curious and interesting).

(Imprecations.) If a thousand horse-sacrifices and truth be placed in the scales, truth will greatly outweigh the thousand horse-sacrifices.

Approval of the Sâlu-Mûleyas; (signed) śrî-Gaṇêśvara-Gavarêśvara-dêvaru.

77

Date 1198 A.D.

Among the Poysaḷas, lords of Dvârâvatî, having the tiger crest, born in Šašapura, was Vinayâditya. To his son Ereyanga and to Êchala-Dêvi were born Ballâḷa, Vishṇu and Udayâditya. Among them, to describe the valour of king Vishṇu: — the Tuḷu country, Chakragoṭṭa, Talavanapura, Uchchangi, Kôlâla, the Seven Male, Vallûr, Kañchi, Kongu, the terrible Haḍiya-ghaṭṭa, Bayal-nâḍ, Nîlâchala-durgga, Râyarâyapura, Tereyûr, Kôyatûr, the Goṇḍa-vâḍi-sthala; — these did he take with a frown, the mighty king Vishṇu. To him was born Narasiṁha, who by Êchala-Dêvi had a son Ballâḷa. Moistening his valiant sword with the blood of his enemy the Pâṇḍya king, he whets it on the grindstone the head of Billama, and sheathes it in the lotus mouth of Jaitugi, — the king Ballâḷa.

When (with usual titles) the niššanka-pratâpa-Hoysaṇa vîra-Ballâḷa-Dêva was in the immemorial agrahâra Kukkanûr-koppa, ruling the kingdom of the earth in peace and wisdom: — (On the date specified) for the god Harihara set up by Chandi-Seṭṭi of Bâchalêšvara, Chandi received from the hands of the emperor of the South, vîra-Ballâḷa-Dêva, 10 gadyâṇa from the fixed rent of Bâchalêšvara, and presented it for that god Harihara, to continue as long as sun, moon and stars.

Praise of Nâgi-Seṭṭi of Bâdâvi; whose son was Kête-Seṭṭi. His wife was Rechchiyakka; and they had a son Chandayya, whose wife was Mûkavve. In Bâchalêšvara and other great towns did he erect temples for Hara.

A farther grant by Chandi-Seṭṭi in Brahmasamudra; and grants by others.

78

Date 1524 A.D.

Praise of Šambhu. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Kṛishṇa-Dêva-Râya-mahârâya was in the residence of Hampe, ruling the kingdom in peace and wisdom: — Basavappa-Nâyaka, son of Jakkaṇa-Nâyaka, a servant of Kṛishṇa-Dêva-Râya-mahârâya, made a grant for (with praises) the god Chenna-Kêšavanâtha of Vêlâpuri, the god of the mahârâjâdhirâja's royal family, as follows: —

In order that his father Jakkaṇa-Nâyaka and his mother Tipamma might attain to the world of undying merit, and that virtue might accrue to Kṛishṇappa-Nâyaka, he constructed a pond for a raft and a Vasanta-maṇṭapa; and in order to provide for ten days raft festival in Phâlguna, for the oblation, and feeding of Brahmans during the festival, for the offerings of daily service at sunrise and noon, for a meal to 40 Brahmans in the chhatra,

and for scents and betel,—he made a grant of 2 villages (named) in Dêvaṇage-nâḍ belonging to Vastâre-šîme, which Kṛishṇa-Dêva-Râya-mahârâya had granted him for the office of Nâyaka, together with all their lands, gardens, money rent, grain rent, and other dues. (Usual final verses.) May Chenniga-Râya protect Parvataya.

79

Date 1512 A. D.

(The whole of the first portion, down to the date, corresponds with that of Hassan No. 6 above.)

(On the date specified), at the time of the moon's eclipse, in the presence of (the god) Gaṅgâdhara in the beautiful Šivagaṅga, the mountain named Kakud, to the son of Tirumala-dîkshita of the Kaušika-gôtra and Drâhyâyana-sûtra, performer of the Atirâtra sacrifice, versed in the vêda, in grammar and logic, expounder of all the meanings of the six šâstras, the dramas, poems and purâṇas, by all the learned entitled 'lion to the elephant hostile disputants',—to Šrînivâsâdhvari, devoted to the feet of Śrînivâsa, were given Kuppe, Mañchanahaḷḷi, Chikka-Jaṭṭigahaḷḷi, Kâḍanka or Chinnadêvipuram, and Hiri-Jaṭṭiga, belonging to the Vellûr-sîmâ in the Hoysala country, with all rights (specified) pertaining to them, by Kṛishṇa-Dêva-mahârâya. And Srînivâsâdhvari, the proprietor of the villages, retaining for himself 10 shares in Chinnadêvipura, presented the 30 remaining shares to Brahmans learned in the vêdas and vêdânta. (Here follow their names, etc.) Vishṇu, the god of the village, receives one and a quarter share; Šaṅkara Hêmalêšvara also one share.

This copper šâsana was composed with soft expressions by command of Kṛishṇa-Dêva-mahârâya[1].

Mallaṇâchârya, son of Vîraṇâchârya, enjoys one share in perpetuity as the engraver of the šâsana.

(Usual final verses.) (Signed) šrî-Virûpâksha.

80

Date 1659 A. D.

May it be fortunate. Praise of Šambhu and the Boar form of Vishṇu.

(On the date specified), born in the Âtrêya-gôtra, Âpastamba-sûtra and Yajâš-šâkhâ, the grandson of Aravêṭi Râma-Râja-Raṅga-Râja and son of Gôpâla-Râja, the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Râya-Dêva-

[1] There is some mistake in this verse or probably in the copy. The plate itself is indistinct at this point. In all similar grants (*e. g.* Hassan taluq Nos. 6 and 94 above) the corresponding verse states that the šâsana was composed by Sabhâpati, and that should doubtless be the reading here.

mahârâja, the daily worshipper of Kêšava in Vêlâpura, made a grant of the Kandâvara village (its boundaries) in the Tagara-nâḍ, free of all imposts, in two shares, with all rights (specified) pertaining thereto, to the Brahmans Raṅga-Bhaṭṭa and Giri-Bhaṭṭa, one half to each.

81

Date 1660 A. D.

šrî-Râma. Praise of the Boar and Šambhu.

(On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Râya-Dêva-mahârâyar-ayya, seated on the jewel-throne in Vêlâpuri, was ruling the empire of the world:—he (with descent as in No. 80 above) made a grant to Raghunâthâchâryya of certain land (specified) in Baḷḷûr (its boundaries) in Tagara-nâḍ, belonging to Bêlûr, (with all the usual ceremonies, and conferring all the usual rights and privileges).

(The grant is three times repeated: usual final verses).

(Signed) šrî-Râma.

82

Date 1660 A. D.

(On the same date as No. 81 above), at the time of the moon's eclipse, a similar grant by the same to Veṅkaṭâchâryya of land in Naulihaḷḷi.

83

Date 1178 A. D.

(On the date specified), when the pursuer after kings, vîra-Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—to the fifty cultivators who lived in the quarter of the god Šaṅkara's town was given a first loan of 50 *gadyâṇa* from the treasury of the god. These 50 *gadyâṇa* are due to the god Šaṅkara's treasury, and men have no claim to them. (Imprecation,) Tribute, customs dues, fines, taxes, forced payments, there are none (to these cultivators): the watch for the protection of the god Šaṅkara is their tribute.

85

Date 1220 A. D.

(On the date specified), the pursuer after kings, Hoysaṇa vîra-Nârasiṁha-Dêva made a grant of the . . . . . of Baḷḷave-nâḍ for the god Jaḍeya-Šaṅkara, free of all imposts. (Imprecation.)

86

Date 1177 A. D.

Praise of Šambhu. May the god Harihara, destroyer of Guhâsura, ever grant wealth, enjoyment, long life and health.

Sala, on the Jina muni saying, "*Hoy* (hit) the tiger with the *sele* (iron rod)," took it and slew (the tiger) so that all the world said: Ah!—whence the Yâdava race from that time obtained the name Hoysaḷa. In that Yadu-kula, beloved by young women in all the world, was Vinayâditya. His son was Eṟeyaṅga. His children were Ballâḷa, Vishṇu and Udayâditya; of whom, dear to the heart in all the world, was Vishṇu. To describe his greatness:—No great gift was there which he had not bestowed; no kings who, terrified by his arrows, had not fled; no point of the compass where pillars of victory inscribed with his name had not been erected; not one quarter of the world which had not been filled with joy at his great fame;—thus celebrated was Vishṇu-bhûpâlaka.

To Lakshmâ-Dêvi, reckoned as that king's goddess of victory, was born Narasiṁha-Dêva. (Verse praising his valour.) To that lord and his crowned queen was born a son, Ballâḷa; (his praises.)

Be it well.—When (with usual titles) Hoysala vîra-Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus-feet was the great minister Tantrapâla-Pemmâḍi, whose descent was as follows:—Mâri-Seṭṭi of the bangle-sellers of Ayyâvaḷe, having come to the south on business, saw Poysala-Dêva, obtained his favour, received . . . . . and became a great chief, when . . . . . became ? his son-in-law. To him (were born) Basava-Gâvuṇḍa and Nâcha-Gâvuṇḍa. Basava-Gâvuṇḍa built the Trailôkya-samudra. His younger brother Nâcha-Gâvuṇḍa had a son Basava-Gâvuṇḍa. To him and to Chandavve, niece of Tantrapâla-Sôvaṇṇa, was born the great minister Tantrapâla-Hemmâḍiyaṇṇa. When formerly his ruler Ballâḷa-Dêva, leaving his father, passed over Malĕ (or the hill country),—making all the subjects and farmers of Malĕ, together with Koṅgâḷva, Chaṅgâḷva and the other chiefs of Malĕ visit him, he caused the diadem of empire to be bound on him, and obtained the rank of minister. (His praises).

That chief (on the date specified) setting up the god Harihara in Kûḍalûr, a hamlet of Emmesandi, the town of his chiefship,—for the worship and ceremonies of that god, cutting down the forest, presented new land (boundaries given) ? composed of yellow soil.

And those born there (namely) Tantrapâla-Hemmâḍi himself and a number of others (named) paid to the god Kêšava the fixed rent of 2 *gadyâṇa* 5 *hana* for Kumbarahaḷḷi and presented it to the god Harihara. (Usual final verses.)

87

Date? about 1265 A.D.

The inscription is very much defaced, but contains an account (as usual), in Sanskrit, of the descent of the Hoysala kings down to Nârasiṁha, the son of Sômêśvara.

While he was ruling in his own capital named Dôrasamudra, in which he had established all the wealth of his own Hoysala (kingdom):—[his minister], descended from Kâsyapa, was Paramêśvara, whose wife was . . . . . .

88

Date? about 1250 A.D.

The inscription is very much defaced, but seems to record a grant by (?) Chaṅgâḷuva of the village of Kaṇṇamaṅgala for the god Nîlakaṇṭha of Nârâyaṇapura; and a grant by his junior uncle of the hamlet Asagurahaḷḷi for the god Lakshmî-Nârâyaṇa.

89

Date 1280 A.D.

Praise of Śambhu. Account in Sanskrit of the descent of the Hoysalas down to Nârasiṁha-Dêva, son of Sômêśvara.

While that Nârasiṁha was ruling in his own capital Dôrasamudra, in which he had established all the wealth of his own [Hoysala kingdom]:—[1]From Madhumarddana's (Vishṇu's) lotus navel was born Dhâtâ (Brahma). His son . . . . . . born among the Kêraḷas; whose wife was Nṛigâ. ? Their sons were Achyuta, Chandraśêkhara and Paramêśvara, who was the eldest. His son was Nârâyaṇa, ? second to whom was Maḍiga-Nambi. Then there was Vâsudêva, and Nârâyaṇa's (?son) was Paramêśvara. And Paramêśvara-Nâyaka, in Nârâyaṇapura which his father had founded, set up the god whose chest is marked by the *kunkuma* from the breasts of Girijâ, (on the date specified).

The same is here described in the Karṇṇâṭa language.—When (with usual titles) Hoysaḷa vîra-Nârasiṁha-Dêva was in his own capital Dôrasamudra, ruling the kingdom of the world:—the great senior merchant, chief among the *nâná-dêsi* and Maleyâḷas, (with other epithets), worshipper of Lakshmî-Nârâyaṇa, Bhagavatî and Nîlakaṇṭha,—Puliyavaḍambu Paramêśvara-Nâyaka, for the god Nîlakaṇṭha which Nambi-Nâyaka had set up in the Nârâyaṇapura agrahâra, which his father Nâraṇa-Nâyaka and himself had established, gave certain land (specified) consisting of 2 complete shares, with all rights pertaining thereto, ? forming them into a new share.

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[1] Owing to so much being defaced, it is impossible to make out the descent with any certainty.

And of the revenue of that new share, 532 *gadyâṇa*, Paramêśvara-Vâsudêva-Nâyaka gave 60 *gadyâṇa* to the Brahmans of Lokki in Âsandi-nâḍ, which he had received from Hoysala-vîra-Nârasiṅga-Dêva; and dividing the remainder into four equal shares, gave (one) to the god Lakshmi-Nârâyaṇa of Nârâyaṇapura, one to the god Nîlakaṇṭha which Nambi-Nâyaka had set up in Nârâyaṇapura, ... And dividing into four equal shares Kannamaṅgala which Paramêśvara-Nâyaka and himself had received from the mahâmaṇḍalêśvara Kulôttuṅga-Chôḷa vîra-Chaṅgâḷuva-Mali-Dêvarasa, bestowed it in a similar manner; (on the date specified). (Here follow various details as to how the money is to be applied.)

90

Date 1281 A. D.

(On the date specified) for the *ôkali* sprinkling of the god Hoysaṇêśvara on the second day of the dark fortnight of Chaitra, Sôvanna, (son) of Pâparasa, gave as a deposit fund four *gadyâṇa*: and Raṅganîli, daughter of the Tirinalûr-Nâyaka, gave one *gadyâṇa*. From 2 *paṇa*, the interest on the above for one year, and interest of 2 *paṇa* on one *gadyâṇa* received by the treasurer Ponnaiya for service in the treasury, and 5 *paṇa* (interest) on two *gadyâṇa* received by Viṭhapa for service to the god Balêśvara,—the rotation watchman Dêvapa . . . . . .

91

Date 1287 A. D.

(On the date specified), for the garland for the god Hoysanêśvara, Benaka deposited 1 *gadyâṇa*. That god's rotation watchman Dêvapa's half (*gadyâṇa*) for the rotation service . . . . From the interest at 2 *paṇa* a year, and the interest on 1 *gadyâṇa* received, he will provide for the ? *khajâya* of the 4th day of the bright fortnight of Bhâdrapada.

92

Date 1270 A. D.

From the lotus-navel of Vishṇu was born Brahma. From the mind of Brahma were born nine sons, among whom was Atri, whose fame was greater than that of Pitâmaha (Brahma) in the three worlds. That son of Sarasijasambhava's (Brahma's) mind once worshipping, Kañjâsana (Brahma), Vishṇu and Rudra (Śiva), those three, being pleased, appeared to him; on which occasion he besought them to become his sons, and those resplendent ones, famed in the highest throughout the three worlds, were born accordingly. Hari (Vishṇu) as Dattâtrêya, Agajâvara (Śiva) as Dûrvvâsa, Abjaja (Brahma)

as Chandra, were born from his mind, body and eyes, as sons to Atri. Of these three the chief was Chandra (his praises), from whom the race of kings arose, and from whose name they were called the Sôma-vaṁśa. The son of Târâdhîśa (Chandra) was the beautiful Saumya (Budha), who begat Purûrava to protect the earth, he himself being the god of the earth. Purûrava's son was the king Âyu; from whom was the king Nahusha; that Nahusha's son was the king Yayâti; whose son, of wide spread fame, was the king named Yadu. In that Yadu-vaṁśa was the king Sala (his praises).

When the siddha-munîndra was imparting instruction (*vidyâbhyâsam*) to Sala in the temple of Vâsantî in the wealthy Śaśapura, a tiger bounded out of the forest. The muni saying *hoy Sala* (strike, Sala), that instant he fell upon it with a *sele* (iron rod) and slew it. Hoisting it up on the *sele*, the tiger swinging on the point of the rod looked so wonderful that it became his banner, and the famous Sala became celebrated in the world under the name Hoysala. Celebrated as the Hoysala emperors were Vinayâditya, Eṟeyaṅga-Dêva, the brave king Vishṇu, the king Narasiṁha, the mighty king Ballâḷa, the victorious king Narasiṁha, from him the king Sôma. To the king Sômê-śvara, and to Bijjalâ-Râṇi, was born the victorious Narasiṁha, (his praises, among which are) omniscient in poetry.

(When) that Hoysala strong-armed vîra-Nârasiṁha-Dêvarasa (was ruling), (on the date specified), Visaṇa-Jaṭṭi's son Hâthi-Jaṭṭi, for the goddess Nimbajâ of the Hoysalêśvara temple, bought one share in Sunkeyahaḷḷi in Hagare-Hâludoṟe, for 20 *gadyâṇa*, the proper price at that time, and presented it free of all imposts.—(Here follow some particulars of the grant. Usual final verses).

(Signed) śrî-Malaparoḷ-gaṇḍa.

93

Date? about 1136 A. D.

Usual account of the rise of the Hoysalas down to Vishṇuvarddhana.

That Vishṇuvarddhanam, increasing in strength, subdued the world. He broke Koṅga, conquered . . . by his might, took tribute, pursued after Koṅgaḍiga, and by his energy became the master of the Gaṅga country, together with the Noṇambavâḍi province, and all the territory to the south of the Kṛishṇavêṇi river.

To Vishṇuvarddhana-Dêva, thus punishing the evil and upholding the good throughout the Gaṅgavâḍi Ninety-six Thousand, as far as the boundary of the Heddoṟe, distinguished by the name of Sâhasa-Gaṅga-Hoysaḷa and many other titles—and to Lakshmâ-Dêvi, like the goddess Lakshmi who sprang from the milk ocean—was born the king Nṛisiṁha. To describe his birth:—Immediately after the moment when he issued from his mother's womb, his father

in one watch subdued and slew the enemy who was falling upon him, and returning victorious, with affection gave him the name Pratâpa-Narasiṁha, and crowned him from the time he was born. Thus from the day of his birth having a diadem on his brow, . . . (the rest of the inscription is defaced).

98

Date 1261 A. D.

(The first portion corresponds with that of No. 92 above.) When the strong-armed vîra-Nârasiṁha-Dêva was in the capital Dôrasamudra, ruling the empire of the whole world:—A dweller at his lotus feet, Râmachandra-Jaṭṭi's son Bîrada-Jaṭṭi, (on the date specified), established a shrine of the goddess Nimbajâ in the temple of the god Hoysalêšvara, and made a grant (specified) for it.

99 to 111

Dates? about 1220 to 1300 A. D.

Various grants of money by private persons and dancing girls to the god Hoysalêšvara and the god Pañchikêšvara.

112

Date? about 1220 A. D.

Praise of Šambhu. May Šrîdhara (Vishṇu) grant wealth, Vanajaya (Brahma) long life, Gaurîšvara (Šiva) fame, Vidhu (the moon) bodily splendour, Dinêša (the sun) glory, Bhôginîjyâya (Âdišêsha) enjoyment, the eight regents of the points of the compass their several gifts, with affection to the general Kumâra-Lakshma.

In the fortunate Yadu-kula was a king named Sala, by whom Šašakapura was founded, the chief deity of which was the goddess beloved of Vasanta. At the time when that great king was worshipping that goddess Vâsantikâ of Šašakapura, a terrible tiger leaped forth. The great Jina muni, who was there for the purpose of giving instruction and foretelling the future, called out "strike, Sala (*poy Sala*), this tiger with (my) cane (*bettava seḷeyim*)", from which that king Sala obtained the name Poysala, and that tiger became the distinguishing device on his flag. In that Poysala line was (omitting laudations) Vinayâditya. His son, the husband of the Earth and of Êchala-Dêvi, was Eṛeyaṅga-Dêva. He had three sons, like the three jewels, Ballâḷa-Dêva, Biṭṭi-Dêva and Udayâditya-Dêva. Of them Vishṇuvarddhana became celebrated for his wide-spread fame. He had a son Nârasiṁha, whose son was Ballâḷa.

The hostile kings, that abode of valour, vîra-Ballâḷa-Dêva, consigned (respectively) to dreadful forests, to the laps of the celestial nymphs, or to

the government of their kingdoms, accordingly as they turned the back in war, died, or escaping his arrows became his servants:— should not kings be like this? Powerful as Nṛiga, Nala, Nahusha, Yudhishṭhira, Sagara, Bhagîratha, Dilîpa, Purukutsa, Âyu, Gaganachara, Bharata, Râma and the others, was he not the celebrated king vîra-Ballâḷa? What kings were there that could withstand vîra-Ballâḷa? When the tiger on his flag shook, they shook with fear in their minds, and fled in terror like a herd of deer; the stoutest champions, saying, we know his might in the battle-field . . . . ya[1] in which ? Vikkeya was, Hânugal in which Kovaṇa was, the celebrated Lokkiguṇḍi in which Pokkile-Saivuṇas were firmly established, the great Pâṇḍya's hill considered impossible to capture,—these, like letters written on water, the wind of Poysala's march blew away, did they not? The Yadu king's fierce anger broke, burnt or reduced to powder, as if with the thunderbolt, fire or heat (respectively), the hill, forest and water fortresses. (Another verse in his praise.)

His minister (with praises) was Kuvara-Lakshma. As if the (king's) palace were his cradle, (the king's) bounty the oil for his mouth[2], his nurses the members of the (king's) female apartments,—thus did king Ballâḷa cherish Kuvara-Lakshma-daṇḍâdhîśa as a son. Guru and deity alike was his ruler; both for this world and the next no other god had he,—Kuvara-Lakshma-daṇḍâdhîśa. (Another verse in his praise.) His wife was Suggala-Dêvi. (Her praises.)

Between servant and king there was no difference; the glory and marks of royalty were equal in both; and they both together protected the earth in great prosperity—the king vîra-Ballâḷa and the general Kuvara-Lakshma. Thus one in celebrity and praise, the fame of both being spread abroad in the world; his wealth and his life Kuvara-Lakshma devoted for the gifts and the victory of vîra-Ballâḷa-Dêva; and conquered the world for him as far as the southern ocean, bestowing the spoil without stint on the learned. (His farther praises.)

The word uttered by Kuvara-Lakkaya was one single word, true and firm as letters engraved on stone; not like the speech of others, resembling letters written in water. Of the sixty-four branches of learning there was not one of which he was ignorant: of only two things was he ignorant—how to say no to supplicants, and how to suffer defeat. He gave his word to king Ballâḷa that he would keep him free from fear. Not like ministers who, binding a *toḍar* on the leg as a decoration, guarding the wealth they obtain as if fearing to lose it, taking good care of their persons, in the time of trouble to their master accept service under another family,—he remained faithful to king

[1] It is uncertain whether the words translated as names of persons have been correctly so rendered.

[2] It is said to be customary to moisten the mouths of infants with a little oil.

Ballâla in all circumstances. A *toḍar* he had on his left leg, but it was like the ring bound on the leg of an elephant to strengthen it, while the images engraved on it resembled ministers whose words fail in the time of trouble clinging to his feet through fear. The pearl *peṇḍe* round his lotus foot resembled the serpent Šêsha which Murahari (Vishṇu) coiled round Kanakâdri (mount Mêru); while the golden *toḍar* was like the garland of *karṇṇikâra* forest with which he surrounded that mountain: and the two were as signet rings stamping as genuine the word he uttered. The tinkling of the anklets and ornaments on his left foot was like a voice proclaiming that his word alone could be trusted. He was thus both a hand-mirror and a dagger to Ballâḷa-Dêva. The clusters of pearls in his *gaṇḍa-peṇḍâra* shone like the stars, and the golden *toḍar* on his ruddy left foot like the fresh opening *champaka* blossom — tokens of the acceptance of the devotion to and union with his master of the general Kumâra-Lakshma, no others being thus marked with approval. The radiance of the pearls in the *peṇḍe* on Kuvara-Lakshma's foot resembled that of the polar regions in the heavens.

When the great king Ballâḷa, as a token of his union with him, bestowed on him the *todar,* — pleased at his faithfulness to his master, and in order that he might not be dishonoured, — as the (celebrated) Suggala-Dêvi gave her word to king Jayasiṁha, — so, gaining the praise of all the world, did Suggala-Dêvi now give to king Ballâḷa's dear son, the general Kumâra-Lakshma, her word not to desert him, like other women, who after eating, dwelling and passing a time with a man, leave him for another, — and in token thereof she bound a *toḍar* on her left lotus foot.

The celebrated ? Šakti and king Šûdraka had each fifty warriors, bound to them by an oath; but the general Kuvara-Lakshma had heroes so bound to him to the number of one thousand. Those who abandoned instead of dying with their ruler, and escaped, — such have we truly known, but not such as gave up their lives and died at the same time with him, the exceeding great warriors who had devoted themselves to the general Kuvara-Lakshma.

The *vîra-šâsana* stone which he set up proclaimed the greatness of his fame to the eight points of the compass: who is equal to Kuvara-Lakshma in fulfilling the vows he has given?—thus did the world praise with affection Hoysaḷa-Râya's lusty elephant. As if laughing at shameless ministers who, having devoted themselves to their master's service, take care of their own wealth, and without shame break their word and forsake him in the time of trouble,— such was the *vîra-šâsana,* as if saying, who in the earth is equal to the Yadu king's minister Lakshma? Laughing at those who set up stones containing non-existent and impossible promises, — was the stone which proclaimed the glory of Kuvara-Lakshma as far as the walls of the cardinal points. As evidence that in faithfulness to his master Garuḍa alone was his equal, and

that he and no others were equal to Garuḍa, the images of himself and of Garuḍa were equally engraved thereon. No one before has set up such a *vîra-śâsana* as king Ballâḷa's chief minister Kuvara-Lakshma.

His warriors, his beloved wife and himself having with him surrendered their whole life to their ruler, what a hero was Kuvara-Lakshma. Whose mind would not gain surprising valour, what mind of a friend would not cause the hair on the body to stand up with pleasure, what mind of an enemy would not be filled with fear, — in reflecting on the achievements of Kuvara-Lakshma? A champion over servants who fail in their word in the stress of war, he did not prove false to what he had undertaken, the terrifier of his enemies, Kuvara-Lakshma: do others who renounce their given word fulfil their vows like him?

While thus all the world was praising him as the founder of the greatness and increase of king Ballâḷa and the cause of his prosperity, — the *daṇḍîśa* Lakshma, together with his wife, mounted up on the splendid stone pillar, covered with the poetical *vîra-śâsana*, proclaiming his devotion to his master. And on the pillar they became united with Lakshmî and with Garuḍa *(the inscription ends thus, in an unfinished verse).*

113

Date 1220 A. D.

When (with usual titles) Hoysaṇa-Nârasiṁha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: — A dweller at his lotus feet, — (on the date specified), Narasiṁha-Dêva in Bijjaṇa's alarm having sent for the chief man to guard his elephant — Jasapâla, leaving the line in front of the battle, — so that the chiefs who were with Mâcheya were pleased, stationed his elephant behind and causing it to strike, destroyed Bijjaṇa's army, seized his horse alive and making it over, again went into the fight and attained to the world of gods.

To describe his descent: — to Jasa-Nâyaka and his wife Ballubâyi was born Ekkava; to whom and to Kêtamalla-Nâyaka was born Dasa-Dêva. (Verses in his praise.)

Dasapâla-Sâhaṇi's wife, the sâhaṇiti Sântavve, set up this stone.

114

Date 1173 A. D.

Praise of Śambhu.

There was (omitting laudations) the great king Vinayâditya, whose senior queen was Keḷeyabarasi. Their son was Eṛeyaṅga, whose wife was Êchala-Dêvi. Their sons were Vallâḷa, Biṭṭi-Dêva and Udayâditya. The eldest of them, Ballâḷa-Dêva, a bee at the lotus feet of Hara (Śiva), caused all kings to bow at his (Śiva's) feet and was devoted to Îśvara.

To describe the valour of his younger brother king Vishṇu:—the Tuḷu country, Chakragoṭṭa, Talavanapura, Uchchaṅgi, Kôḷâḷa, the Seven Male, Vallûr, Kañchi, Hadiyaghaṭṭa terrible to the eyes, Bayalnâḍ, Nîlâchala-durgga, the great Râyarâyapuri, Tereyûr, Koyattûr, Gondavâḍi-sthala,—these he took with a frown, the mighty strong-armed king Vishṇu. His wife was Lakshmâ-Dêvi, and they had a son Nârasiṁha.

When, (with numerous epithets, among which are) the royal swan sporting in the lake of the Ândhra women, the sun to the lotus faces of the Simhala women, the golden zone to the waists of the Karṇṇâṭi women, the ornament stamped with musk on the cheeks of the Lâṭa women, the saffron paste on the goblets the breasts of the Chôḷa women, the moon to the water-lilies the eyes of the Gauḷa women, the wave on the...of the beauty of Bangâḷa girls, the bee to the scent and pollen of the lotuses the faces of the Mâlavis, (and usual titles)—Hoysala Nârasiṁha-Dêva was in the royal city Dôrasamudra, ruling the kingdom:—A dweller at his lotus feet, was (with praises) the accountant Bamma, whose wife was Kâḷiyavve. Their son was Mallapa, whose wife was Bâchiyavve, and their son was Galaya; (his praises). His wife (with praises) was Chikkavve, and their sons were Malla and Barmmaṇṇa. Gaḷaga erected in Dôrasamudra a temple of Gaḷagêšvara. And the generous Bârika-Chinna commended it to Narasiṁha-Dêva and the townspeople, and the sênabôva Malliyaṇa favoured it.

(On the date specified) for the god Galagêšvara which Galageya-Nâyaka had set up, the heggaḍe Yareyaṇṇa gave certain land (specified). And, Bârika-Chiṇṇayya and sênabôva Malliyaṇṇa being present, granted for it one family of oilmongers and one family of garland makers.

And all the townspeople of Chittavaṭṭi, and the Brahmans of Hannasêṇi made a grant of a handful of rice, with one areca-nut and two betel leaves per shop. The oilmonger chiefs (many named) of the thousand families, together with the fifty families of the tread oil-mills, granted a *solige* of oil per mill.

And Galageya-Nâyaka, washing the feet of Rudrašakti-paṇḍita, younger brother of his guru Sivašakti-paṇḍita, made them over for the god Galagêšvara.

Narasiṁha-Deva's royal guru Chôḷa-dêva did obeisance to the god Bhaira.

(Here follows a list of Galaga's relatives and usual final verses.)

115

Date 1220 A.D.

Praise of Šambhu.

Among the Poysaḷas, born in Šašapura, lords of Dvârâvatî, having the tiger flag, was the king Vinayâditya. To him and to Keleyabarasi was born Ereyaṅga, whose son was Biṭṭi-Dêva, whose son was Nârasiṁha-Dêva. To his

son vîra-Ballâḷa-Dêva and to Padmala-mahâdêvi was born the pratâpa-chakravartti vîra-Nârasiṁha-Dêva.

He, in the first (year) of his reign, to provide for the offerings, decorations, and all the ceremonies of the god Kêdârêśvara,—formerly set up by his father Ballâḷa-Dêva and his (father's) junior wife, the new (or second) Kêtala-Dêvi,—for the livelihood of the Śûdra attendants and the Brahmans, made a grant, free of all imposts, of the following places (here follow the details). And from 1200 *gadyâṇa,* the fixed rent of these seven places, Nârasiṅga-Dêva and Padmala-Dêvi[1], for (? the continuance of) the ceremonies previously conducted up to that time, (on the date specified), assigned one quarter or 300 *gadyâṇa.* (Here follow details of daily and yearly expenditure, and names of recipients of pay.)

116

Date 1117 A. D.

Praise of Śambhu. Praise of Pârvvatî and Paramêśvara.[2] Victory to Śambhu, Bhavâni, and their devotees. Blessings on cows, Brahmans and kings; may all people in the world be happy.

When the refuge of all the world, the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvanamalla-Dêva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars:—

And, a dweller at his lotus feet, (with usual titles), Vîra-Gaṅga Hoysaḷa-Dêva was in Dôrasamudra, ruling the kingdom in peace and wisdom:—(On the date[3] specified) he[4] made a grant (specified) for the decoration and offerings of the god Baṇṭêśvara, washing the feet of Têjôrâśi-paṇḍita-dêva. (Usual final phrases.)

Kanneya-Nâyaka and Kêśava-Nâyaka erected the temple of the god Baṇṭêśvara, and made a grant for it,—also others,—washing the feet of Dharmmarâśi-paṇḍita. (Imprecation.)

117

Date 1136 A. D.

May the lord of the three worlds, resembling the three vêdas, a source of joy and beauty, having the form of the supreme light,—Chandraśêkhara, protect us[5].

Victorious is he whose feet are as a crown to all the people in the world, rejoicing in high conversation with the skilful and wise, deeply versed in all

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1) This was his mother.

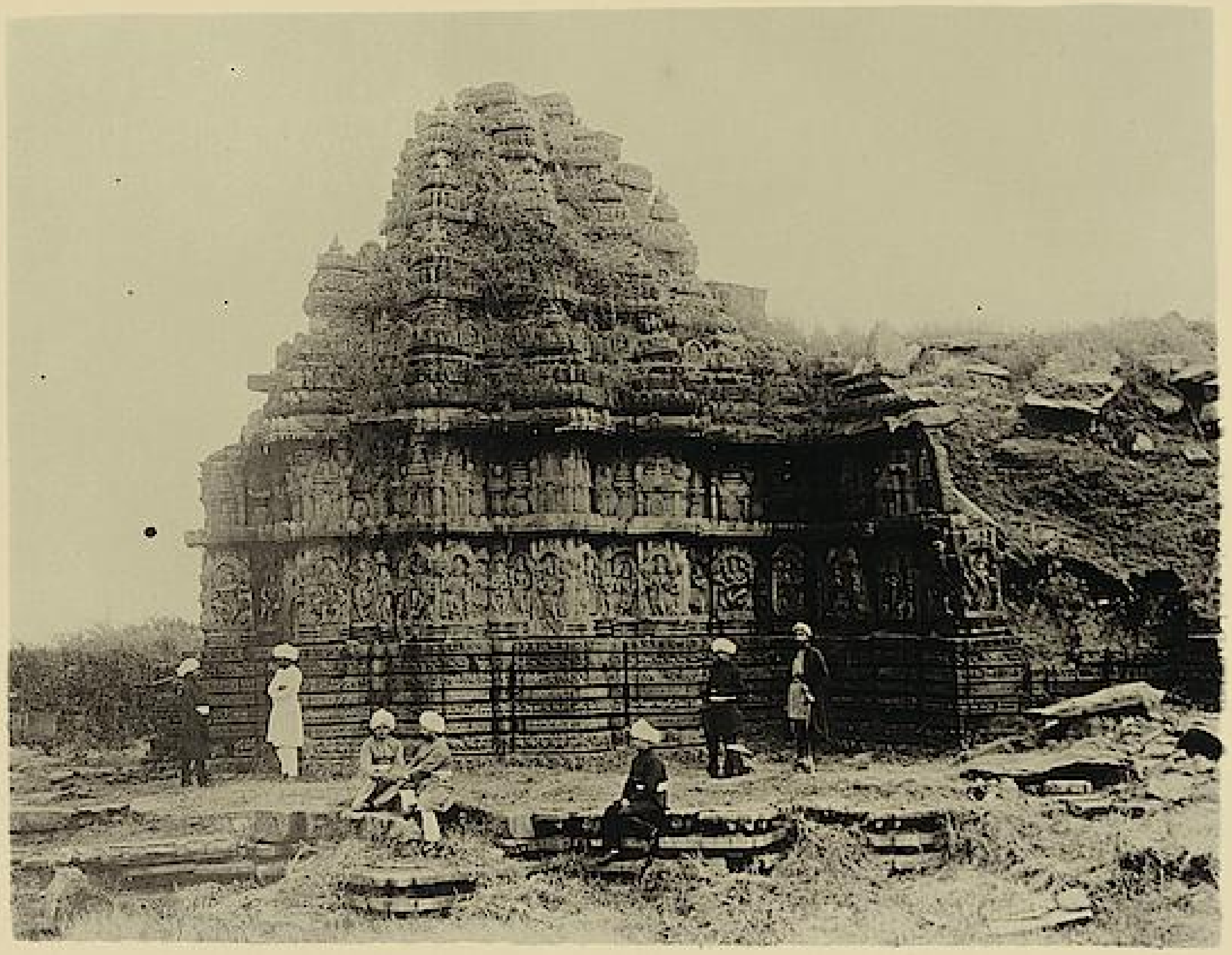
2) This is the opening verse of the *Raghuvamśa.*

3) The date is given according to the Vikrama-kâla, that is the Châlukya-Vikrama-kâla.

4) There are unnecessary repetitions and other mistakes in the inscription.

5) The verse is not grammatically correct.





KEDĀRESVARA TEMPLE, HALEBID

1866 AND 1886

dramatic knowledge, the great favourite of the goddess of victory,—the king Vishṇu-Dêva. First taking into his arms the wealth of the Poysaḷa kingdom which was his inheritance, as his glory and power increased, he brought all the points of the compass under his control, and capturing Talakâḍ, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaṁša, the king Vishṇu.

When (with usual titles) Tribhuvanamalla, the capturer of Talakâḍu, the strong-armed Vishṇuvarddhana-Hoysaḷa-Dêva, protecting by the might of his arms all the lands bounded east by the lower ghâṭ of Naṅgali, south by Koṅgu, Chêram and Anamale, west by the Bârakanûr ghâṭ, north by Sâvimale,—was in Dôrasamudra, ruling the kingdom in peace and wisdom.—

Distinguished for *yama* (and the other usual ascetic virtues) was Îšâna-šakti-paṇḍita-dêva. Celebrated was his *maṭha,* and while he lived, famous in the world were the Kâḷâmukhar, and in that Parvvata-vali (or line) praised was Îšanašakti-bratîndram. Greatly loving the woman (or his wife) Vâṇî, and looking upon penance as his wealth, he acquired an established fame in the three worlds. His daughter's son, by descent and *dîkshe* (or consecration) a Vâṇîkânta (or Brahma), was Dêvêndra-paṇḍita. Dêvêndra being his father and Vâṇî his mother, of widespread fame was Kalyâṇašakti-paṇḍita.

Be it well. Bees at the lotus feet of the great Mâṇikya-Bhaṭṭa and others the fifty-one Sarvvajñas (or omniscients), born in the race of Niṭṭiri-vîra; attainers of the famous vîra-Baḷañcha perfection; distinguished for learning; of exceeding courage; great donors of the nine gems; devoted to gifts, works of merit and requital of benefits; as if obtainers of a boon from Vâraṇâgaḷa-(?) Gaṇêsya-dêva who had uprooted daily rites, *vidyâdharas* (or possessors of learning); having obtained a boon from the god Mallikârjuna, like Šûdraka, skilled in the use of the sword, like Kauntêya (Arjuna) who fought and slew Taḷatâḷukas, cages of adamant to refugees; in being adorned with many good qualities, Dharmma-Râyas; in truth Râdhêyas (Karṇas); in purity Gâṅgêyas (Bhîshmas); oceans of the quality of milk; in giving away, Vidyâdharas; valiant in war; famed for the fierce strength of their long arms; obtainers of a boon from the goddess Sâradâ of Kâsmîr; the joy of the Sahavâsis; emigrants from Ahichhatra; forms of merit; free from the eighteen faults; skilled in cursing and friendship; issuing from the lotus face the seaports and cities as far as the four oceans, celebrated countries of enemies and lands of friends; upholders of the Nânâ-Dêsi (caste); royal swans among the lotuses the feet at the court of Tribhuvanamalla, capturer of Talakâḍu Gaṅgavâḍi and Noṇambavâḍi, the strong armed Vîra-Gaṅga Vishṇuvarddhana-Hoysala-Dêva; bees at the lotus feet of the god Mâṇikêšvara; distinguished by these and all other titles;—the jeweller citizens young and old of the three capitals, the great city Dôrasamudra, Beluhûr and Vishṇusamudra,—may they be permanently victorious.

When (with usual titles, as above) Vishṇuvarddhana-Hoysaḷa-Dêva was ruling the kingdom of the world — (on the date specified), the jeweller citizens young and old of the three capitals, the great city Dôrasamudra, Beluhûr and Vishṇusamudra, being present, they granted for the god Mâṇikêśvara the following dues (specified [1]). Obeisance to Śiva.

And (on the date specified) all the Dêśis (many names given) granted for the god Mâṇikêśvara certain dues (specified).

118

Date 1173 A.D.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva (on the date specified, — 22nd of July 1173) was crowned, — it being the Karkkâṭaka-saṅkramaṇa (or passage of the sun into Cancer) and vyatîpâta, — he made for the god Mâṇikêśvara a grant of Hiriya-Belugaḷi in Sîge-nâḍ, free of all imposts. (Imprecation.)

119

Date about 1185 A.D.

Praise of Śambhu.

Like the sun (Âditya) in the eastern mountains the Yâdava-kula, illuminating the world with his glory, arose the brave Vinayâditya, whose son (omitting laudations) was Eṟeyaṅga. His son was the emperor of the world Vishṇu, who by the might of his arm cut down the evil doers up to the boundary of Kañchi on the east, the noted Koṅgu on the south, the shore of the ocean on the west, the Kṛishṇa and Veṇṇâ rivers on the north, and setting up piles (of stones) as marks of the permanent limits of the land, by his valour he brought it into subjection, and was celebrated for the sports of his bravery. His son was Narasiṁha, whose son, like an eleventh Murâri of the Kali age, was Ballâḷa. Having ? sacked Dêvadurgga, which formerly the Chôḷa king (or the Chôḷa named Narêndra) had made certain could not be taken, he by his valour captured Uchchaṅgi, together with all the empire of the Pâṇḍya king, — this Trinêtra to the Tripura hostile hill-forts, the brave king Ballâla. When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

Dwellers at his lotus feet, the citizens of Hannavana, (their praises and names) made a grant as follows for the god Nakarêśvara (here follow the details).

Îśânaśakti-muni's son was Kalyâṇaśakti, whose son was Dêvêndra, whose younger brother was Îśanaśakti-bratîśa. (Here follows a further grant, to whom ?)

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[1] Some of these it is difficult to explain.

120

Date 1276 A. D.

(On the date specified) when Hoysaḷa vîra-Nârasiṁha-Dêvarasa's great minister Mali-Dêva-daṇṇâyaka, and ? Dêva-Râya-Râma-Dêva's chief general Sâḷuva-Tikkama were ? encamped in Beḷavâḍi, that Mali-Dêva-daṇṇâyaka's chief commander of the horse. . . .

121

Date ? about 420 A. D.

Be it well. Victorious is Hari, the destroyer of the strength and valour of the mighty Daitya chiefs, assumer of the forms of preserver, creator and destroyer of the world.

Purified by meditation on Svâmi-Mahâsena and the group of Mothers[1], of the Mânavya-gôtra, sons of Hâritî, fully versed in the views they had adopted on the sacred writings, (were) the Kadambas, of whom (was) Kṛishṇavarmma-dharmma-mahârâja, performer of the horse sacrifice, famed for victory in many arduous wars, learned and modest. Begotten by him on the daughter of Kaikêya, was Vishṇuvarmma-dharmma-mahârâja, in the training of horses and elephants and in the use of the bow the equal of Vatsa-Râja, Indra and Arjjuna, proficient in grammar and logic. The son begotten by him was Siṁha-varmmâ, mahârâja of the Kadambas, brave and skilled in many (branches of) learning.

By his son, Kṛishṇavarmma-mahârâja, who by courage, strength and valour has acquired the wealth of the kingdom, holding Brahma as supreme, skilled in rightly protecting his subjects, free from avarice, — in the seventh year of his increasing and victorious reign, in the month Kârttika, on the fifth (day) of the last fortnight, under the constellation Jyêshṭhâ, — to him named Vishṇuśarmmâ, of the Kauśika-gôtra, fully versed in the vêda, devoted to the six rites, preserver of the perpetual sacred fire, — for the attainment of his own welfare — was given, in the Vaḷḷâvi-vishaya, the village named Kôḍanallûr, with pouring of water, free from all (taxes). On the advice of the chief man of the Tuviyalla-gôtra, possessed of goodness and liberality, devoted to the performance of his own proper rites, revered by kings, donor of a thousand cows, Haridatta-Śrêshṭhi, was it done.

In this matter are the *ślôkas* uttered by Manu: — By many kings has the earth been enjoyed, Sagara and others: whosesoever was at any time the land, his was then the reward. To make a gift oneself is very easy, to maintain another's difficult: but of giving or maintaining (another's gift), than giving more meritorious is maintaining (another's gift). Whoso seizes on

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[1] The six mothers of Svâmi-Mahâsêna, the god of war, who are identified with the Pleiades.

land presented by himself or by another, is cooked in dreadful darkness[1] for sixty thousand years. What has been given with (pouring of) water, what has been enjoyed for three (generations), what has been maintained by just persons, these may not be resumed, nor the grants of former kings.

Whoso through avarice or desire takes away this, incurs the guilt of the five great sins.

Be it well with cows and Brahmans.

122[2]

Date 1660 A. D.

Invocation of the Boar form of Hari. Praise of Šambhu.

(On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-vîra-Ranga-Râya-Dêva-mahârâyalayya, seated on the jewelled throne in Vêlâpuri, was ruling the empire of the world:—He (titles and name repeated), the son of Gôpâla-Râjayya, and grandson of Ârvîṭi Râma-Râju-Rangapa-Râjayya, of the Âtreya-gôtra, Āpastamba-sûtra and Yajuš-šâkhâ, made to Kuchchayya, son of Tiruvengaḷappa and grandson of Venkaṭaya, of the Šrîvatsa-gôtra, Âšvalâyana-sûtra and Rik-šâkhâ, a grant of certain lands (specified) in Halebîṭi belonging to the Bêlûr-šîme. (Repetition of the grant.)

Usual final verses. (Signed) šrî-Râma.

123

Date 952 A. D.

(On the date specified), when Nanniya-Ganga, jayad-uttaranga, Bûtuga was ruling the kingdom:—On the death of Môni-bhaṭâra, disciple of Guṇachandra-bhaṭâra, disciple of Guṇasâgara-bhaṭâra of the Koṇḍakundâvaya,—Kiṟiya-Môni-bhaṭâra, disciple of Abhayanandi-paṇḍita-bhaṭâra, erected this monument to him. Written by Šrîdharayya.

Praise not ? the effeminate[3]; go and praise the beloved, the treasury of virtues, the donor in the world, the free from defect,—Môni, in Kellangere. When Ballapa with great pride went there, saying 'I will slay and capture it,'—having spoken (or advised) so as to give him no chance, and by the aid of archers held possession of Kellangere,—Môni-bhaṭâra gained the applause and affection of all the world,—how great was his energy.

Ballaya, son of the Basadi-ôja Heleyammôja, made this.

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1) This is one department of Naraka or hell.

2) The inscription is in Telugu.

3) *Pênigaḷam*—this word is not found in any of the dictionaries; possibly it may be connected with *pêḍi* or *hêḍi*

124

Date 1133 A. D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine. May it daily advance in the world, the rising sun the Jaina *sangha*: may prosperity be to the lotus pond the group of Jina yôgis: may affection be to the shining Bhavyas (or blessed ones, the Jains), distinguished for right principle, right knowledge, and right conduct.

May the favourite of the three worlds, unassailable by false speech, resplendent with the triple white umbrella and châmaras, the destroyer of sin, his feet worshipped by Jambhântaka (Indra), the lord of all wisdom,— Vijaya-Pâršva-tîrtthêšvara, grant us prosperity. Confirmed.[1] Obeisance. Obeisance, with faith, to him whose feet are illumined with the radiance of the gems in the crown of the bowing Indra, master of the merit of the three worlds, destroyer of desire, victor over birth, old age and death, — Vijaya-Pâršva-Jinêšvara.

Be it well with the race of Hoysaḷa kings, whose sword is more powerful than the thunderbolt in destroying hostile kings. To describe their descent:— From Brahma was Atri, from him Sôma, from him Purûrava, from him Âyu, from him Nahusha, from him Yayâti, from him Yadu, in whose line arose Sala. When, for the increase of the wealth of that king Sala's kingdom, a certain Jaina-bratîša by his mantras was bringing the goddess Padmâvatî of Šašakapura into subjection, a tiger sprang forth upon them to break the spell, when the yôgîšvara, holding out the handle of his châmara (or fan), said *poy Sala* (hit him, Sala): on which he fearlessly smote it; from which time the name Poysala came to the Yadu kings, and the flag of a tiger waving on a rod. By the boon of that *yakshi* the season being spring *(vasanta)*, from the name of the season the king worshipped her as the goddess Vâsantikâ.

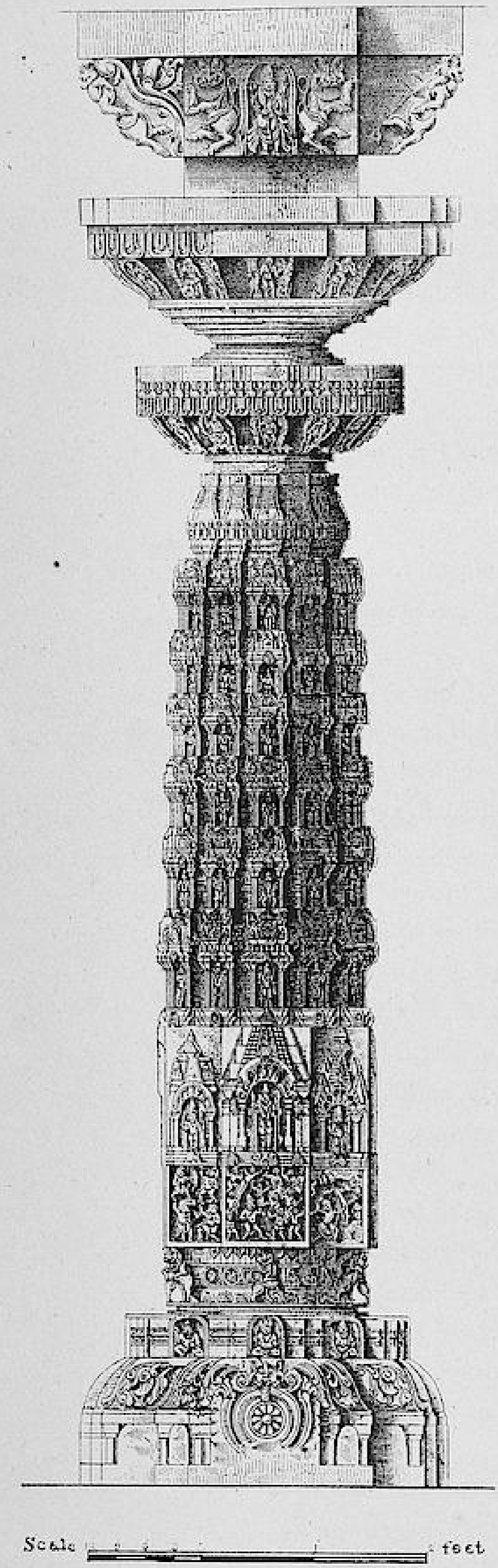
And several Yâdava kings under the name of Poysalas acquired the tiger flag, gained the goddess of wealth, and subdued the kingdoms of hostile kings. In that line (omitting laudations) was Vinayâditya. His child was Eṟeyaṅga. To him and to Êchala-Dêvi, like the triad (Brahma, Vishṇu and Šiva), were born Ballâḷa, Vishṇu and Udayâditya. Among them Vishṇu became the greatest. As soon as he gained the crown all the hostile kings fled to the sea-shore, whither in consequence his fame was spread. Without any show he brought into subjection the whole of Male and the whole of the Tuḷu country; with a march he acquired Kumâra-nâḍ and Taḷakâḍu; on putting his foot forward, Kañchi came under his command; before he had flashed his sword,

[1] *Siddham* — this term is variously translated.

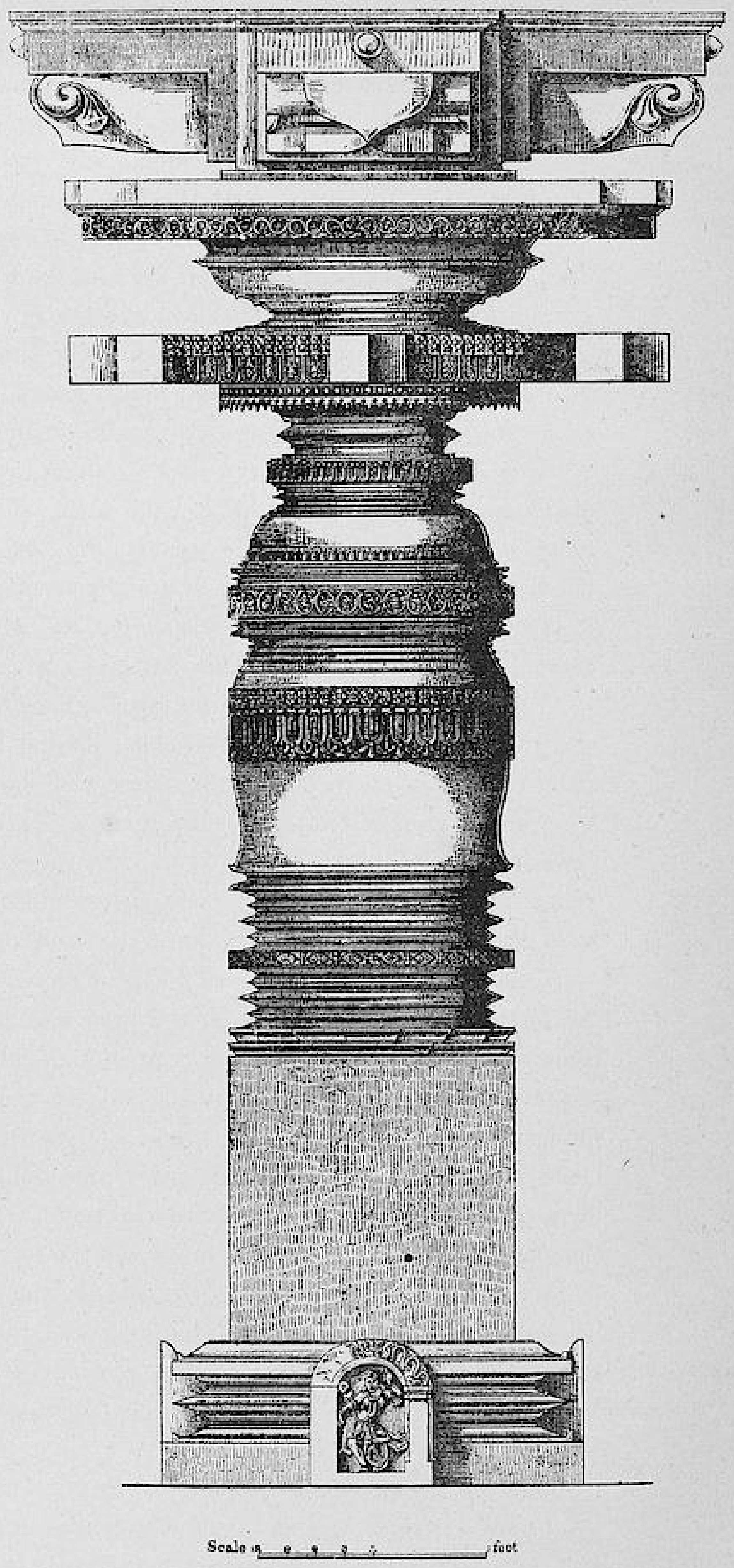
the Konga kings brought elephants to him, — what a valiant was the king Vishṇu. Shaker of the pride of arm of the Chôḷa king, the Pâṇḍya king and the Kêraḷa king; a lion to the lusty elephant Ândhra; a gale to the clouds the Lâṭa and Varâṭa kings; a fire to the forest the fighting Kadambas: a treasury of exceeding valour,—who can extol the bravery of king Vishṇu?

(With numerous titles and epithets, among which are) having firmly established the Yâdava-samudra and Vishṇu-samudra the high waves of which covered the elephants at the points of the compass, his chest adorned with strings of pearls as large as myrobalans, his destruction of all his enemies like the breaking up of the great deep, the coursers of the sun being borne away in the deluge and all the points of the compass filled with the sounds of their neighing, lord of Gaṇḍagiri, a fever to the herds of elephants the fierce Pâṇḍyas, disturber of Jagaddêva's army, destroyer of the pride of Sômêśvara the lord of Chakrakûṭa, Janârddana (Vishṇu) to the asuras the Tuḷu kings, Mayûravâhana (Kumârasvâmi) to the Târaka Kaḷapâla, making a fool of Narasiṁha-Brahma, Kumbha-sambhava (Agastya) to the ocean Iruṅgôḷa's army, plunderer of the Mahârâja's (? whose) wealth, having rent the glory of Adiyama's kingdom, a wildfire to the forest the Kadambas, a fire of the last day to the Cheṅgiri forces, a gale to the cloud Jayakêśi, — with these and all other titles, the capturer of Talakâḍu Koṅga Naṅgali Gaṅgavâḍi Noḷambavâḍi Mâsavâḍi Huligeṟe Halasige Banavase and Hânuṅgal, Tribhuvana-malla, the strong-armed Vîra-Gaṅga Hoysala-Dêva, — the unequalled king Vishṇu, with affection firmly held within his arms the lady Earth, with her unparalleled form (or the Aṅga country), beautiful curls (or Kuntala), well-known waist (or middle country), charming cincture (or Kâñchi), possessing learning (or the Sarasvatî, a river near Kâñchi), rejoicing in modesty (or the Vinîta), and her radiant famous beauty (or Madhura).

A dweller at his lotus-feet, (with numerous epithets, among which are) a Purandara in the bright worship of Jina-râja, purifier of the Kauṇḍinya-gôtra, the dear son of Êchi-Râja, a pârijâta from the ocean the womb of Pôchâmbike, chief of the Karṇṇâṭa Brahmans, a Śrêyâṁśa in gifts, a chakôra to the moonlight the speech of the moon face of Jina, a jewel of ministers, a preserving jewel of the Jina doctrine, a moon in raising the tide of the ocean the kingdom of king Vishṇuvarddhana, possessor of the pure three jewels, delighting in the four kinds of gifts, obtainer of a boon from the goddess Padmâvati, having on his forehead the diadem of a *vîra-bhaṭa*, a mill to the evil (*drôha-gharaṭṭa*), granter of their desires to the wise, the senior daṇḍanâyaka (was) Gaṅga-Râja. Whatever else might be said, the myriads of ruined Jina temples restored and built again, and the many ways in which his unbounded gifts were made, caused the Gaṅgavâḍi Ninety-six Thousand to shine like Kopaṇa through Gaṅga-daṇḍanâtha. To be false in speech, one; to show fear in battle,



NARASIMHA PILLAR
IN BELUR TEMPLE



PILLAR IN PARS'VANATHA
BASTI, HALEBID

two; to be addicted to others' wives, three; to give up refugees, four; to leave suppliants unsatisfied, five; to forsake those to whom he is bound, six; to live in treachery to his lord, seven: — these are the seven *narakas* (or hells) says Gaṅga.

To Gaṅga-chamûpati and to Nâgala-Dêvi was born a son, Boppa-chamûpa (his praises).

(To describe) the line of his guru: — From Gautama-gaṇadhara was descended the celebrated Maladhâri-dêva, of the Koṇḍakundânvaya. That munîšvara's disciple Šubhachandra-dêva was the guru of Boppa, the possessor of the valiant qualities of Gaṅga-Râja. A moon in raising the tide of the ocean the Jina-dharmma, âchâryya of the Gaṅga-maṇḍala, was Prabhâchandra-dêva-saiddhântika. He was Boppa-Dêva's guru for dîvine worship.

This Jina temple, which even Jalajabhava (Brahma) could not excel in drawing, carving and moulding, and which shone like the silver mountain (Kailâsa), an ornament to the earth, — did the lord Boppa-Dêva erect in the middle of Dôrasamudra, the greatest of royal cities. As a memorial of Gaṅga-Râja's death, Boppa set up the god (on the date specified); the consecrator being Nayakîrtti-siddhânta-chakravartti, (his praises).

After the consecration of this Drôhagharaṭṭa Jinâlaya of the šrî-Mûla-saṅgha, Dêšiya-gaṇa, Pustaka-gachchha, Koṇḍakuṇḍânvaya and Hanasôge-baḷi, when the priests (*indrar*) took the consecrated food (*sêshe*) to Vishṇuvarddhana-Dêva at Baṅkâpura, — at that time, the king Vishṇu having defeated and slain Masaṇa, who fell upon him in battle with unequalled forces, and seized the whole of his empire, — and to (the queen) Lakshmi-mahâdêvi a son having been born, with the qualities of Dašaratha and Nahusha, (and other praises), —

Vishṇu-Dêva being thus filled with joy on account of both his victory and the birth of a son, seeing the priests who had brought the sandal water and consecrated food from the consecration of the god Pâršva, he ordered them to approach and rising to meet them, saluted them with joined hands to his forehead, and took the sandal water and consecrated food, saying, "By the merit of the consecration of this god I have obtained both a victory and the birth of a son, and have been filled with joy". He therefore gave to the god the name of Vijaya-Pâršva, and to his son the name of Vijaya-Nârasiṁha-Dêva.

And for the prosperity of his son and for the promotion of universal peace he made a grant of Jâvagal in Âsandi-nâḍ, and various other grants (specified), to provide for the ceremonies and anointing at the three seasons of the god Vijaya-Pâršva and the twenty-four Tîrthanâthas, the repair of their basadi, and the food of the ascetics.

And the oilman Dâsa-Gauṇḍa made a grant of land for the god to the priest Šânti-dêva. Also at the *uttarâyaṇa saṅkramaṇa,* Dâsa-Gauṇḍa and Râma-Gauṇḍa made other grants (specified) to the priest Šântayya for the eight kinds of ceremonies of the god Pâršva. Praise of Šânta.

Of Jâvagal and Gaṅga-ûr granted to the god Vijaya-Pârśva, Jâvagal is for repairs of the temple and Gaṅga-ûr for the decorations and the learned. Nayakîrtti-siddhânta-chakravartti's disciple Nêmichandra-paṇḍita-deva's *samudâya* of the śrî-Mûla-saṅgha, and their disciples in succession will carry on this work of merit as long as sun, moon and stars endure.

125

Date 1254 A. D.

A perfect head-jewel was the king Sala: seated on the throne of his line was Sômêśa, who set up an order in the four frontier provinces to honour the *mukkoḍe* (or triple umbrella) of Vijaya-Tîrthâdhinâtha, to show that the lordship of the earth was his. His son was Nârasiṁha.

(On the date specified) the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṅga-Dêvarasa having paid a visit to Boppa-Dêva-daṇṇâyaka's *basadi,* and made an offering to the god Vijaya-Pârśva, saw the former śâsana of the basadi, and read the genealogy of his line.

And brother-in-law Padmi-Dêva having erected an enclosure to the land presented to the god in the śâsana, and built a house, hearing that the enclosure had for some years been in ruins, in order to promote the work of merit of his race, and for the prosperity of the kingdom of the pratâpa-chakravartti Hoysala vîra-Sômêśvara-Dêvarasa, he had brother-in-law Padmi-Dêva's enclosure repaired, together with the house, and made it over for the service of the god Vijaya-Pârśva, at the time of the Dhanus-saṅkramaṇa.

126

Date 1255 A. D.

(On the date specified, 25th February 1255) the pratâpa-chakravartti, the prince *(kumâra)* Nârasiṁha-Dêvarasa, on the occasion of his *upanayana,* made certain grants (specified) to Boppa-Dêva-daṇṇâyaka's basadi, to provide for the service of the god Vijaya-Pârśva.

127

Date ? about 1300 A. D.

Beginning from the north-east, within 15 cubits north-east, the god Śântinâtha, 6 cubits high, is in the ground. May same meritorious man take it out, set it up, and acquire merit.

128

Date 1638 A. D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Obeisance to Šambhu, beauteous with the châmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. May the *tâṇḍava* (dance) of Dhûrjaṭi protect you, shaken by which, the gems in the heads of the serpents in his crown give forth a radiance like a false sun, rejoicing the *chakravâka* birds in the celestial Ganges, while the rays of the moon on his head are darted up into the heaven and attract the bird (the swan) which is the vehicle of Brahma.

(On the date specified), when, — a royal swan at the two lotus-feet of Chenna-Veṅkaṭêšvara of Vêlâpurî, like the orb of a full moon in raising the tide of the ocean of nectar the Vaishṇava creed, having obtained the seven attributes of empire suited for the protection of his subjects, his counsels, himself and his family, champion over kings who break their given word, putter down of the evil and upholder of the good, marked by conciliation and others the four modes of policy [1], possessed of the five branches of good counsel [2], a *bhêruṇḍa* to the *šarabha* hostile kings, a head-jewel of heroic warriors, a cage of adamant to refugees, Sindhu-Gôvinda, a Bhîma from his white flag, boon lord of Maṇinâgapura, having grown powerful and seized the seven powers (of empire), destroyer of the Turaka army, adorned with these and many other titles,—Kṛishṇappa-Nâyaka-ayya's (son), eighth emperor of the Kali age, Vêṅkaṭâdri-Nâyaka-ayya was protecting in justice the kingdom of Bêlûr: —

Huchchappa-Dêva having stamped a *linga* on the pillars of the Vijaya-Pâršvanâtha basadi of Haḷeyabîḍu; and Vijayappa having erased that *linga* stamp: —

To the acquirers of pure Šivâchâra of good people, the guests under Dêvapṛithvi-mahâ-mahattu, and, — having the glory of the sun, the mildness of the moon, the depth of the ocean, the verity of Nandikêšvara, the fruit of the kalpa-vṛiksha, the valour of Bali, the patience of Râma, the affection of Lakshmaṇa, the truth of Harišchandra, cutter off of the mustaches of those who fail in their given word, like Narana. . . ., repairer of monasteries, houses and temples, patient and kind, having Vishṇu's expediency, Brahma's skill, Hanumanta's power, Jâmbava's propriety, Prahlâda's faith, adorned with the daily practice of prayer, Šiva worship and the five-letter mantra [3], — Dêvaprithvi-mahâ-mahattu, Basavappa-dêva of this place Haḷebîḍu, the Paṭṭada-dêva of Pushpagiri, and the other mahâ-mahattus of the Dêša-bhâga: —

The Jaina šeṭṭis of the Bêlûr kingdom, and the worshipper of the lotus-feet of the holy Arhat-Paramêšvara, a sun in the sky of the *syâd-vâda* creed, delighter in gifts of food shelter medicine and learning, repairer of ruined

[1] Chatur upâya. [2] Pañchâṅga-san-mantra. [3] Namaš-Šivâya.

Jina temples, purified by the Jina consecrated water, adorned with rectitude and many other virtues, the son of Dêvappa-Šeṭṭi of Hâsana, Padmaṇṇa-Šeṭṭi, and all the others, — having made petition. —

Those mahâ-mahattus uniting, made an ordinance as follows: — Having (first) caused *vibhûti* (ashes) and *vîḷya* (betel-leaf) to be offered[1], you may perform the worship, decorations, illuminations, ablutions and other Jaina ceremonies of this Vijaya-Pâršvanâtha according to former custom, as long as sun and moon endure.

And in order that for all prosperity to the empire of Veṅkaṭâdri-Nâyaka-ayya of Bêlûr, — the rod in that king's right-hand, the promoter of the line of ministers, versed in grammar and logic, supremely learned in the acquisition of human desires, the eldest son of the minister Kâlappayya, the chief of the race of ministers, Krishṇappayya, taking this work of merit in hand, might cause it to be observed in future, — those mahâ-mahattus had this stone šâsana written and given.

Whoso opposes this Jaina-dharmma is excommunicated from the feet of his mahâ-mahattu; is a traitor to Šiva, and the Jaṅgamas, unfaithful to the *vibhûti-rudrâkshi* (ashes and rosary), and to the liṅga at the holy places of Kâši and Râmêšvara.

The approval (or signature) of the mahâ-mahattu. May it increase, the Jina-šâsana.

129

Date ? 1192 A. D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

May he prevail, the royal swan in the lotus pond the šrî-Mûla-saṅgha, head-jewel of the Dêšiya-gaṇa, a full moon to the ocean the Jinêndra samaya, ornament of the Vakra-gachchha, the muni Bâlachandra.

When the strong-armed chakravartti, the Yâdava Nârâyaṇa, vîra-Ballâḷa-Dêva was ruling the kingdom in peace and wisdom: — (on the date specified) whereas the great senior merchant Kavaḍamayya and Dêvi-seṭṭi had caused Bammaṭigaṭṭa of Mâchiyahaḷḷi, a hamlet of Koraḍukeṟe, to be made for the basadi of the god Šântinâtha: — Iṭṭage Mallarasayya's sons Appaya, Gôpayya and Bâchayya, (to provide) for the eight kinds of ceremonies of the god Mallinâtha of the *paṭṭašâle* which they had made within the precincts of that Šântinâtha basadi, for repairs of the temple, for gifts of food to ṛishis, and for worship on the *parvva* days, paying 50 *honnu* to Râmachandra-dêva, the disciple of the mahâ-maṇḍalâchâryya Mâṇḍavi Bâlachandra-siddhânta-

[1] This is the Šaiva mode of salutation.

dêva, bought and presented that Bammaṭigaṭṭa (its boundaries), and giving 20 *honnu*, had the tank constructed. (Here follow details of the worship and distribution of the grant).

This grant, free of all imposts, the âchâryas of the Šântinâtha basadi, whoever they may be, the farmers of Koraḍukeṟe, and the sixty families of the village will maintain, and whatever injustice may arise in connection with *aṟuvaṇa* and so forth, will themselves defray it. The townspeople will inquire into this and protect this work of merit. Usual final verses.

131

Date 1274 A. D.

Bâlachandra-paṇḍita-dêva makes comments on the *Sârachatushṭa* and other works. Nêmichandra-paṇḍita-dêva listens.[1]

Be it well. The beloved disciple of Mâghanandi-bhaṭṭâraka-dêva of the šrî-Mûla-saṅgha, Dêšiya-gaṇa, Pustaka-gachchha, Koṇḍakundânvaya, Ingalêšvara-bali, and Šrî-samudâya, — Nêmichandra-bhaṭṭâraka-dêva and Abhayachandra-saiddhânta-chakravartti being his *dîkshâ-guru* and *šruta-guru*, — Bâlachandra-paṇḍita-dêva, famous in the world for his teachings on penance, announced to the four castes, saying "At noon (on the date specified) I shall enter the tomb"; and commanded them, saying "You should all obtain dharmma: you must forgive me (or, I ask your forgiveness)".

Having performed all the rites of *sannyasana*, seated on the *palyankâsana* (or couch), praising the forms of the *pancha-paramêshṭi*,[2] — in a manner that gained approval from his own and from other sects, he suffered perfect entombment.

All the Bhavyas (the blessed ones, that is, the Jains) of the royal city Dôrasamudra, performing all the ceremonies suitable for the occasion, as a memorial of his departure (or death), made images of their guru and of the *pancha-paramêshṭi*, and set them up, extending his merit and fame. May it be prosperous. Victory to the Jina-šâsana.

Verses praising Bâlêndu-yôgîšvara, the son (*sûnu*) of Abhayêndu-yôgi.

Obeisance to Bâlachandra-paṇḍita-dêva.

132

Date? 1274 A. D.

Abhayachandra-siddhânta-chakravartti makes comments. Bâlachandra-paṇḍita-dêva listens[1].

The poets in the world eagerly praise Bâlachandra-muni, into whose moon-like face the divine speech that issues from the mouth of Jinêndra enters

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[1] Written over two figures at top.

[2] *Pancha-paramêshṭi* — the five chiefly desired ones — the Arhantas, Siddhas, Âchâryas, Upâdhyâyas, and Sâdhus.

and is expanded. Who art thou?—Kâma.—What are these?—The five arrows that overcome Hari, Hara and Vidhi.—What is this?—A bow (*dharmma*). What is this?—The bow-string, like a line of bees.—What are you here for?—In order to fight.—He shines with unnumbered bow-strings (otherwise, virtues), ten kinds of bows (otherwise, merits), and endless arrows (otherwise, arguments),—therefore do service to the lotus-feet of Bâlêndu-yôgi. Who, like a sun to the lotuses the bowing Bhavyas (or Jains), gave instruction in Anuprêksha, a science which goes beyond the refutations of logic. Able in confuting at sight by illustrations and proofs the premises of Akshapâda (the ṛishi Gautama), was Bâlêndu-muni.

May it increase, the Jina šâsana. The pañcha-paramêshṭis are our refuge. Obeisance to Bâlachandra-paṇḍita-dêva. Ôm. Hrîm. Hram.

133

Date 1279 A.D.

Praise of the Jina-šâsana.

In the golden mountain the Šrî-saṅgha, is the tree of plenty the Dêšiya-gaṇa, whose branches are the Pustaka-gachchha, the Kuṇḍakundânvaya its root, and the Ingalêšvara-bali its twigs. Descended in that celebrated line was Kulabhûshaṇa-saiddhântika, whose disciple was Nimba-Dêva-sâmanta, the founder of a great Jina temple. His guru for penance was Mâghanandi-saiddhântika-chakravartti.

Obeisance to Gandhavimukta, whose disciple was Šubhanandi-saiddhânta. His disciple was Chârukîrtti-paṇḍita-dêva, whose disciple Samudâyada-Mâghanandi-bhaṭṭâraka do I reverence. He had two disciples,—Nêmichandra-bhaṭṭâraka-dêva and Abhayachandra-saiddhânti. Of those two, to describe the greatness of Abhayachandra-siddhânta-chakra:—with the *Pramâṇa-dvayî,* which were like the twin rivers the Gangâ and Sindhu issuing from the Himavat mountain Jinêndra, he expanded prosody, logic, vocabulary, grammar, philosophy and rhetoric, and with the thunderbolt of his own learning split the sky-touching mountains of evil creeds,—this Abhayêndu-yatipa, siddhânta-chakrâdhipa.

Those two being respectively his dîkshâ-guru and šruta-guru, the celebrated Bâlachandra-bratîša do I reverence. His disciple was Abhayachandra, Bâlachandra's son. In the night (on the date specified), knowing it was his time for the tomb, forsaking all food, purifying his body, without fear, so that all the world applauded, taking to the *paryyaṅkâsana* (or couch), as if saying "I will certainly show my brightness in heaven", Abhayachandra, the great saiddhântika, reached the abode of the gods. The citizens of Dôrasamudra raised a high monument for him and undertook the promotion of his fame and merit.

Abhayachandra-siddhânta-dêva makes comments to his disciple Bâla-chandra-dêva.[1]

134

Date 1300 A. D.

Praise of the Jina šâsana.

The beloved disciple of Mâghanandi-bhaṭṭâraka-dêva of the šrî-Mûla-saṅgha, Dêšiya-gaṇa, Pustaka-gachha, Kuṇḍakundânvaya, Iṅgalêšvara-bali and Šrî-samudaya,—Nêmichandra-bhaṭṭâraka-dêva and Abhayachandra-siddhânta-chakravartti being his vidyâ-guru and šruta-guru,—(was) Bâlachandra-paṇḍita-dêva, famous in the world for his teachings on penance; whose beloved senior disciple Râmachandra-Maladhâri-dêva announced to the four castes, saying, "On the afternoon of (the date specified) I shall enter the tomb"; and commanded them saying, "You should all obtain *dharmma*: you must forgive me" (or, I ask your forgiveness).

Having performed all the rites of *sannyasana*, from his paryaṅkâsana (or couch), thinking on the feet of the five gurus, he went to *svargga*.

To describe the greatness of his penance:—In walking he did not swing his arms, he did not go the length of a yoke without looking well before him, women and gold he never touched, rough words he never spoke, night or day he never forgot himself and uttered boastful words, never fell into the net of ignorance,—this Râmachandra-Maladhâri.

Bâlachandra-paṇḍita-dêva makes comments to his beloved senior disciple Râmachandra-Maladhâri-dêva on the *Sâra-chatushṭaya* and other works: he listens. Râmachandra-Maladhâri-dêva discourses to his beloved senior disciple Šubhachandra-dêva on the *šrêyô-mârgga:* he listens.[2]

The Bhavya (or blessed ones, the Jains) of the royal city Dôrasamudra had a likeness made of the thus celebrated Râmachandra-Maladhâri-dêva, together with images of the *pancha-paramêshṭi,* and undertook the spread of his merit and fame. Fortune to the Jina-šâsana.

135

Date 1466 A. D.

Praise of Šambhu. (On the date specified) the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Virûpâksha-Râya-mahârâya made a grant of the village of Hebbâla to the god Channa-Kêšavanâtha of the great place Vêlâpuri, the southern Vâraṇâši,—to provide for the daily great offerings and illuminations and the Vaijayanti garland, to be conducted as our service. (Usual final verses.)

[1] Engraved over a figure on the stone.

[2] Written over their figures on the stone.

136

Date 1217 A. D.

Praise of Šambhu. Usual account (in verse) of the rise and genealogy of the Hoysalas down to Ballâḷa, who, on Pâṇḍya submitting to his protection, took pity on him and restored his kingdom to him, gaining fame in the three worlds.

When (with usual titles, also) Bappa's (or? his father's) lusty elephant, the pratâpa-chakravartti vîra-Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the earth:—

A dweller at his lotus-feet,—was Šivaṇayya-perggaḍe (his praises). May the god Šivaliṅgêšvara grant to Šivaṇayya's sons, friends and relations the happy state as long as sun and moon endure. To describe his descent:—A father Šivanâtha had a son Kêtayya, whose mother was Mâravve. His wife was Gaṇḍavve, and their sons were Masaṇa, Kêtaṇṇa and Šivanâtha-perggaḍe. Šivaṇayya became celebrated in the reign of vîra-Ballâḷa-Dêva, and erected a Šiva temple in Šivaṇayanahaḷḷi which he had established at the side of Koṇḍali. Šivaliṅga being his family god, the generous Yâdava emperor Vîra-Ballâḷa his master,—was Šivaṇayya an ordinary man like others? A jewel mirror to the face of the kingdom of Kêtala-Dêvi, a renowned master of the robes to Ballâḷa, an abode of good qualities, was Šivaṇayya.

(On the date specified) at the time of the sun's eclipse, all the Brahmans of Koṇḍale-agrahâra, known as the Drôhagharaṭṭa-chaturvvêdimaṅgalam, made over land valued at 15 paṇa for the god Šivaliṅgêšvara which Šivaṇayya-perggaḍe (had set up).

137

Date 1183 A. D.

Praise of Šambhu and of Mahêšvara. Ôm. Obeisance to Šiva.

In the Poysala-vaṁša arose Vinayâditya, whose son was Eṟeyaṅga, whose son was Vishṇu. The whole of Male became his possession, and not only that one,—Taḷakâḍu, Kôyatûr, Koṅgu, Naṅgali, Kâñchi-puri, Gaṅgavâḍi, the celebrated Uchchaṅgi, Baḷḷâre, Belvala-nâḍ, Râchanûr, Muḍuganûr, Vallûr,—these he took by the might of his arm.

To Vishṇuvarddhana and to Lakshmâ-Dêvi was born Nârasiṁha, whose wife was Êchala-Dêvi, and their son was Ballâḷa-Dêva. Though Chôḷa lay siege to it for twelve years, was it captured? The report came that he had abandoned it,—when, mounting on it but one cubit was sufficient to bring that Uchchaṅgi into the possession of this mighty one (*ball-âḷ*), as if taken in sport,—thus did the heavenly choristers praise the king Ballâḷa, who thence acquired the name Giridurgga-malla. As it was a Saturday (*Šanivâra*)

when the conquest of the Pâṇḍya king's seven-fold kingdom was completed (*siddhisididu*) the king Ballâḷa-Dêva took thence the title Šanivâra-siddhi.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling a kingdom of the earth in peace and wisdom:—

Having brought Male-nâḍ, Tuḷu-nâḍ, the beautiful Chôḷa-maṇḍala, and territory up to the Perḍḍoṟe as the northern boundary, into subjection to the king Vishṇu,—Boppa-daṇḍâdhipa, by the might of his arms with which he slew those who attacked him in battle had acquired the name of Drôha-gharaṭṭa (a grindstone to traitors). The great minister, senior daṇḍanâyaka, Drôha-gharaṭṭa Boppa-Dêva, giving to Koṇḍali in Âsandi-nâḍ the name of Drôha-gharaṭṭa-chaturvvêdimaṅgala after himself, in conformity with his name of Bhuvana-vîrâvatâra (incarnation of the world's heroism), had granted it, free of all taxes, for the support of fifty-two persons.

And all the Brahmans of that great agrahâra, with the world-famous and learned great man of Koṇḍali, Bhûteya-Nâyaka, and his famous son Mâra, (like a) son to king Ballâḷa,—being present,—they prayed the great lord Âdi-Gavuṇḍa,—son of Kâla-Gavuṇḍa's younger brother Honna-Gavuṇḍa and of Jakka-Gavuṇḍi—that he would construct to the north of their village the Jakkave tank, the Kembaṇa tank, and this village (? Hirehaḷḷi),—and gave him *sante* (? an agreement, or else, the dues of a fair to be established there). And that *ayya*, with his younger brothers (two named), and their sons (four named) cut down the forest, built a virgin tank, and established the village. Verses in praise of Âdi-Gavuṇḍa, his wife Nâga-Gavuṇḍi, and their sons (four named).

And in front of that village he erected a temple and setting up the god Âdi-Mallikârjuna, named after himself,—to provide for the daily worship and Chaitra purification of that god, and repairs of the temple, made grants of land (specified) and one oil-mill, (on the date specified), washing the feet of Nârasiṁha-šakti. Benedictions and imprecations. Further verses in praise of Âdi-Gavuṇḍa, stating that he daily gave milk to young children and food to the hungry, as well as in times of famine; that he built tanks, established places for giving drinking-water, and planted groves. His wife Nâga-Gavuṇḍi joyfully gave food with her own hands to all visitors (or guests), even to the number of a thousand. His eldest son Mâcha-Gavuṇḍa was famed for his good qualities.

This work of merit was perpetuated and engraved by Bâbôja's sons, Kêtôja and Basavôja.

138

Date 1248 A. D.

Corresponds with No 137 above in all the first portion, down to "established the village" (but the inscription is very much defaced).

The descent of that *ayya* was as follows:—....Honna-Gavuṇḍa was his father and Jakka-Gavuṇḍi his mother. Then follow the verses in praise of him, his wife and sons, as at the end of No 137 above, with some additions.

The descent of Âdi-Gavuṇḍa's guru was as follows:—In the Dramiḷa-saṅgha, distinguished was....dra-svâmi, [whose disciple was] Vâsupûjya-muni, whose disciple was Perumâle-dêva.

For whom he made a lofty basadi, and setting up the god therein, to provide for the eight kinds of ceremonies for the god, gifts of food to the ṛishis, and repairs of the temple, granted certain lands (specified), and (on the date specified) all the Brahmans of Koṇḍali, with Âdi-Gavuṇḍa, his sons, and the fifty families of the village, made them over to Perumâle-dêva.

(Usual final verses). Obeisance be to Vîtarâga.

139

Date? 1255 A. D.

Obeisance be to the Siddhas. Obeisance. Be it well.

(On the date specified) Perumâla, the priest of the basadi of Âdigauṇḍana-haḷḷi, with others (named) made and gave a basadi to Mâdayya, son of Mâchayya who was the son of Perumâlu-kanti. (Usual final verses.)

Fortune to the Ekkôṭi Jinâlaya.

140

Date? 1200 A. D.

Praise of Šambhu. Usual account, in verse, of the rise and succession of the Hoysalas, down to vîra-Ballâḷa-Dêva.

When (with usual titles) Hoysaḷa-Ballâḷa-Dêva was in the royal city Dôra-samudra, ruling a kingdom of the earth:—A dweller at his lotus-feet was Benakana-Mâravve[1], whose descent was as follows: verses recited by Bâchayya.

Kêtimayya's son, the lord Rakkasa-malla was her father, Kêši-Râja's dear wife Sôvala-Dêvi's daughter Sâtikavve was her mother; her son was Bhadra; her god Šântalêšvara.

To all the Brahmans of Koṇḍali, who had acquired *yama, niyama,* and the other ascetic virtues, were performers of the *aupâsana* and *agnihôtra,* and worshippers of the twice-born, gurus and gods, and were fully versed in the Ṛig, Yajus, Sâma and Atharvvaṇa vêdas, as well as in their meaning and in all the *śâstras,*—she, after worship of their feet, in the year Kilaka, paid them the yearly fixed rent of 8 honnu, and for the construction on the land thus acquired of a tank, a temple, and a watch-house for the fields, deposited 562 gadyâṇa 3 paṇa, undertaking to defray any extra taxes. (Boundaries of the land.)

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[1] Apparently Benaka's wife Mâravve.

And for the repairs of the temple of the god Šântalêšvara in that land, and for the uninterrupted continuance of his worship, that Benakana-Mâravve and all those Brahmans, in order to obtain remission of all their sins, granted certain land (specified). The remaining land, bearing a yearly fixed rent of 6 gadyâṇa 5 paṇa according to the statement given by the Brahmans, she made over from the year Siddhârthi to all those Brahmans.

Usual final verses.

141

Date 1101 A. D.

Praise of Šambhu. When the favourite of earth and fortune, the mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, glory of the Satyâšraya-kula, ornament of the Châḷukyas, šrîmat Tribhuvanamalla-Dêva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars: —

And, a dweller at his lotus-feet, having acquired the five big drums, the mahâ-maṇḍalêšvara, boon lord of Dvârâvatîpura, sun in the sky of the Yâdava-kula, a perfect head-jewel, champion over the hill-chiefs, adorned with these and many other titles, Tribhuvanamalla-Poysala-Dêva was ruling the Gaṅgavâḍi Ninety-six Thousand kingdom under the shadow of his sole umbrella:—

A dweller at his lotus-feet, of the family of Kâleyamma-Gavuṇḍa, who had acquired the five big drums, the great feudatory, wedded to the Lakshmî of valour, a sun to the lotus the Gaṅga-kula, a tree of plenty to the needy, a wishing-stone to dependants, Vatsa-Râja to horses, Manôja (Cupid) to women, Oḍegere-malla, of unshaken courage, of unassisted bravery, delighting in gifts,—Chinna-Gauṇḍa, son of Poysala-Gauṇḍa and his wife Kâḷabbe-Gauṇḍi,— for the tank and temple erected, and ? land near the sluice redeemed from mortgage, by Karika-sâmanta's son Ahitaraṅkuša-Seṭṭi, a son of the soil, (or cultivator, *bhûmi-putraka*) of Koṇḍali, — made (on the date specified) a liberal grant of lands and money (specified). Usual final verse.

The foundation pillar of the original temple and of the sluice temple is Chandrabhûshaṇa-paṇḍita.

142

Date 1146 A. D.

(On the date specified) the cows of the Drôhagharaṭṭa-chaturvvêdimaṅgala being harried, Koṇḍaji Jakkaṇṇa's son Masaṇa recovered the cows, died and went to the world of gods.

143

Date 1152 A. D.

(On the date specified) by order of the Brahmans of the Drôhagharaṭṭa-chaturvvêdimaṅgala, Gaṅga, son of the washerman Chaṭṭana and Chaṭṭaka, recovered their cows and went to the world of gods.

145

Date 1607 A. D.[1]

Praise of Šambhu. (On the date specified) the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Veṅkaṭapati-Râya's ? son Veṅkaṭâdri-Nâyaka and others (named), in order that merit might be to Kṛishṇappa-Nâyaka, made a grant of Kaburdehaḷḷi in the Koṇḍali-tala for the god Narasiṁha.

147

Date 1121 A. D.

Obeisance ever to the great Šaṅkara, worshipped by the three worlds, a fruit-giving witness to all good works.

The first part corresponds with that of No. 58 of this taluq, down to Vishṇu-Dêva. First taking into his arms the wealth of the Poysaḷa kingdom which was his inheritance, as his strength increased he brought all the points of the compass into subjection, and capturing Taḷakâḍ, he became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaṁša, the king Vishṇu. The goddess of victory reclining in his arms without withdrawing herself, grew proud, and as his fortune increased he captured the chief city of the Gaṅgas, the mighty Bhujabala-Gaṅga named Vishṇu. Behold, in order that Râjêndra-Chôḷa, recoiling at the pollution of the water of the young Kâvêrî, should be forced to use that of the wells and ponds around, Vishṇu by his might sent the corpses of his army down the river in flood, thus displaying the activity of his valour. While Dhanada (Kubêra, regent of the north) is asking, Why is the south-wind delayed? why has it not set in yet?—the breeze from the Malaya mountains is occupied in blowing into the nostrils of the skulls of the myriad bodies of the enemies slain by king Vishṇu in his victorious expeditions on the banks of the river Kâvêrî. (Further verses in the same style, see No. 58 above.)

When (with usual titles) Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêva, protecting all the territory bounded east by the frontier ghat of Naṅgali, south by Chêram and Anamale, west by the Bârakanûr ghat, north by the hill of Sâvi (*Sâviya male*), was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

[1] The inscription is much defaced.

A dweller at his lotus-feet,—The great Kêšara-Seṭṭi, son of Râhaḷa, had a son Dôki. By a visit to Sômêšvara, and by touching the lotus-feet of Râmêšvara, purified and meritorious was Chauṇḍa, whose wife was Keleyabbe. His junior wife was Kañchiyakka, whose son was Kêtamalla. He erected in Dôrasamudra a Šiva temple, giving it, after the patron of his family, the name of Vishṇuvarddhana-Poysaḷêšvara. And to provide for the worship of that god, and for the prosperity of his own family and increase of merit, (on the date specified) made a grant of Tâvarekere, free of all imposts; (its boundaries). Also some other lands (specified). (Usual final verses.)

148

Date 1385 A. D.

Obeisance to Gaṇâdhipati. May it be unobstructed. Praise of Šambhu. Victorious is Gajânana, who assumed a pointed tusk that it might be a style for inscribing the villages received from Harihara. May the original Boar protect you, who lifted up the earth from the bottomless ocean in order that it might be bestowed upon the worthy. May Himakara (the moon), who is borne on his head by the master of the three worlds and the conqueror of Tripura, who feeds with his rays the hosts of the gods, the left eye of Hari, the closer up of the lotuses,—grant you ever abundance of joy.

From Yayâti, who was of the Kalâvaṭa-kuḷa (the Lunar race), sprang Yadu; from whose time it is celebrated in the world by his name. In that famous line of Yadu was born Saṅgamêšvara, who was a union *(saṅgama)*, the most difficult to effect, of Šrî and Sarasvatî. From him (omitting laudations) sprang Bukka, whose wife was Gauri. Their son was Harihara (his praises). He protected the terrified Saurâshṭras, Aṅgas, Kaḷiṅgas, Vaṅgas and Yavanas.

(With usual titles) the king Harihara (on the date specified), in the presence of the Tuṅgâ, Pampâ and Virûpâksha, at the time of the moon's eclipse, made a grant of the village of Ghaṭṭadahaḷḷi, in the Sîge-nâḍ of the Hoysala kingdom,—giving it the name of Sarvajña-Harihara-mahârâyapura,—to Brahmans of many gôtras and sûtras (here follew their names, etc.) as an agrahâra, free of all imposts, with all rights, to be enjoyed to sons and grandsons.

Here follow the boundaries in the local vernacular.

A work of merit done even by an enemy one should endeavour to maintain: the enemy indeed may remain an enemy, but a work of merit is an enemy to no one. (Usual final verses.)

(Signed, in Kannaḍa) šrî-Virûpâksha.

150

Date 1274 A. D.

(On the date specified) when the pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-Dêva was in Dôrasamudra, ruling the kingdom in peace and wisdom:— His son, (with titles) Kumâra-Malli-Dêva-daṇṇâyaka having set up the gods Nâgêśvara, Bra[hmêśvara], and Hemmêśvara,—for the expense of their decoration and festivals, and repairs of their temples, he made a grant of land (specified) under the tank in front of Gôḷiya-Sômeyanahaḷḷi, a hamlet of Vaḍugûr, which is Vijaya-Narasiṁhapura. (Usual final verse.)

151

Date 1227 A. D.

Obeisance ever to the great Śaṅkara, worshipped by the three worlds, a fruit-giving witness to all good works. Praise of Śambhu.

(With usual titles, including) uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, the Hoysaṇa chakravartti vîra-Nârasiṅgha-Dêva—(after verses giving the Hoysala genealogy, as usual)—having protected Chôḷa, having captured Magara's elephant and wealth and uprooted him, having reduced the Pâṇḍya and Pallava kings to the condition of servants,—Vîra-Ballâḷa's son, Hoysaṇa vîra-Nârasiṁha-Dêva being in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

(On the date specified) Sômayya and Nâgayya, (sons) of (with various titles) Komâra-Gôviyaṇṇa, having set up the god Sômanâtha, they washed the feet of Rudra-Jîya and made a grant for the god of certain lands (specified). And their elder sister Mahâdêvi's son Chikka-Nâgaṇṇa gave certain other land (specified). (Usual final verses).

154

Date ? 1221 A. D.

In the second year after the coronation festival of the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêvarasa, (on the date specified), on seeing that Chaṭṭayya-Pirumâla-Dêva, son of Medime..ka, on account of unforeseen calamity was about to expend 100 *hon* on the first paddy land south-east of the fields of the immemorial agrahâra Erekeṟe,—all the Brahmans belonging to it said that if he would build steps to the Dâsi-seṭṭi tank, which was a very much superior place, it would be as if he had re-established their agrahâra. Accordingly, accepting this as a great favour, he allotted those 100 *hon* to the work of that tank. And all the Brahmans, being filled with joy, gave to the tank the name of Pirumâla-samudra, and made to Chaṭṭayya-Pirumâla-Dêva a free gift of 160 poles of garden land under the tank, accepting from him the prescribed worship of their feet. (Usual final verse.)

155

Date 1280 A. D.

(On the date specified), when the pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-Dêvarasa was in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom: —the great minister Perumâḷe-Dêva-daṇṇâyaka's mother Mañchiyakka, for the purpose of erecting *vṛindâvanas,* bought certain land (specified), paying the proper price of the time into the hands of the Śrîvaishṇava Brahmans of Vijaya-Narasiṁhapura and the hands of the builders. And they will therefrom provide for two servants to plant flower-shrubs on three *tolasi-vṛindâvanas,* and every year to present flowering lavender to the god Narasiṁha, and for ? feeding forty people in the name of the god in future,— altogether provision for the living of 42 persons.

And to provide for the ceremonies and offerings (specified) on the day of the god's festival and his going on a visit, Perumâḷe-Dêva-daṇṇâyaka granted certain lands (specified).

Both these ordinances (repeated) Dêvappaṇṇa's son Appaṇṇa and all those Śrîvaishṇava Brahmans will carry out without any defect, free of all imposts, as long as sun and moon endure. (Usual final verse.)

156 to 158

Grants (in Tamil) by Âṇḍiyakka, wife of Vandiyaṇṇa, and her son Śokku, to Śrîvaishṇavas, for (the god) Siṅga-Perumâḷ.

161

Date ? 1285 A. D.

(On the date specified) the great minister Sôvaṇṇa-Nâyaka's (son) Gôpâḷa-daṇṇâyaka, for the holy visit of the god Narasiṁha and worship of the gurus, deposited with the Vaishṇavas 3 *gadyâṇa*. From the interest on this, at the rate of 1 *hâga* a month, amounting to 9 *paṇa* a year, to the reciters of *mantra* and *gîta* will be given. . . ., for Vaishṇava worship 1 *pa,* for the offerings to the god 6 *pa.* (Engraved by) the royal sculptor Mâbhaḷôja.

162

Date ? 1158 A. D.

When (with usual titles) Hoysaḷa Nârasiṅga-Dêva was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—a dweller at his lotus-feet, Udayâditya-Nâyaka (on the date specified) made a grant of land (specified) under the tank he had constructed, for the god Billêśvara. (Usual final phrases.)

163

Date 1308 A.D.

Praise of Šambhu. (On the date specified) the mind's image of the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa, the great minister Mâdigi-Dêva-daṇṇâyaka, made a grant of land (specified) near the gate of Beluhûr, with which the king had favoured him, for the daily offerings to the god Kaliya-Sômanâtha of Dôrasamudra.

164

Date 1276 A.D.

Praise of Šambhu. (On the date specified—25th April 1276) the chief of the Sêvuṇa army, Sâḷuva-Tikkama, with Jeyi-Dêva and Haripâḷa, having marched with Iruṅguṇa's army and encamped against Dôrasamudra, the royal city of the pratâpa-chakravartti vîra-Nârasiṁha-Dêva,—by order of that king's son (with various titles) the great minister Chikka-Kêteya-daṇṇâyaka,—the lusty elephants among maṇḍalikas, Nañjeya and Gullaya, forced them back, to the satisfaction of their followers, from Beḷavâḍi as far as Dummi, saying (?), "The king, the king!"[1] And spoiling the band (of honour) on Sâḷuva's face (or forehead), they pursued after and slaughtered the Sêvuṇa army so as to excite the greatest joy; and thoroughly beating them, gaining the approval of their benefactor, united as perfect heroes, they attained to the world of gods. (The rest defaced.)

165

Date 1276 A.D.

Praise of Šambhu. (On the date specified—25th April 1276) when the pratâpa-chakravartti, the Hoysaḷa strong-armed vîra-Nârasiṁha-Dêvarasa was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—In the name of the Sêvuṇa king Râma-Dêva, his general Sâḷuva-Tikkama came and encamped in Beḷavâḍi; on which the prince Chikka-Kêteya-daṇṇâyaka's son, champion over those who have new titles, Aṅkeya-Nâyaka,—

When, saying "I will take Dôrasamudra in only one minute", Sâḷuva himself, with the brave Jeyi-Dêva and Haripâḷa, came suddenly with Iruṅguḷa's army and laid siege to the fort,—on the general Chikka-Kêta saying "Who will conquer the enemy?"—Aṅka himself responded with all (his heart). And the champion over those who have new titles smote and offered up as a sacrifice to the points of the compass the army of the Sêvuṇas spread over the four quarters, so that all the braves in the world shouted. Sparks flashed

[1] Or, perhaps, saying "Come on! come on!"

as scalps of heads flew off, while horses cut to pieces formed a sea of blood; and when the brave Aṅka fell upon and smote them, Haripâḷa was afraid, Sâḷuva fled, saying "I am disgusted", and Jeyi-Dêva beat his mouth,—so fearlessly did he expose himself in this great battle. Though Sâḷuva had spread over the whole country in Beḷavâḍi, listen, Aṅka gave him time neither to remove his last encampment nor to take food, but attacked and drove him back as far as Dummi. (Rest defaced.)

166

Date 1279 A.D.

Praise of Šambhu. (On the date specified) when the pratâpa-chakravartti vîra-Nârasiṁha-Dêva being angry with Chikka-Kêteya-daṇṇâyaka, arrested him, and (with various titles, including) ? superintendent of the mines *(âkara-maṇḍalika)*, Meye-Dêva was dismissed from Kêteya-daṇṇâyaka's treasury,—Velevâyi-Dêva attacked Aṅkeya-daṇṇâyaka, the master of the clothing of all the army.........and attained to the world of gods. His younger brother, (with same titles)... Dêva set up this *bîragal.* (Usual imprecations.)

167

Date 1276 A.D.

When the pratâpa-chakravartti vîra-Nârasiṁha-Dêva was in Dôrasamudra, ruling the kingdam of the world:—(on the date specified,—23rd Jan. 1276) the great minister Chikka-Kêteya-daṇṇâyaka's [son] Aṅkeya-Nâyaka's son.... Duggaya-Nâyaka, marching? from Dôrasamudra, fell fighting in battle at Beḷavâḍi.

168

Date? 1154 A.D.

Praise of Šambhu. Usual account of the rise of the Hoysaḷas down to Nârasiṁha.[1] When (with usual titles) Nârasiṁha-Dêva was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—having marched against Hadavaḷa's son Chaṭṭayya and encamped outside, Kastûri-Nâkarasa and Sâvanta-Mahâdêva being with him, they petitioned him, inviting him to pay a visit to the work of merit done by the dweller at his lotus-feet Habbeya-Sâhaṇi and all the gardeners. He accordingly visited it, did obeisance to the god, and being pleased, (on the date specified) granted certain land (specified) for the god Chenna-Sômanâtha, and sending for Kêdâra-guru, made it over to him. (Usual final verses.)

[1] One of the verses in praise of the latter is quoted as an example in the *Šabdamaṇidarpaṇa*, under sûtra 160.

170

Date 1135 A. D.

Praise of Šambhu. Usual account of the rise of the Hoysaḷas down to Vishṇuvarddhana. The Tuḷu country, Chakragoṭṭa, Taḷavana-pura, Uchchaṅgi, Kôḷâla, the terrible Haḍiya-ghaṭṭa, Bayal-nâḍ, the Nîlâchala hill-fort, Râyarâya-puri, Tereyûr,. . . the Gondavâḍi-sthala — these he took with a frown.

(On the date specified) when Vishṇuvarddhana-Hoysaḷa-Dêva was in Dôrasamudra, ruling the kingdom of the world: — Mârasiṅgha-Nâyaka and others (named) made a grant for the god Nâgêšvara of certain land (specified) given them by the king.

171

Date about 1160 A. D.

Praise of Šambhu. May Jannêšvara grant to Janna his desires.

Usual descent of the Yadu-kula. Among those Yadu kings, a king named Sala, hunting along the slopes of the Sahya mountains, was astonished to see a hare pursuing a tiger. While coming along saying this is heroic soil, a holy rishi, fearing that the tiger was coming to kill him, called out *adam poy Sala* (hit it, Sala), on which that valiant one, before it could step a span (*gêṇ*) forward, slew it with his dagger (*gêṇ*). The great muni thereupon rejoicing granted him the boon of this tiger as a victorious crest, and this exclamation as a victorious name. Thenceforward the Yadu-vaṁša was known as the Poysaḷa-vaṁša, and that place became Šašakapura (the town of the hare).

There to Vinayâditya-Poysaḷa was born a son Eṟeyaṅga, who had three sons — Ballâḷa, Vishṇu and Udayâditya. Mahêša his god, the goddess of victory his wife, his subjects his territory, his allies those related to him by marriage, his fame which resembled the milk in the cocoa-nut his treasury, — thus was king Ballâḷa praised in all the world. (Then follow numerous verses, many of which have occurred in previous inscriptions, in praise of Vishṇu.) He captured Talakâḍ, pursued after the army of the Tiguḷas, and became the first to the Gaṅga kingdom. On Pâṇḍya flourishing his sword, Hoysaḷêša cut him down with his own sword, and left only half a man to look on in the Tiguḷa's army. The Tuḷu country, Chakragoṭṭa, Taḷavana-pura, Uchchaṅgi, Kôḷâla, the seven Male, Vallûr, Kâñchi, Koṅgu, the dreadful Haḍiya-ghaṭṭa, Bayal-nâḍ, the Nîlâchala hill-fort, Râyarâyapura, Tereyûr, Kôyatûr, the Gondavâḍi-sthala, — these he took with a frown. His wife was Lakshmâ-Dêvi, and they had a son Nârasiṁha (48 lines here are defaced).

Jannamayya-heggaḍe received from Nârasiṁha-Hoysaḷa-Dêva and gave (for the god Jannêšvara) certain land at Belavâḍi (specified), measured with the

pole of 64 spans. He also built a tank. Certain Gavuṇḍas (named) also granted land (specified) for the same god.

171 *b*

Date 1208 A. D.

Moreover, when (with usual titles) Hoysaḷa-Ballâḷa-Dêva was in Dôrasamudra, ruling the kingdom of the world:—(on the date specified) he made a grant of land (specified) for the god Jannêšvara of Belavâḍi.

172

Date 1609 A. D.

(On the date specified) Râjayya's son Tiruveṅgaḷayya made a grant of the village of Timmâpura belonging to Beluvâḍi-sthala, for the god Vîra-Nârâyaṇa.

173

Date? about 1495 A. D.

(On the date specified) the 170 Brahmans of Belavâḍi granted land (specified) to Sabega, son of Bâvaṅka-dêva. Written by the sênabôva Varadappa.

175

Date 1186 A. D.

Possessor of Šrî, beloved of the Speech goddess, favourite of the eyes and heart of Umâ,—able himself to uphold, create and destroy,—free from the qualities of *rajas* and *tamas,*—may Vîra-Nârâyaṇa, in the triple form of Vishṇu, Brahma and Šiva, ever preserve the three worlds from all calamities.

Rise and descent of the Hoysaḷas (as usual) down to Ballâḷa. To describe his bravery:—When a crore of warriors united attacked him, he fell upon them by himself in the battle of Ummadûr, and, like a boy at play, with his sword created a sea of blood. Though Chôḷa lay siege to it for twelve years, was it captured? The report having spread that he had abandoned it,—with a shout, mounting on it but one cubit was sufficient to bring that Uchchaṅgi into the possession of this mighty one (*ballâḷ*) as if taken in sport, thus did the heavenly choristers praise the king Ballâḷa, who thence acquired the name Giridurgga-malla.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—A dweller at his lotus-feet,—of the Bhâradvâja-gôtra, (with numerous praises) was his chief minister Vîra-Dêva: whose father was Rudra, his mother Gaṅgâdêvi, his younger brother Achyuta, also the king's minister. Farther praise of Vîra-Dêva, who was twofold of Vâchaspati, tenfold of Bhaṭṭi, a hundred-fold

of the celebrated Châṇâkya, a thousand-fold of Yôgandha-râya, in counsel. He constructed Kannegeṛe and a temple.

And the great minister, *sarvvâdhikâri*, chief accountant, general superintendent, Vîrayya-daṇḍanâyaka, for the prosperity of the kingdom of his lord Vîra-Ballâḷa-Dêva, formed a plan, and in the Vîraballâḷapura which he had established after cutting down the forest, constructed the tanks Rudrasamudra, Gaṅgâsamudra, Achyutasamudra and Vîrasamudra, and fixing a first charge of 4 gadyâṇa for that town, presented it as an agrahâra, free of all imposts, to 32 Brahmans; and building a stone temple there, set up the gods Vîra-Nârâyaṇa and Achyutêšvara, and to provide for the daily services and for the temple repairs, made Muḍugeṛe in Maise-nâḍ, with its hamlets, an agrahâra, yielding a rent under all heads of 40 gadyâṇa, and granted certain lands (specified) under the tanks. And to those who cut down the forest for the establishment of the town and built the tanks, he made grants of land, to be rent free for 12 years, and after that 10 *salage* of rice-land rent-free; for the rest the rent to be divided; and for that time granted to the Brahmans of Vîraballâḷapura for headship of the nâḍ, 7 gadyâṇa.

And (on the date specified) Vîra-Ballâḷa-Dêva granted a certain tract of land (specified) adjoining Vîraballâḷapura free of all imposts (its boundaries).

Usual final verses. The šâsana was engraved by the âchâryya of engravers, Sûryaṇṇa, titled scribe, Madana-Mahêšvara.

176

Date 1162 A. D.

Praise of Šambhu. Obeisance to Mahâdêva.

Rise and descent of the Hoysaḷas (as usual) down to Nârasiṁha.

When (with usual titles, principally those of Vishṇuvardhana) Hoysaḷa Nârasiṁha-Dêva was ruling the kingdom of the world:—(On the date specified) when he was coming to perform the *pavitrârôpaṇa*[1] for the god Vîra-Nârâyaṇa of Bêlâhûr,—seeing the temple of the god Maiydêšvara deserted, Biṭṭabôva and all the carriers made petition, on which Nârasiṁha-Dêva granted lands (specified) for the offerings to the god and repair of the temple, washing the feet of Kriyâsakti-paṇḍita. The oilmen, traders and carriers also granted certain dues. Usual final verses.

177

Date 1167 A. D.

The left-hand side of the inscription is effaced. The first part consists of praises at great length of Nârasiṁha-Dêva.

[1] Putting a silken garland round the god's neck.

When (with usual titles) Hoysaḷa Nârasiṁha-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), possessors of 500 [thrones] celebrated in the world, adorned with all good qualities, followers of the Vîra-Baṇañja dharmma, having the *viśuddha-guḍḍa* flag, having acquired great and splendid energy, born in the race of Vâsudêva Khaṇḍaḷi and Mûḷabhadra,—all the Dêśis of Âryyavaḷa and other places, uniting, made a grant of dues as follows, along with Tippa-Râja, for the service of the god Âdi-Gummêśvara:—for a bullock load, *aḍḍa;* for an ass load, *hâga;* .....; for sandal, camphor and silk by the *aḍḍa*, one *hâga* separately; for a horse, *hâga;* for cloths, ...; for a load of sugar, *hâga*; for a load of grain, 3 *mâna*;—these rates to continue as long as sun and moon endure. And the great minister Tippa-sênâdhipa assigned some toll. Praise of him and of Nâga-Dêva, who obtained the king's approval. Usual final verses.

A further grant for the same god by Kumâra-La.....daṇṇâyaka.

178

Date? 1145 A. D.

Praise of Śambhu. When (with usual titles) the strong armed Vîra-Gaṅga Vikrânta-Chôḷa Vijaya-Noṇamba Sâhasa-Kaḍamba Tribhuvanamalla Vishṇuvarddhana Hoysaḷa-Dêva [? declared] war; and Balla-Veggaḍe, and the king's Garuḍa, the general Bôki, uniting, marched upon Môṭa,...,—and all the hill-chiefs joining together, fought with these two,—in the battle-field, Nâgeya-Sâhani's son-in-law,.......the good son who was a lamp to his family, Ballu, springing upon the cavalry force of the enemy which was opposing them, smote and pierced them, scattered the cavalry force to all sides, and attacking the elephant of Chaṅgâḷva which was confronting him, by the blows of his arms causing wounds for Java (Yama) to prevail, treading down the enemy like cummin seed till disgust arose, and uniting to himself both the goddess of fame and the goddess of valour, he gained the world of gods. (Further praises of Balla's valour.) The year Krôdhana.

180

Date? 1422 A. D.

Praise of Śambhu. (On the date specified), Siṅgirâja-ayya,—bearer of orders from Avadânyada-ayya, chief of the *mahâ-mahattu* of the heaven above Kailâsa and of the earth, worshipper of the feet of the self-born *linga-chakravartti*, the god Mallikârjuna Mahâliṅga of Śrîparvvata,—made for the god Vîrabhadra of Vaḍugûr a grant as follows:—in order that Avadânyada-ayya may attain to the realms of penance, we have given 2 varaha 1 honnu out of the *gaṇḍbâdha* independently raised in Vaḍugûr, to provide for the lamp

and offerings of the god, making the grant in the presence of the followers of Kalidêva-ayya. Usual final phrases.

182

Dates? 1227 and 1235 A. D.

(On the date specified) the senior queen Umâ-Dêvi,—the fixed rent of the shares of the god Nârasimha, 9 in Aṇuganahaḷḷi and 1 in Kittanakeṟe, both together 10 shares, being lost, and being unable to make good the loss from the money assigned for the offerings,—the senior queen Umâ-Dêvi made over those shares to her old friends among the Brahmans of that street, with power to mortgage, sell, or give away, that they might realise the crops and fixed rent in the same manner as with the shares of their village; and from that year for eight years give 2 haṇa 2 hâga per share for the Chaitra festival of the god: thus did she restore the grant.

In token of approval the signatures of the Dêvi and of the Nambi (or priest)—(in Nâgarî) šrî-Gôpinâtha; (in Tamil) šrî-Chennakêšavan.

A further grant by her to Raṅgayya eight years afterwards, to provide garlands.

183

Date 1548 A. D.

Praise of Šambhu. (On the date specified) when the râjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya, seated on the jewel throne in Vidyânagari, protecting religion and the customs of the various castes, was ruling the kingdom of the world in peace:—in order that merit might accrue to Sadâšiva-Râya-mahârâya and to Râma-Râja-ayya,—Bâcharasa... ju-ayya, having given to Bhaṇḍi-Chalavaṇa-Nâyaka for his nâyakship the Jâvugal-šîme in which was included a *jôḍi* of 100 varaha granted by former kings for the god Mallikârjuna of Pushpagiri; on Basava-Nâyak being informed that the ruined...had been restored with this *jôḍi*, we have granted the *jôḍi* of 100 varaha for the god Mallikârjuna of Pushpagiri, that incense, lights, offerings, and decorations may continue to be provided. Usual imprecations.

184

Date 1559 A. D.

A grant in the time of Sadâšiva-Dêva-mahârâya.

186

Date 1275 A. D.

A grant by the minister of the Hoysaḷa king vîra-Narasimha-Dêva.

187

Date 1280 A. D.

Praise of Śambhu. (On the date specified), when the pratâpa-chakravartti [Hoysaḷa vîra-Nârasiṁha-Dêva was ruling the kingdom]:—......arasa Gajapati and Hoysaḷa Râmanâtha-Dêva.... uniting, in the fight at Soleûr, ...the battle having fallen upon Nârasiṁha-Râya, both kings.... with the consent of vîra-Nârasiṁha-Dêva............

188

Date 1191 A. D.

Praise of Śambhu, and of Mallikârjuna.

Account (as usual) of the rise and descent of the Hoysaḷas, down to Ballâḷa. When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—A dweller at his lotus feet, was the door-keeper *(padiyaṟa)* Sôviyaṇṇa, whose wife was Malliyakka, and their sons Bâchiga and Gumma. Malliyakka was the daughter of Mâchavve, the daughter of heggaḍe Bâchaṇṇa; (her praises). The senior *padiyariti* Mallavve and her son Sôvaṇṇa, obtaining the favour of vîra-Ballâḷa-Dêva, and to promote his prosperity, made for the decorations of the god Svayambhu-Mallikârjuna of the....hill, and for the repairs of the temple, a grant (specified) in Malligeyahaḷḷi, free of all taxes (on the date specified), and made it over by the hand of vîra-Ballâḷa-Dêva to the muni Rudraśiva-dêva; his praises. Boundaries of the village. Further grants by the shopkeepers, oilmen, and traders. Imprecation.

192

Date ? 1211 A. D.

(On the date specified). Praise of the god Bhairava.

The sun-like champion over eleven chieftains, (with other epithets, including) the setter up of Sôyidêva-Râya, the protector of Avadhûti-Komara, Ballâḷa-Râya's elephant champion,—Kole Tamma-Râya's son Chikka-Tammaṇṇa presented offerings of incense, lights etc. to the god Bhairava of the hill of Dôrasamudra, and repaired (the temple). Fortune and health be to him. Mârkkaṇḍa's long life be to him. Praise of his valour. Usual final phrases.

193

Date 1161 A. D.

Praise of Śambhu and Śiva.

Usual account of the rise of the Yadu-vaṁśa and the Hoysaḷas. Of Vishṇuvardhana's kingdom the boundaries are given as west, the Western Ocean; east, the celebrated Kâñchî-pura; south, the chain of sandal mountains from

which blow soft sandal scented breezes; north, the Perddoṟe. After various epithets, it is said that while still a youth, like a keen soldier he broke and trampled on the Maleya-mahârâja, as if a Mahâmâri, and cooked Jagadêva to the disgust of the world[1]; penetrated into Taḷakâḍ, destroyed Koṅgu, and made a breach of Naṅgali; subdued Sâdali; reduced Bûdali to ashes; surrounded and smote Pâriyûr; uprooted Chêrama; took possession of Kâñchî-pura; put to flight Pâṇḍya, went right through Uchchaṅgi, and made the mud standing in Sindu run out; burnt Beḷḷiṭṭige, as if burning black bricks; reduced Aṇṇigeṟe to little bricks; ground down Baḷḷare; set fire to Râjavûr; broke the legs of Hânuṅgal; besides crushing Banavase, Halasige, Huligeṟe, and Beḷuvala. His wife was Lakshmâ-Dêvi (her praises).

Their son was Nârasiṁha, who astonished the world when, on hearing that a Kâdamba army was at Baṅkâpura being raised for assault, he crushed that force and won all its spoil, bringing glory to his father. (His further praises, saying that) in him Naḷa, Nâbhâga, Ambarîsha, Pṛithu, Harišchandra, Chandragupta, Râma, Arjuna, Puru, Sagara, Dushyanta, the most celebrated kings in the world, had all united into one in this Kali age. Most wonderful, in his time there was no mingling of castes *(varṇa-saṅkaram)* in this kingdom. He acquired the praise bestowed on all the great men of old mentioned in the *Bhârata* and *Râmâyaṇa*. The kings he subdued in battle, which was it they desired to give? was it tax, or customs-duty; spoils, or gifts; revenue, or forced labour? He is also styled *bappana gandha-vâraṇam* (his father's lusty elephant). His senior queen was Châgale (her praises).

When (with usual titles and various other epithets, among which are) the sandal to the goblet breasts of a bevy of 384 well-born women; a conjunction of Kâḷasêna, Gauḷa-Dêva, Vîrabiri, Gaḍuñcha, Pañchamaṭṭiga, Bhîma, Sômila, Kunnula, Boppula, Taḷaprahâri and other heroes; a submarine fire to the ocean the Tuḷuva army; an elephant to the lotus garden the Pâṇḍya-kuḷa; — Hoysaḷa Nârasiṁha-Dêva, putting down the evil and upholding the good, was protecting the land bounded by Hima and Sêtu, and ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet, like a son to king Nârasiṁha, was Kûsa-Chaṭṭam, born to Siri and Barmma. His ruler being Nârasiṁha-Dêva, his father Bammayya, his elder brother Biṭṭiyaṇṇa, his mother Šrî-Dêvi, his elder sister Chandavve, — who in the world was of purer descent than Chaṭṭa? In steadfastness he surpassed Bhṛigu, Nâkapa, Bêtâḷa, and Šûdraka. (His further praises.) His wife was Mahâdêvi, (her praises). Praises of the temple and tank that he caused to be built.

(With numerous epithets) Chaṭṭayya erected for the god Chaṭṭêšvara a temple named Bhuvana-bhûshaṇa, and setting up the god (on the date

[1] The expressions used for the treatment of enemies are mostly puns upon the names.

specified), in order to provide for the daily worship, the perpetual lamp, the offerings, the Chaitra festival, and food for Brahmans and ascetics, he caused to be constructed the virgin tank Chaṭṭasamudra, and receiving land from the hand of his ruler Nârasiṁha-Dêva, (its boundaries), he presented the temple and the tank to (with the usual ascetic virtues) Chandrasêkhara-paṇḍita, washing his feet, for as long as his children or children's children should continue. Also to the garland-maker Chikka he gave 4 kaṇḍuga. Usual final verses.

194

Date 1161 A. D.

This corresponds throughout with No. 193 above, except for a word here and there.

196

Date 1659 A. D.

(Telugu.)

An offering to Veṅkaṭêšvara. Šrî-Râma. Invocation of the Boar form of Hari.

(On the date specified), when the râjâdhirâja paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Râya-Dêva-mahârâyalaya — son of Gôpâla-Râjaya-Dêva-mahârâjalayya, grandson of Narasapa-Râjaya, and great grandson of Âravêṭi-Râma-Râjaya-Veṅkaṭâdri-Râjaya, born in the Sôma-vaṁša, of the Âtrêyasa-gôtra Âpastamba-sûtra and Yajuš-šâkha, — seated on the jewel throne of Ghanagiri, was ruling the empire of the world: — a grant to Êkâmbra-sômayâji, son of Râghava-sômayâji, and grandson of Êkâmbra-sômayâji of the Haritasa-gôtra Âpastamba-sûtra and Yajuš-šâkha, — of the village of Kâchihaḷḷi, in Badara-nâḍ belonging to Bêlûr (its boundaries). The grant was made at the time of the moon's eclipse, in the presence of the god Chenna-Kêšava of Velapuri, (with all the usual details).

Usual final verses. (Signed) šrî-Râma.

197

Date 1539 A. D.

(Corresponds with Hassan No. 7, but with many mistakes, down to Achyutêndra, line 59); his praise. In Gôkarṇa, Saṅgama, Nivṛitti, Suvarṇṇa-saṁsad, Šôṇâdri, Parvatapura, Kâñchî, Kâlahasti and Kumbhaghôṇa had he made the 16 great gifts.

Victorious is that king, seated on the jewel throne in Vijayanagara, Achyutêndra. (On the date specified) in the presence of Vṛishabhêšvara on the bank of the Tuṅgabhadra, he made a grant of Aṅgaḍi, belonging to Tinîgada-sthala in Kittari-nâḍ of the Gôṇibîḍ kingdom, with Ajjûr otherwise

called Mânguppa, and Bêrasamudram, for an agrahâra named Achyutêndrapura, with usual details. Here follow particulars of the 35 shareholders, and boundaries. The šâsana was composed by Sabhâpati,[1] and engraved by Vîranâchârya, son of Mallanâtha. Usual final verses.

199

Date 1101 A. D.

Praise of Šambhu. Praise of the Šiva-šâsana, in the verse always used of the Jina-šâsana.

When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, glory of the Satyâšraya-kuḷa, ornament of the Châḷukyas, Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars:—

And......the sun in the sky of the Yâdava-kula, (with numerous epithets, mostly effaced), Râja of the Male-râjas, Tribhuvanamalla Ballâḷa-Poysaḷa, putting down the evil and upholding the good in all the lands bounded by Koṅka-nâḍ, Âḷva-khêḍa, Bayal-nâḍ, Talakâḍ and Sâvi-male [? was ruling]; (his praises):—

[Ballâḷa]-Poysaḷa, when on a visit to Sosavûr, having seen the Šiva temple erected by Kôbe-Gâvuṇḍa in Darvveyahaḷḷi, performing the ceremonies to the god Kôbêšvara, he erected a *maṇṭapa,* and made a grant of land near the Banadakeṟe of that place to provide for the offerings to the god (on the date specified). Usual final verses.

200

Date 1073 A. D.

Beginning, as in No. 199 above.

And, a dweller at his lotus feet, entitled to the five big drums, mahâmaṇḍaḷêšvara, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava-kula, perfect head jewel, champion among the Malapas, adorned with these and many other titles,—Tribhuvanamalla Poysaḷa-Dêva, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was ruling in peace and wisdom:—in the 22nd year of the Châḷukya-Vikrama-kâla, etc., washing the feet of Dêvarâsi-paṇḍita, priest of the temple of the god Kôbêšvara of Darvve, Kôbi-Gavuṇḍa made a grant of land (specified). His praises. His wife was Êjale, and they had a son Mâchi. Usual imprecations.

The fast writing of Rêchaṇa. Engraved by Masaṇôja.

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[1] Sabhâpati's inscriptions are always well composed. The present seems from the numerous errors to be a copy, adapted by an illiterate person from some šâsana really composed by that author.

202

Date 1138 A. D.

When the mahâ-maṇḍaḷêśvara Tribhuvanamalla, the capturer of Talakâḍ Koṅgu Naṅgali and Uchchaṅgi, the strong-armed Vîra-Gaṅga Hoysaḷa-Dêva, setting out on an expedition of conquest, crossed over the Tuṅgabhadra, marched to Banavase-nâḍ, and in Dhanur-mâsa of the Śaka year 1060, the year Kâḷayukti, laying siege to the fort of Hânuṅgal, was fighting,—Mâcha-Gâvuṇḍa, son of Êjale, widow of Chikka-Baḷajiga of Darbbe, calling Leṅkarâya, younger brother of Kâḷa-Gâvuṇḍa, son of his fourth wife Mâcha-Gâvuṇḍi, begged Vishṇuvarddhana-Hoysaḷa-Dêva for orders to place him in the front of the battle, where the great valour displayed by Leṅkarâya was as follows:—Verses describing his bravery,—how, while Poysaḷa was looking on, he mounted an elephant, descended into the fort of Hânuṅgal, and slaughtered the enemy's force of elephants and horses, and how the celestial nymphs received him with songs of joy.

204

Date 1135 A. D.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva (on the date specified) made a great assault on the Kurugôḍu fort and besieged it, Kûsa-Bôkaṇa, younger brother of Koḷḷappa-Gavuṇḍa, son of Bâsa-Gavuṇḍa of Aggadala in Mâle-nâḍ, slew many (his praises) and went to the world of gods.

206

Date 1136 A. D.

When (with usual titles) vîra-Ballâḷa-Dêva was ruling the kingdom:—(on the date specified) the people of Ayeravaḷi and the people of Aghaḍalu having fought in the land of Bâḷa-Gavuṇḍa of Baḷḷuguppe, he fell; on which his younger brother Sati-Gavuṇḍa performed his obsequies, and two others (named) set apart 200 fathoms (of the land) and set up this monument. Erected by Malôja. Written by Râyaṇṇa of Kundûr.

210

Date 1643 A. D.

(On the date specified) Kṛishṇappa-Nâyaka, son of Veṅkaṭâdri-Nâyaka, having issued orders to Uddaṇḍa-Gauḍa of Mûḍasasi, he granted an *umbaḷi* (specified) to the Gauḍa of Aggaḍalu.

212

Date 1584 A. D.

(On the date specified), when Šri-Raṅga-Râya-mahârâya was in Penugoṇḍa, ruling the empire of the world:—the village of Niḍugôḍu in the middle of Mâla-nâḍ belonging to Vasudhâre, which he had granted to us for the office of nâyak, have we, Veṅkaṭâdri-Nâyaka, son of Yara-Kṛishṇappa-Nâyaka, and grandson of Pôtappa-Nâyaka of the Kâšyapa-gôtra, granted to Siṅgalâchâryya (his descent). Imprecation.

219

Date about 1140 A. D.

When the maṇḍaḷêšvara Nârasiṁha-Dêva was ruling the kingdom:—Bôkaṇṇa, son of Maṭi-Gavuḍa of Naluvasuri, gave to Masaṇi-Kêsiyaṇṇa, son of Maleya-Sâhaṇi, one *mâṛu* out of his *koḍagi*, free of all tax beyond 17 *haṇa* land rent. The land may descend to children of female slaves. He gave to the nâḍ-heggaḍe and gauḍas certain cloth and bought the *mâru*. One house also belongs to it [? by order] of Hoysaḷa.....

223

Date 1535 A. D.

Obeisance to Gaṇâdhipati. Praise of Šambhu, and the arms of Hari.

(On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Achyuta-Râya-mahârâya was in the residence of Hampe-Hastinâvati, ruling the kingdom of the world:—Raghupati-Râja-mahâ-arasu, son-in-law of the mahâ-maṇḍalêšvara Tirumalaya-mahâ-arasu, in order that merit might accrue to Tirumala-Râja-Voḍeyar, made, to the god Chenna-Kêšava of Vêlâpuri, a grant of two hamlets (named) of the Ibîḍu village in the Hâsana-šîme which belonged to his office of Nâyak, in order to provide a *satra* for 80 Brahmans, (with all usual details). Usual final verses.

224 [1]

Date 1217 A. D.

Obeisance to Gaṇâdhipati. Praise of the Boar and of Purushôttama.

Usual account of the rise of the Yadu-vaṁša and descent of the Hoysaḷas down to Ballâḷa. When (with usual titles) vîra-Ballâḷa-Dêva was in his own capital Dôrasamudra, ruling.....in peace:—His ministers in Kuruvali were Perumâḷu and Ballâḷa-Lâḷa-mantri. (On the date specified) vîra-Ballâḷa-Dêva made a grant of Âlûr in Tagare-nâḍ for the god Janârdana. And some other grants were made by the Brahmans and the ministers. Usual final verses.

[1] Much of the inscription is effaced.

228

Date 1124 A. D.

When, with all titles, the mahâ-maṇḍalêśvara Tribhuvanamalla, the capturer of Talakâḍu, Vîra-Gaṅga Hoysaḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars:—(on the date specified), Chikka-Mâchaṇṇa of Baḷḷiyûr....having laid siege to Sîge, in the battle Jaya......slew.. ..and attained to the world of gods.

233

Date? 1736 A. D.

(On the date specified), Veṅkaṭâdri-Nâyaka, in order that he might obtain merit, made a grant of Malapura to the Pushpagiri-maṭha. Usual imprecations.

234

Date 1821 A. D.

(Sanskrit and Telugu.)

Obeisance to Girîśa. His praise.

Instructed by the wisdom of the guru named Nânak; true of speech; of the Kausalya-gôtra; granter of a village for the lord of Bhramarâmbikâ; born in the Mehara-Khatri-vaṁśa; grandson of the lord Lachchirâma; son of the lord Nârâyaṇa-Dâsa and Nânû-Bâyi; Mâdyandina reciter; versed in the Âpastamba-sûtra; able in bearing the burden of the world;—Chandulâl-prabhu (on the date specified), for the decorations, illuminations and offerings of the god Mallikârjuna, the lord of Bhramarâmbikâ, made a grant of the village of Niṅgâla, in the khasaba tâluq,—freed from *sâyar*, excise, *môhatarpha*, garden tax, trade tolls on imports and exports in the four directions, *dêśamukhi*, and all other imposts,—as an agrahâra. Usual final verses.

235

Date? about 1060 A. D.

Praise of the Dramila-saṅgha, and the Jina-śâsana.

Probably a grant of the time of Vinayâditya Hoysaḷa.

ARSIKERE TALUQ.

1

Date 1169 A. D.

Two verses in praise of the Jina-śâsana. Usual account of the rise of the Hoysaḷas. Of Vishṇu it says, — Having subdued Male, did he stop? Taḷavana, Kâñchî-pura, Kôyatûr, Male-nâḍ, Tuḷu-nâḍ, Nîlagiri, Kôḷâla, Koṅgu, Naṅgali, Uchchaṅgi, Virâṭa-Râja's town, Vallûr, — all these did he subject with the strength of his arm, as if in sport.

When (with usual titles), Hoysaḷa Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: — the descent of his *guru-kuḷa* was as follows: —

In the Dramiḷa-saṅgha and the Nandi-saṅgha, does the Aruṅgala-anvaya shine, having crossed completely over the ocean of all the sciences. When Varddhamâna-svâmi's dharmma-tîrtha was progressing, through the gaṇadhara Gautama-svâmi, through Bhadrabâhu-bhaṭṭâraka, through Bhûtabali and Pushpadanta-svâmis, through Êkasandhi Sumati-bhaṭṭâraka, through Samantabhadra-svâmi, through Bhaṭṭâkalaṅka-dêva, through Vakragrîvâchâryya, through Vajranandi-bhaṭṭâraka, through Siṁhanandy-âchâryya, through Paravâdi-malla Śrîpâla-dêva, through Kanakasêna śri-Vâdirâja, through Śrîvijaya-dêva, through śrî-Vâdirâja-dêva, through Ajitasêna-paṇḍita-dêva, and through Mallishêna-Maladhâri-svâmi: after him, having all kings obedient to his commands, having swallowed the ocean the six schools of logic so as to uproot the glory of Agastya, such was the fame of Śripâḷa-yôgîndra. His chief disciple, wise with the learning acquired at the lotus feet of the master of learning Śrîpâla-traividya, rejoicing fully in tasting the nectar of the ocean of the *siddhânta*, skilled in maintaining the rules of *dîkshâ* and *śikshâ*, ever serving the blessed ones (*i. e.* the Jains), an incarnation of generosity, thus does the world celebrate Vâsupûjya-vratîndra.

His lay disciples, like the three jewels, were Ba. .deva, his wife Sâviyakka, and their son (with praises) Beḷḷiya Dâsi-Seṭṭi. His wife was Bôkiyakka. Their sister's sons were heggaḍe-Mâdirâja and Saṅkara-Seṭṭi.

In Bandavura, which Baḷḷiya Dâsi-Seṭṭi had left for the Hoysaḷa Jinâlaya which he had caused to be erected in Dôrasamudra, Mâdirâja and Saṅkara-Seṭṭi had caused to be erected a basadi for Pârśva-dêva, and Pushpasêna-dêva had caused the god to be made. For the eight manner of ceremonies for that god, for gifts of food to ṛishis, and for repairs of the temple, — Vâsupûjya-siddhânta-dêva, his disciple Pushpasêna-dêva, Mâdirâja, Saṅkara-Seṭṭi, and all

the subjects and farmers, (on the date specified) at the time of an eclipse, made a grant of land, measured by the pole of 33 spans, (? straight) like the handle of an adze: (description of the land). The heggaḍe of the *suṅka* (or customs) granted for the perpetual lamp one hand-oil-mill.

Thus much Vâsupûjya-siddhânta-dêva made over to his disciple Vṛishabha-nâtha-paṇḍita. Usual final verses. Praise of Pushpasêna-muni.

2

Date 1515 A.D.

Praise of Šambhu and Šiva. [1]

From the moon which adorns the head of Šiva arose a line of kings, in which was the king Channa: his son was the king Timma: from whom was born Nañjêndra, also called Râyaṇa. From him was born the king Bhairava, who ruled the Yâmašilâ (= Jâvagal) country; (his praise).

(On the date specified), when the mahâ-maṇḍalêšvara, champion over thirteen kings, the son of Râyaṇa,—Baira-bhûpâla was in Jâvagal, protecting the kingdom with justice in peace and wisdom:—in order that he might obtain the fame of a permanent work of merit, and for the benefit of all living creatures, he caused to be made the great tank of Bayirasamudra, and established a pleasure-grove in the land adjoining. Also saying let there be avenues of trees at the old tank of Jâvagal, he dug a new channel.........

3

The female disciple of Amarachara-bhaṭṭâra of the Koṇḍakundânvaya and Dêsî-gaṇa, observer of a fast for eight days (in the month), the colleague of Guṇachandra-bhaṭṭâra, [lived to] 97 years. Her brother-in-law *(mayduna)* erected this monument.

4

Date? 1197 A.D.

Praise of Šambhu. Usual descent of the Hoysaḷas.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in all the earth, was ruling the kingdom of the world:—A dweller at his lotus feet was Âneya-mâvanta, whose greatness was as follows:—(here follows a genealogical list).

Kêteya-mâvanta caused a Šiva temple to be erected in front of the town of Kôḷigunda, and in the presence of the local chiefs (named) and all the subjects, (on the date specified) made a grant for the god Kêtêšvara, washing the feet of Kalêšvara-Jîyya, son of Šaṅkara-Jîyya, (possessed of all the usual ascetic virtues).

[1] The first part of the inscription is much defaced.

5

Date 1194 A. D.

Praise of Šambhu. Obeisance to Vinâyaka.

Usual account of the descent of the Hoysaḷas, to Ballâḷa. To describe his valour: —When he fought Jaituga, who was with an army in the great fortress, which, with high ramparts, lofty bastions, mounted with astonishing flag-staves, even combined masses could not attack and escape,—he soon captured Lokkiguṇḍi,—the king Ballâḷa.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—A dweller at his lotus feet, Âneya-mâvanta's greatness was as follows:—(here follows a genealogical list, as in No 4 above). To Chaṭṭaya and Malavve was born Javanaya-mâvanta, (his praise). He, in order that happiness might accrue to his mother and father, set up the god Vinâyaka in front of the town of Kôḷagunda, and in the presence of the local chiefs (named) and all the subjects, (on the date specified) made a grant for the god, washing the feet of Mallika-Jîyya.

6

Date 1084 A. D.

In the 9th year of the Châlukya-Vikrama-kâla, etc., when Tribhuvanamalla Vinayâditya [putting down the evil and upholding the good in] the Gaṅgavâḍi Ninety-six Thousand, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, entitled to the five big drums, the mahâsâvanta, (with various epithets), receiver of a boon from Tripurahara, worshipper of the feet of Poysaḷa-Dêva, an umbrella to five hundred, Bammayya's junior uncle, in the battle between the Nêṟilige perggaḍe Âlamayya and Noḷamba at Noḷambanakeṟe, slew his head-servant and his horse and attained to the paradise of heroes.

8

Date 1286 A. D.

Invocation of Nârâyaṇa.

When, with all titles, Hoysaḷa vîra-Nârasiṁha-Dêvarasa was ruling the kingdom of the world:—in the year Prabhava (1267 A. D.), Ballaṇṇa, son of the master of the robes Kûtaṇa-heggaḍe, made over as a gift the Chennakêšava temple erected by Kûtaṇa-heggaḍe in Malleyanahaḷḷi, a hamlet of Mosale, and the grants for the god (specified) to Siddaṇṇa, son of the Vaidya Dêvapiḷḷeyaṇṇa, and Dêvaṇṇa, son of Chûḍe, with the consent of his wife, son and relatives, of his own will, in the presence of the râja-guru Rudrašakti-dêva and others of the congregation, and the farmers of Mosaḷe. Witnesses.

Written by Aḷiya-Sôvaṇṇa's (son) Kṛishṇayya. Signatures.

This Chennakêšava temple being out of repair, that Vaidya Dêvapiḷḷeyaṇṇa, in the year Byaya, etc. (1286 A. D.) having made application to the mother of the great minister Bîmaya-daṇṇâyaka, she caused it to be repaired through her physician *(tamma vaidya)* Dêvapiḷḷeyaṇṇa, and having the former *patra-sâsana* engraved on stone, built a brick enclosure for the temple, erected a *kalaša* to it, and a wooden *raṅga-maṇṭapa* in front, had the whole plastered, repaired the breach in the tank, had the god consecrated, and in the presence of Bommaṇṇa, the officer of Polâḷuva-Dêva, invited the subjects and farmers of the old town to partake of the consecrated food. And they, seeing the repairs that had been made, were rejoiced, and for the welfare of all the persons concerned (named), made a grant of 50 *hon* in the presence of the god, for the offerings.

Here follows the Hoysaḷa genealogy, to Sômêšvara. Usual final verses.

9

Date 1286 A. D.

Praise of Šambhu.

While foreign kingdoms like rivers flowed into the ocean of his power, and hostile kings in crowds were floating on its waters, and the wives of the regents of the points of the compass sang his praises, he became wedded to the Lakshmî of the three worlds — Sôyi-Dêva's son, king Nârasiṁha.

A dweller at his lotus feet, an officer of king Narasiṁha's army in Kaḷikaṭṭa, was Bîra, in whose house, like Dhanvantari, was Dêvarâja, celebrated for his new medical science. This Dêvapiḷḷe erected with faith a temple of Gaurîšvara.

When, with all titles, Hoysaḷa vîra-Nârasiṁha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom: — (on the date specified) Kûtaṇa-heggaḍe's son Ballaṇṇa made over to Vaidya Dêvapiḷḷeyaṇṇa his *koḍagi* land and stone house in Malleyanahaḷḷi, the hamlet of Mosaḷe, with all rights pertaining thereto, for 30 gadyâṇa, the price of the day, with the consent of his wife, son, relatives, dependents and heirs. Witnesses.

Written by Âdiyaṇṇa, son of Sâtaṇṇa, sênabôva of Ḥeragu. Signatures.

10

Date 1288 A. D.

(On the date specified) when the god Gaurîšvara was set up, the Vaidya Dêvapiḷḷeyaṇṇa made over to the great minister Bîreya-daṇṇâyaka, the lands and stone house which he had acquired from Ballaṇṇa, son of Kûtaṇa-heggaḍe (see No. 9 above), receiving at the hands of the daṇṇâyaka 30 gadyâṇa, the price of the day. Witness, that Dêvapiḷḷeyaṇṇa's son Siddaṇṇa. Signatures.

11

Date 1288 A. D.

(On the date specified) the râja-guru Rudrašakti-dêva's sons Saigaṇṇa and Chandrabhûshaṇa-dêva, and Ballaṇṇa's son Chanda-guru, for the offerings of the god Gaurêšvara which the Vaidya Dêvapiḷḷeyaṇṇa had set up in Malleyana-haḷḷi, the hamlet of Mosaḷe, made a grant of land (specified) near the tank belonging to the endowments of their god Ballâḷêšvara, and set up the šâsana in the temple enclosure, in the presence of the 120 temple priests.

Signatures.

12

Date 1288 A. D.

(On the date specified) the great minister Bîreya-daṇṇâyaka made a grant of the lands (specified) which he had acquired in Malleyanahaḷḷi, measured by the pole of 36 steps, a piece of ground 23 hands wide, with a house of 34 hands, (and another land and house) for the offerings of the god Gaurîšvara, in the presence of the râja-guru and the 120 temple priests, making them over to the Vaidya Dêvapiḷḷeyaṇṇa. Signatures. Usual final verse.

This work of merit was due to Vaidya Dêvapiḷḷeyaṇṇa. The Vaidyas, with Brahmarâši-dêva's son Kumârasâmi-dêva, and the subjects and farmers of Mosaḷe will protect it.

13

Date 1288 A. D.

(On the date specified) the great minister Bîreya-daṇṇâyaka, on account of the work of the temple of Gaurîšvara erected in Maleyanahaḷḷi by Vaidya Dêvapiḷḷeyaṇṇa in the name of our mother, the land bought for the offerings to the god, and the images,—made over to him the temple and the endowments, according to this šâsana, free of all imposts, in the presence of the râja-guru and the 120 temple priests.

Written by the sênabôva Nâgaṇṇa-dêva. Brahmarâsi-deva's son Sômêšvara-dêva, and those of the eighteen castes will protect this. The Thirty-two Thousand and the Five Hundred of Ayyâvale will protect this.

That Kumâra-Sômêšvara-dêva also granted some land measured by the pole of 48 steps, acquired from Bayicha-guru, son of Siddhanâru of the Baichalêšvara (temple).

14

Date 1288 A. D.

(On the date specified), the râya-râja-guru-maṇḍalâchâryya, samaya-chakravartti, Brahmarâsi-guru's son Sômêšvara-dêva, for the offerings of the god Gaurîšvara which Vaidya Dêvapiḷḷeyaṇṇa has erected in Malleyanahaḷḷi, the hamlet of Mosaḷe, which is an endowment of our god Hoysaṇêšvara in Baṅkâpura, made a grant of land (specified), measured by the pole of 36 steps, also a stone house with its yards, with all rights pertaining thereto, in the presence of our strong man Mailaṇṇa, šênabôva Lakkaṇṇa, Sômeya and other principal persons connected with them, Polâḷva-Dêvaṇṇa, the officer Bommaṇṇa, the elders of that village, and all the subjects and farmers. Signatures.

16

Date 1196 A. D.

Praise of Šambhu. The Hoysaḷa descent as usual, to Ballâḷa.

When the mahâ-maṇḍalêšvara Tribhuvanamalla Hoysaḷa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in the whole world, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

And the dwellers at his lotus feet, Hiriya Hêmanta-mâvanta and other mâvantas were governing Koḷigunda in peace; — they, in the presence of their heggaḍes, and all the subjects and farmers, requested Mâḍi-Gauḍa to establish a village; and he according to their word built a virgin tank, made a village, erected a temple, and set up the god Êchêšvara. And washing the feet of certain Jîyyas (named), (on the date specified), for the decoration of the god, lamps and repairs of the temple, Mâdi-Gauḍa, his wife Râja-Gauḍi, and their son Êcha-Gauḍa, made a grant of land (specified). Usual final verses.

17

Date 1139 A. D.

Praise of Šambhu. Descent of the Hoysaḷas, as usual.

When (with usual titles) Nârasiṁha-Hoysaḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus feet, celebrated for his knowledge of the medical treatment of elephants, (with other epithets), was Jaiytu, who, while managing the customs-dues of Dêšavani, erected a Šiva temple. He had three wives (named), the senior of whom was Baḍiyabbe (her praises). Along with her, and his sons Nâraṇa-dêva and Suppaḍi, and his son-in-law Parašurâma, he set up this stone.

And when the great minister, sarvvadhikâri, head of the accountants, Kêtayyaṇṇa was governing Dêšavaṇi;—the *prabhus* of Dêšavaṇi in Nirugunda-nâḍ were Malla-gâvuṇḍa, Mâdi-gâvuṇḍa, and heggaḍe Muddaya (their praises). Their guru Lakula-Sahadêva's son Gaṅgarâsi-paṇḍita's spiritual son Tribhu-vana-šakti-paṇḍita's younger brother was Vâma-Jîya (his praise).

When that great ascetic and his five sons, the eldest of whom was Vâmašakti-paṇḍita, were in peace,—(on the date specified) at the time of the eclipse of the moon, Jaitu-vaidya, the fifty householders of the village, and the chief ? farmers, washing the feet of Vâma-Jîya, made a grant of land (specified) for the god Jaitêšvara. Usual final verses.

18

Date 1140 A. D.

Praise of Šambhu. Praises of king Vishṇu, who from Hima to Sêtu, and again from Sêtu to Hima, subdued all the Kshatriyas in the sports of his valour.

When (with usual titles), death to the proud Chôḷa feudatory, a lance to the head of . . . . , a lion to the elephant-herd Chêra, a Bhairava of the final deluge to the family of the Pâṇḍya king, plunderer of the Chôḷa army (or capital),—with these and all other titles, the mahâ-maṇḍaḷêšvara, capturer of Kañchi, Vikrama-Gaṅga, Vishṇuvarddhana-Hoysaṇa-Dêva, uniting the Gaṅga-vâḍi Ninety-six Thousand, the Banavase Twelve Thousand, the Palasige Twelve Thousand and the two Six Hundreds under the shadow of his sole umbrella, was ruling the kingdom, being in his own capital Baṅkâpura:—

Dwellers at his lotus feet, were Cĥaṇḍahara-Jeṭṭi and other Jeṭṭis (named); and when the three sons born to Dêva-Jeṭṭi, were, by the favour of Vishṇu-varddhana-Dêva, governing this Uṇḍigeyahâḷu and Balavaṟivanahaḷḷi, Muni-Jeṭṭi erected this temple (? of Kṛishṇa). Its praises. And in order that his mother and father might obtain merit, he made a grant for the god, washing the feet of Mallikârjuna-paṇḍita of Niḍugaṭṭa, (on the date specified).

20

Date ? 1226 A. D.

Praise of Šambhu. (On the date specified) the plantain garden of 25 kamba, belonging to the *gauḍike* of Chandra-Gauḍa, which he had formerly sold to certain Jeṭṭis (named), at 3 gadyâṇa per kamba, for 75 gadyâṇa,—Chavuḍe-Jîya and Nanne-Jeṭṭi bought, and giving to Chavuḍa-gauḍa 1 gadyâṇa 5 haṇa that he might defray all taxes that might ensue, granted the garden, free of all imposts, for the goddess Nimbajâ. Praise of the donors. Signatures.

22

Date 1188 A. D.

Praise of Šambhu. The Hoysaḷa kings and their descent, as usual.

When (with usual titles, including) a submarine fire to the ocean the Tuḷuva army, an elephant to the lotus garden the Pâṇḍya-kula,—Hoysaḷa vîra-Ballâḷa-Dêva, protecting the Gaṅgavâḍi Ninety-six Thousand by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet was Kammaṭa Chaṭṭi-Seṭṭi; to describe his descent:—(Omitting laudations) the Brahman Mâchi-dêva by his wife Dugale had a son Mâreya; to whom, by his wife Pôchale, were born Kammaṭa Chaṭṭi-Seṭṭi and Dâsi-Seṭṭi. Chaṭṭi-Seṭṭi imported horses, elephants and pearls in ships by sea, and sold them to kings. His wife was Naṅge. The merchant Dâseya transported goods from the east to the west, and those that were suitable from the west to the east; products from the north to the south, and those of the south to the north. His wives were Pôchale and Kannale. His lord Girîša, his wife Pôchale, his father Mâreya, his brother the wealthy Dâsi-Seṭṭi, his daughters Jakkale, Chikkale, Pôchale, Basavavve and Naṅgale, his son Kalidêva, his wife Naṅge,—how fortunate was Chaṭṭi-Seṭṭi in the world. He enlarged two tanks and built a virgin tank. Also to the north-east of Dôrasamudra he built a large tank. The small tank of Bâṇavûr he enlarged and made a sluice for it; and enlarged the Bammachi-kaṭṭe of the same place. And in the name of his son he built Kallanakeṟe and Mâvinakeṟe. Praise of the beauty of Bâṇavûr. Its gauḍas (named). There he enlarged the Kalideva-mâṇṭapa, and re-established the bali-pîṭha.

(With many epithets) Kammaṭa Chaṭṭi-Seṭṭi erected in Bâṇavûr a temple of Chaṭṭêšvara, and to provide for the offerings, etc., acquired land from the subjects and farmers of Bâṇavûr, and (on the date specified) washing the feet of (with the usual ascetic virtues) Achalêšvara-paṇḍita, made it over to him. Here follow details of the land. Usual final verses.

The šâsana was composed by Âditya's younger brother and disciple Trivikrama. Sênôja's son Baišôja and Balla Sômôja built the Chaṭṭêšvara temple. Byarôja skilfully engraved (*ṭankisidam*) the šâsana.

23

Date 1197 A. D.

Praise of Šambhu. Usual descent of the Hoysaḷas. The king Vishṇu is said to have been—to Chôḷa a ? bogey, to Mâlava a cut-throat, to Chêra a devouring epidemic, to Varâḷa a lusty elephant to trample on him, to Kach an

arrow in his liver, to Nêpâla a whip for his back. Of Ballâḷa it is said that, on the east Kañchi became angry; on the west the ocean roared; the whole of the great Chêra country rose and fled; the Pâṇḍya king's territory hid and took shelter in forests;—who could stand before him in battle and survive?

When (with usual titles) Hoysana vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

And when, a dweller at his lotus feet, adorned with all virtues, receiver of a boon from the goddess Bhagavati, worshipper of the feet of the god Gôkula Nârâyaṇa, (and other epithets), worshipper of the god Sômêśvara,—the mahâsâmanta Chaḷukkeya-Nâyaka was governing the Sênavageṟe-vṛitti in peace;— His mother Bommavve, his father Bîji-Seṭṭi, there was Mahâdêva-Seṭṭi, whose wife was Tippavve, and their son was Bairi-Seṭṭi (his praises). In the presence of all the subjects and farmers of Gañjigeṟe, (on the date specified), Mahâdêva-Seṭṭi, washing the feet of.....Jîya, made a grant of lands (specified) for the god Bîchêśvara. Usual final verses.

Also he made a grant for the god set up in the tank erected by heggade-Mâraya.

24

Pesavi-kanti, female disciple of......, female disciple of Dêvasêna-siddhânta-bhaṭar of Nallûr,......for 70....and expired.

25

Mahêndrakîrtti-siddhânta-bhaṭar.....expired.

26

Mêghêśvara-paṇḍita-bhaṭṭâra.

28

....dya-bhaṭṭâraka's disciple Dâvaṇandi...'s disciple Epa... kept the vows here and expired.

29

From the *haridâri* stone at Râyaṇṇa's ruined well in front of Jâragalu (? Jâvagalu) to here is 5280 yards, 1 *kôs*.

30

Date 1134 A.D.

Praise of Śambhu, and ? of Śiva.

When the refuge of all the world, favourite of earth and fortune, the mahâ-râjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas,......emperor.....Âhavamalla [? was ruling]:—

And, entitled to the five big drums, the mahâ-maṇḍalêśvara, (with other usual titles)—Tribhuvanamalla.... Vîra-Gaṅga Hoysaḷa-Dêva, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, and (in the lands bounded) east by the Naṅgali ghâṭ, south by Râmêśvara, west by Bârakanûr, and north by the Heṟdoṟe, was in the residence of Beluhûru, ruling the kingdom in peace and wisdom:—

And a dweller at his lotus feet, entitled to the five big drums, the mahâ-sâmanta, (with numerous epithets, including) an ornament to Vishṇuvarddhana's capital, Manahayya's son, the mahâ-sâmanta Baṅkeyya was ruling the Senavageṟe Twelve in peace and wisdom;—(on the date specified) he made, for the god....êśvara he had set up, a grant of land (specified) and 2 bullock oil-mills. Usual final verses.

Also a grant for the Mûlasthâna god.

31

Date 1331 A. D.

(On the date specified), when the pratâpa-chakravartti, the Hoysaṇa strong-armed vîra-Ballâḷa-Dêva and the great minister Kâmeya-daṇṇâyaka were ruling the kingdom in peace:—Mâra-Gauḍa, son of Bala-Gauḍa of Liṅgadahaḷḷi, *tôṭikâṟa* of the capital, when the Turakas came from Goravanakallu, fought them and captured the horse.—The king and Kâmeya-daṇṇâyaka being pleased, made a grant to him of Kallugunḍi and its hamlets, as a *nettaru koḍagi*, and set up this stone śâsana. Imprecation.

32

Date 1136 A.D.

Praise of Śambhu and of Kriyâśiva-muni.

When (with usual titles) Vishṇuvarddhana-Hoysaḷa-Dêva, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—And the senior crowned queen Bammala-Dêvi's.... was governing the Âsandi Five Hundred and the..Three Hundred in peace;—certain Gauḍas (whose genealogy is mostly effaced), (on the date specified) made a grant (specified) for the god Bilêśvara. Usual final verses.

34

Date? 1101 A. D.

Worshipper of the feet of the Mûlasthâna god, Karttâra-Jîya's son Îśânya-paṇḍita-dêva, made the Mûlasthâna temple and *kalaśa*.

Praise of Śambhu. When (with usual and other titles, including) a wild-fire to the forest of the Chitrakûṭa fort, a thunderbolt to the rock the skull of Kaḷapâḷa, lord of Gaṇḍagiri, Indra to the mountain the pride of the fierce Pâṇḍya, Garuḍa to the great serpent Jagaddêva, a sharp axe to the tree Narasiṁhabrahma, thunder to the conceited goose Iruṅgôḷa, suppressor of Adiyama, the champion who captured Taḷakâḍu, a hostile *śarabha* to the lusty elephant Cheṅgiri, the equal of Âdirâja, — Vîra-Gaṅga Kaḍamba Vishṇu-varddhana-Dêva, putting down the evil and upholding the good, was ruling the Gaṅgavâḍi Ninety-six Thousand, the Noṇambavâḍi Thirty-two Thousand and the Hânuṅgal Five Hundred, and ruling a victorious kingdom in peace and wisdom: — (in the year specified)[1], ? the 22nd year of his age, the mahâ-prabhu Châva-Gavuṇḍa made Managatûr, built Aḍalagaṭṭa, set up the god Châvêśvara, and departed (this life). Afterwards, the mahâ-prabhu Saṅka-Gavuṇḍa and Chaṭṭa-Gavuṇḍa made Managatûr, and Chaṭṭa-Gavuṇḍa built a temple for Châvêśvara, set up the *kalaśa*, maintained the work of merit and renewed the former endowments.

And the carpenter Chikkôja's son Masaṇôja set up the god Chikkêśvara, and made grants (specified) for the god Châvêśvara and the god Chikkêśvara, washing the feet of Karttâra-Jîya, (in the month etc. specified). Usual final verses. This śâsana was written by the sênabôva Kâlimayya. I, Mârôja, engraved it.

35

Date 1191 A. D.

When Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: — (on the date specified), the head-man of Beṇḍiyakere, Bîcheya-Nâyaka, killed a tiger and went to the world of Śiva. His son Vaḍaleya-Nâyaka performed his obsequies.

38

Date about 1200 A. D.

Praise of Śambhu. Usual account of the Hoysaḷa descent.

When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: — Praise of

[1] Expressed thus, — (l. 19) *samasta-kâlâtita-Śaka-variśa 1022 Vikrama-saṁvatsara* | *ippatt-eraḍaney-âyuva-saṁvatsara* | The month etc. come in l. 35.

Jayagoṇḍapura, of the learning of its Brahmans, and of Nâgadêva, Haridêva and Balluga. Here follow a great number of names of donors and what they gave, to provide for the perpetual lamp of the god Siridhara.

Then come particulars of a division of land made by Hiriyabeṭṭa-Jîya among his sons.

39

Date 1186 A. D.

Praise of Šambhu. Usual account of the Hoysaḷa descent.

When (with usual and other titles) Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet, were Mahadêvarasa and the forty great men (or body-guard) of Kaḷu-Malleya; to describe whose greatness:—(their praises). Praise of the beauty of Kuṟuvakka. Its gauḍa was Ereyamma-Gauṇḍa. Also Muddarasa received from the people of Kuṟuvakka a *gauṇḍike*. Like a father and mother to all these people was the sênabôva Biṭṭiyaṇṇa (his family described). Biṭṭiyaṇṇa built a temple of Bîrêšvara; and (on the date specified), Mahadêvarasa, with Kaluva-Malleya and others, his forty great men, made for it a grant of land (specified). Usual final verses.

40

Date 1209 A. D.

Praise of Šambhu. Obeisance to Mahâdêva.

Praise of Ballâḷa, and of his father Nârasiṁha and his mother Êchale. When (with usual titles), a fever of fear to Chôḷa, Mâḷava and Gurjjara,—vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in the whole world, was in the residence of Haḷḷavûr, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet was Ballâḷa-Dêva's other half, the senior queen Umâ-Dêvi, whose greatness was as follows:—(her praise). With a well filled and beautiful tank, surrounded by acacias and areca palms, so as to open the eyes of the Lakshmî of woods; with growing sandal and rice-fields,—among the beautiful places in this earth, Kalikaṭṭi-nâḍ shone conspicuous, with its temples. (With praises) all the subjects and farmers of Kalikaṭṭi in the Magare Three Hundred, the Jagati-kottaḷi and Jeḍa-gottaḷi being present, to Hodeya-Biṭṭayya, son of the promoter of the senior queen and crowned consort Umâ-Dêvi's kingdom, the great minister Kumâra-Paṇḍitayya-daṇṇâyaka, on account of his having built a virgin tank to the north of the Mûlasthâna-Kalidêva temple and founded a town in his name, was given an *umbaḷi* (on the date specified). Description of the land. Usual final verses.

The writer of this šâsana was the priest of Mûlasthâna-Kalidêva, the sênabhôva Mâdayya.

41

Date 1130 A. D.

Praise of Šambhu. Obeisance to Gaṇapati. Praise of. . . .munipa.

When, entitled to the five big drums, the mahâ-maṇḍalêšvara Tribhuvana-malla, capturer of Taḷakâḍu, the strong-armed Vîra-Gaṅga Hoysaḷa Biṭṭi-Dêva, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets, including) entitled to the five big drums, mahâ-sâmanta, descended in the Sômânvaya, worshipper of the feet of Noḷa[mba]-Dêva, receiver of a boon from the goddess Šâradâ, his father's (*ayyana*) lion,—was Siṅgarasa of Arasiyakeṟe. Having received Kaḷikaṭṭi in the Magare Three Hundred, when governing it free from all troubles, (on the date specified) he set up the god Siṅgêšvara, and in order to provide for the decorations of the god, etc., made a grant of land (specified), washing the feet of Kriyâšakti-paṇḍita, disciple of Parêšvara-paṇḍita, âchâryya of the Naishṭika-mata in Arasiyakeṟe. Usual final verses.

To Chenega and Sôvabbe was born a son. His wife was Mâdikabbe, and to them was born Mârasiṅga. To Nolamba-Gauṇḍa and Bimmikabbe was born Bûva. To Bûva and to Sôvabbe was born Puṇusega. To him and to Chaṭṭabbe was born to be the ruler of the Eight Hundred, Siṅga-sâmanta of the Kaṇigilu Four. Washing the feet of Kriyâšakti-paṇḍita and of the Siṅgêšvara temple priest's son Râma-dêva, they made the grant. Two other small grants.

42

Date ? 1158 A. D.

Praise of Šambhu. Obeisance to Šiva.

When (with usual titles) Vîra-Gaṅga Hoysaḷa . . . . . . was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—And a dweller at his lotus feet, (with various epithets), worshipper of the feet of Nârasiṅga-Dêva, the great minister and general Hiriya. . . . Bammeya, who had subdued Gauḷa, Chôḷa, Chêra, Pâṇḍya, Iruṅgôḷa. . . . . . . .and the kings of every city, was ruling the kingdom in peace;—The worshipper of his feet, (with various epithets) the abode of literature, the mahâ-sâmanta Kechchana-Mâcheya-Nâyaka's son, the sâmanta Ghasaṇe-Mahadêva-Nâyaka, having received Kaḷikaṭṭi in the Magare Three Hundred, was governing it free from all obstruction;—(on the date specified) Bammôja and Mâchôja having set up the liṅga Kammaṭêšvara,

washing the feet of Kâlâmukha-dîkshita and Jagatêšvara-paṇḍita, he made a grant of land (specified) for the god. Usual final verses.

43

Date about 1090 A. D.

Praise of Šambhu. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, glory of the Satyâšraya-kula, ornament of the Châḷukyas, Tribhuvanamalla Permmâḍi-Dêva was in the residence of Ka[lyâṇa], ruling the kingdom in peace and wisdom:—*(rest effaced).*

44

Date about 1150 A. D.

Seems to be a grant in the time of Nârasiṁha-Dêva, by Manneya-Nâyaka, but the whole is greatly effaced.

45

Date 1132 A. D.

The opening portion is effaced: probably corresponds with that of No. 41 above.

[In the reign of Hoysaḷa Biṭṭi-Dêva]:—When, a dweller at his lotus feet, Siṅgarasa having been caused to remove from Arasiyakeṟe and having received Kaḷikaṭṭi in the Magare Three Hundred, was governing, free from all obstruction;—

That Siṅgarasa and all the people of Kaḷikaṭṭi (on the date specified) set up the Beṭṭa Kalidêva-liṅga, and made grants (specified) to provide for the offerings, perpetual lamp and food for the ascetics. Usual final verses.

46

Date 1213 A. D.

The first part, which is greatly defaced, contained the usual account of the rise and descent of the Hoysaḷas.

When (with usual titles) vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—A dweller at his lotus feet, was vîra-Ballâḷa-Dêva's favourite queen Umâ-Dêvî. . . .

Here follow praises of the sixty great men (or? body-guard).

When (with various epithets) the mahâ-sâmanta Kechchana Mâcheya-Nâyaka having received Kaḷikaṭṭi in the Magare Three Hundred was governing it;—(on the date specified) Chaṭṭa-Bôva set up the Nîlêšvara-liṅga, built a temple

and a tank, — on which, ... Bôya-Nâyaka and all the people, farmers and porters, washing the feet of Komâra-Siṅgi-paṇḍita, upholder of the Vâgilâ-kulâgama-sameya, made grants (specified) for the god. Usual final verses. Praise of Îcha-Bôva.

47

Date 1227 A. D.

Ôm. Obeisance to Šiva. Worshippers of the feet of the 170 Brahmans of Vijaya-Narasiṁhapura, which is Kaḷikaṭṭe, the *jagati kottaḷis* contributed to a fund for the perpetual lamp of the god Nîlêšvara as follows (on the date specified). (Here follow 106 lines containing names etc. of donors and their gifts.)

Verses spoken by Bâchaṇṇa (praise of the donors).

The šâsana was composed by Bâchaṇṇa.

48

Date ? 1189 A. D.

Obeisance to Mahâdêva. Praise of Šambhu.

In the form of the god of love, the acme of all the good qualities of his family, arose the sole hero in the world, Vinayâditya. (Omitting laudations) His wife was Keleyabarasi. Their son was Eṛeyaṅga, whose wife was Êchale-Dêvi, and they had three sons, — Ballâḷa, Vishṇu and Udayâditya. First acquiring the wealth of the Poysaḷa kingdom, and holding it with the strength of his arm, as his power grew, his commands were issued beyond the points of the compass, and seizing by force Taḷakâḍu, he became the first to the Gaṅga kingdom, — the upraiser of the Yadu-vaṁša, Vishṇu-bhûpâlaka. The Tuḷu country, Chakragoṭṭa, Talavana-pura, Uchchaṅgi, Kôḷâḷa, the seven Males, Kañchi, Koṅgu, the terrible Haḍiya-ghaṭṭa, Bayal-nâḍ, the Nîlâchala hill-fort, the excellent Râyarâyapura, Tereyûr, Koyatûr, Gondavâḍi-sthala, — all these he took with a frown, this mighty and powerful king Vishṇu. His eldest son, by Lakshmâmbike, was Nârasiṅgha, whose wife was Êchale, and she bore Ballu, or vîra-Ballâḷa; (his praises, describing him as) a lion to the elephant Pâṇḍya.

When, (with various epithets, including) an elephant to the lotus garden the Pâṇḍya-kula, — with these and all other titles, the mahâ-maṇḍalêšvara, (with epithets belonging to Vishṇuvarddhana), Sanivâra-siddhi, Giridurgga-malla, the nissaṅka-pratâpa-Hoysaḷa vîra-Ballâḷa-Dêva, was protecting the whole earth, putting down the evil and upholding the good, and was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

By order of his grandfather Vishṇuvarddhana Poysaḷa Biṭṭi-Dêva, Siṅgarasa having granted Arasiyakeṟe, the greatness of the *jagati-kottaḷi,* who made Kalikaṭṭe, the first *bâḍa* of the Sindhugeṟe Three Hundred, a city and a suitable (residence) was as follows: — (their praises). They made Kalikaṭṭe as beautiful as Amarâvatipura. They constructed tanks, built Śiva temples which all the world praised, great in giving and in preserving was the company of *jagatis* of Kalikaṭṭe. They built a splendid temple of Jagatêśvara, like a *kalaśa* to the earth. With well filled and beautiful tanks, with fruitful areca palms, and with fields bearing the *gandhasâli* rice, such as caused the Lakshmî of forests to open her eyes, and with fine temples, Kalikaṭṭe shone among notable towns.

Praise of the senior Mâra-bôva, who formerly made arrangements for the god Jagatêśvara, that after his death the worship of the god should be permanently continued. Praise of the senior Biṭṭi-bôva, worshipper of the feet of Hoysaḷa vîra-Ballâḷa-Dêva. Praise of Sômêya-Nâyaka, son of Mahadêva-Nâyaka, and grandson of Kechchahana-Mâcheya-Nâyaka. Praise of the sixty chief men among the Bôvas, worshippers of the feet of vîra-Ballâḷa-Dêva, bees at the lotus feet of the god Jagatêśvara, relations of the thunderbolt.

Be it well. By order of Hoysaḷa vîra-Ballâḷa-Dêva, all the *jagati-kottaḷi* of the Seven-and-a-half-Lakh (country), Mâra-bôva, Biṭṭi-bôva, and all the *jagatis* of Kalikaṭṭe, Duggabbe's (son) Kêtaṇṇa, worshipper of the feet of the god Râmanâtha, Kalleya and the sixty chief men, — Sômeya-Nâyaka, and all the subjects and farmers of Kalikaṭṭe being present, (on the date specified), — for the decorations and illuminations of the god Jagatêśvara, for the offerings, perpetual lamp, for gifts of food to the *maṭha-pati* and the ascetics, — washing the feet of Kalyâṇaśakti-paṇḍita, disciple of Śivaśakti-dêva, disciple of, possessed of all the usual ascetic virtues (named), bound to the Kâlâmukhas, Nâgarâsi-paṇḍita, — made a grant of lands (specified); also of the house tax, loom tax, . . . of the *jagati-kottaḷi.* Usual final verses.

Mallikârjjuna-dêva engraved[1] it. Fortune. Dakshiṇa (or the southern) Sôma's grandson, the accomplished poet[2] Śântinâtha, glory of the race of poets, a treasury of bounty, a well-qualified guru for instruction, — composed[3] the śâsana.

49

Date ? 1215 A. D.

Ôm. Obeisance to Śiva.

To all the Brahmans of the immemorial agrahâra Vijaya-Narasiṁhapura, which is Kaḷikaṭṭi, — Biṭṭi-guru, son of Dêvarâśi-guru, the temple priest of

[1] *Barada,* wrote it. [2] *Kavi.* [3] *Hêḷida.*

that place, Jagata-Jîya and others (named) — these five, agreeing among themselves, in the presence of the great senior merchant Ponnachcha-Seṭṭi and others (named), gave a *vôle* (or writing) as follows: — A dispute having arisen as to some gain or loss in the land of the god Kamaṭêśvara, — the people of the place, Ponnachcha-Seṭṭi, the Jîyas, Gavuḍas and *Chavu-gâveyas* having assembled, inspected the place, saw that from the beginning it was no part of the god's endowment, and said to those priests — "It is not right for you to dispute about this." On which the priests agreeing, said — "We will make no dispute. From this day forth the land of all the temples which we have been enjoying is ours; the land which the Brahmans have been enjoying since the agrahâra was established is theirs. When the land was distributed to us and to the Brahmans there was no watchman for Haḷḷi Hiriyûr." Such was the *vôle* given to the Brahmans by the priests. Written, with the approval of both parties, by Gôpayya, son-in-law of the sênabôva Dâsaṇṇa. Witnesses (here follow a number of signatures).

50

Date 1227 A. D.

When, (with usual titles), the disperser of the Magara kingdom, the setter up of the Chôḷa kingdom, — Hoysaṇa vîra-Nârasiṁha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet, Mâvantayya-daṇṇâyaka and the *jagati-kottalis,* worshippers of the feet of the 120 Brahmans of Kalikaṭṭi Vijaya-Narasiṁha-pura, contributed a fund as follows for the perpetual lamp and services of the god Jagatêśvara, (on the date specified). (Here follows a list of donors and their gifts.)

51

Date ? 1215 A. D.

Ôm. Obeisance to Śiva. (On the date specified), the Brahmans (as in No. 49 above) gave to the priests (there named) a *vôle* as follows: — Of the 5 gadyâṇa which is paid every year to the temples of Haḷḷi Hiriyûr, the chief place of Kalikaṭṭi, they will deduct 5 haṇa and have the iron rod (of the sluice) let down for the stream of water, and let it on to the rent-free ground of the Jagatêśvara temple; and the remaining 4 gadyâṇa 5 haṇa the priests will pay every year to the Brahmans. If any extra tax arises from the palace, it will be met according to the custom of the country. Written by Gôpayya. Witnesses.

52 [1)]

Date 1152 A. D.

Praise of Śambhu. Obeisance to Gaṇapati and Sarasvatî.

When, (with usual Châḷukya titles), Jagadêkamalla Hemmâḍi-Râya, putting down the evil and upholding the good, was in the residence of Kalyâṇa, ruling the kingdom: —

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Dvârâvatî-pura, sun in the sky the Yâdava-kula, Tribhuvanamalla, capturer of Talakâḍ etc., putting down the evil and upholding the good in the [Gaṅgavâḍi Ninety-six] Thousand, the Noḷambavâḍi Thirty-two Thousand, the Banavâse Twelve Thousand, the Hânuṅgal Five Hundred, and the Huligeṟe Three Hundred, was in the residence of Baṅkâpura, ruling the kingdom in peace and wisdom: — A dweller at his lotus feet............... Praise of his valour in conquering Halasige, Beḷvala, Huligeṟe and as far as the Herddoṟe.

When his eldest son vîra-Nârasiṅga-Poysaḷa-Dêva, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet, the great minister and general, the senior heggaḍe, Ballaṇṇa, (his praises, including) his father's lion, protector of Nârasiṅga-Dêva, — when ruling the.. nâḍ Three.... in peace; — made, to Śivaśakti-paṇḍita, the priest of the Jagatêśvara temple of Kaḷikaṭṭi, (at the time specified), washing his feet in front of the god Jagatêśvara, — for the decorations and offerings of the god Jagatêśvara, for the food of guests and unexpected visitors, grants of money and lands (specified), free of all imposts.

Usual final verses. Obeisance to Gaṇapati. Date. Directions to keep up the service and extend the temple of the god.

Engraved by Dâsôja of Baḷḷigrâme.

53

Date about 1125 A. D.

Praise of Śambhu. Obeisance to Gaṇapati.

When, entitled to the five big drums, the mahâ-maṇḍalêśvara Tribhuvanamalla, the strong-armed Vîra-Gaṅga Hoysaṇa-Biṭṭi-Dêva, putting down the evil and upholding the good as far north as Herddoṟe, was ruling the kingdom in peace and wisdom: — And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêśvara, (with various epithets), obtainer of a boon from the goddess Mâlachi, distinguished by a blue flag,..... with these and all other titles, Maluvayayya's younger brother Mallarasa was ruling...... *(rest effaced).*

[1)] The inscription is much effaced, and very irregular.

55

Date 1143 A. D.

Praise of Šambhu. Obeisance to Gaṇapati.

When, (with usual titles of Vishṇuvarddhana), Hoysaḷa pratâpa-Nârasiṅga-Dêva, — as far as on the east Naṅgaḷi, south? Vikramêšvaram, west Âḷvara-khêḍa, north Herddoṟe, — putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet, (with numerous epithets), a sword in king Nârasiṁha's good right hand, boon lord of Huḷiyeṟa-pura, was Gôyi-Dêva; whose descent was as follows: — When a band of his enemies attacked Sthira-gambhîra-Noḷamba's senior queen Šrîdêvi, he came, took them prisoners, violently threw down the crowd of his enemies, and smote them with his open hand, from which time the world with affection describes that king by the name Vîra-taḷaprahâri. In the Châḷukya king Âhavamalla's camp, slaying and by a great fight, as if in sport, being recognised as a brave, he received the title of Doḍḍaṅka-baḍiva. To his son Âhavamalla and to Honnavve was born sâmanta-Bhîma; to describe whom: — So as to cause pleasure to the mind of the fierce lion to the herd of elephants the proud, the king Vishṇu, he slew Sitagaragaṇḍa in the king's capital, and being accepted as a brave, received from the king the title of Sitagara-gaṇḍa throughout the world. And his sons, — sâmanta-Bhîma being their father, Chaṭṭiyakka their mother, were the famous Mâcha, sâmanta-Chaṭṭa and his younger brother sâmanta-Mallam, and Gôyi-Dêva devoted to the Jaina-mârgga.

When this sâmanta-Gôvi-Dêva was ruling Kaḷikaṭṭi, the first *bâḍa* of the Magare-nâḍ Three Hundred, free from all troubles; — (on the date specified), on, — possessed of the usual ascetic virtues (named); in the science of language, the form of Kaumâra incarnate; versed in the sciences which follow (or are studied) after grammar; in astrology, well-versed in the Šrîkaraṇa, Laghu-mânasa, and Karaṇaratna[1]; skilled in regard to the three times (past, present and future); the practiser of the Šivâgama, — Lôkâchâryya, and the world-esteemed excellent Brahman Âḷvi-bhaṭṭa, setting up this god Kaligêšvara, — sâvanta-Gôvi-Dêva, for the decorations and offerings, and gifts of food to Brahmans, washing the feet of Âḷvi-bhaṭṭa, made grants of land (specified). Grants were also made by Hoysaḷa-Gauḍa's grandson Sâtaya-Nâyaka, and by Âḷvi-bhaṭṭa, who expended money and made a sluice to the east of the temple. Usual final verses. Some others (named) made a grant for oil for the perpetual lamp. Usual final verses.

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[1] The allusion seems to be to names of works, but it is not certain how the words should be divided.

56

Date 1117 A. D.

Praise of Šambhu.....Obeisance to Šiva.

To, entitled to the five big drums, the mahâ-maṇḍalêšvara Tribhuvanamalla Eṟeyaṅga-Poysaḷa-Dêva and to Êchala-Dêvî were born Ballâḷa-Poysaḷa-Dêva, Biṭṭi-Dêva, and Udayâditya-Dêva. To describe Vishṇuvarddhana's greatness: —

Be it well. When (with usual titles) vîra-Ballâḷa-Dêva [1], putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

Be it well. To the mahâ-sâmanta Chôḷayya and to Sôvaya-Nâyakiti was born a son Besadayya. To whom and to Sâtave-Nâyakiti were born the sâvantas Mâchayya, Biṭṭiyaṇṇa, Chôḷayya and Huḷḷayya. To sâmanta-Bôvayya and to Jakkave-Nâyakiti were born Mâchayya-Nâyaka and Saṅgayya-Nâyaka. To that Mâchayya-Nâyaka and to Chiluvâḍi-Nâyakiti were born the sâvantas Lakumaya-Nâyaka and Râyaṇa. To describe their greatness: —

Be it well. When (with various epithets), obtainer of a boon from the goddess of Mudugûr, worshipper of the feet of Poysaḷa-Dêva, — with these names, the mahâ-sâmanta Lakumaya-Nâyaka, with Kittanakeṟe as his residence, was ruling the kingdom in peace and wisdom: —

Be it well. To Boppa-Gauḍa and to Mâra-Gauḍi was born Masaṇa-Gauḍa; his praise. He was sâmanta-Bîḷayya-Nâyaka's brother-in-law (*mayinda*), and his wife was Mâṇi-Gauḍi; her praise.

The mahâ-prabhu Masaṇa-Gauḍa, in the name of Boppa-Gauḍa, set up a Šivaliṅga, and (on the date specified) made for it grants of land (specified). Usual final verses.

This šâsana was written by sênabôva-Hemmâḍi.

57

Date 1189 A. D.

Praise of Šambhu. Also? of sênabôva Jakkayya.

When, (with usual titles), Tribhuvanamalla, the capturer of Talakâḍu Koṅgu Naṅgali.... Huligeṟe Banavâse and Hânuṅgal, the strong-armed Vîra-Gaṅga.....putting down the evil and upholding the good in [the Gaṅgavâḍi Ninety-six Thousand], the Noṇambavâḍi Thirty-two Thousand,..... the Huligeṟe Three Hundred ....was in the residence of the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom: — Praise of Vishṇuvarddhana's exploits, who subdued Halasige Beḷvala Huligere and Lokkiguṇḍi as far as [the Herddore].

[1] This is evidently a mistake for Vishṇuvarddhana.

When his eldest son vîra-Narasiṅgha-Dêva, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand, was in the residence of Dôrasamudra, ruling the kingdom in peace:—When his eldest son vîra-Ballâḷa-Dêva, putting down the evil and upholding the good as far as the Herddore, including Gaṅgavâḍi Noṇambavâḍi Banavâse Halasige Huligeṛe and Belvaḷa, was in the residence of Dôrasamudra, ruling the kingdom of the earth:—

And, a dweller at his lotus feet, Mahadêvaṇṇa of Chammâvuge was ruling Jannavâra, and Mâri-Seṭṭi held the office of gauḍa of that village;—[having set up] the god Tailêšvara in the name of his son Taila-Seṭṭi,—(on the date specified), for the offerings to that god, repairs of the temple, perpetual lamp, and for feeding of the ascetics, made grants of land (specified), washing the feet of Dharmmarâsi-guru.

Usual final verses. Some further grants.

58

Date 1140 A. D.

Imprecation. Praise of Šambhu.

Be it well. When Tribhuvanamalla, the capturer of Taḷakâḍu Koṅgu Naṅgali Noḷambavâḍi Banavâse and Hânuṅgal, the strong-armed Vîra-Gaṅga-Hoysaḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

And Anantapâla-sâhaṇi (or trainer) of (with praises) Bammala-Dêvi's crown riding-school was ruling ..... free from all troubles:—To his [son] Vârapâla and to Sâvaṇabbe were born three sons Jagapâḷa,....and Tihuṇapâḷa.

Be it well. (With numerous epithets, including) glory of the Sâvitra-kula, obtainer of a boon from the goddess Bhâgavatî, his father's lion,—with these and all other titles, Anantapâla-sâhaṇi erected a temple, and knowing the modes of prayer and respecting them, had it first consecrated and thus Sâvanayya's son Anantapala-sâhaṇi shone in this world as a mine for human desires, an abode of truth, an ocean of goodness, a birthplace of merit, in friendship to others a Vidyâdhara. (On the date specified), for the decorations, offerings and gifts of food to the *tammaḍis*,—washing the feet of Rudrašakti-paṇḍita's son Uttamašakti-paṇḍita,—Anantapâla-sâhaṇi granted for the god Sâvaṇêšvara certain lands (specified). Imprecation. To the pûjâri....

59

Date 1209 A. D.

Praise of Šambhu...... Chandrašêkhara.... Nîlakaṇṭha, from age to age may I serve thy feet.

He took Talakâḍ; with his hand caught Koṅgu, throwing it up; with all his limbs Vishṇu seized the heads of Chôḷa's chieftains. To that Vishṇuvarddhana and to Lakshmâ-Dêvî was born the king Narasiṁha. To whom and to his crowned queen Êchale was born vîra-Vikrama-Ballâḷa.

Be it well. When, (with Châḷukya and Hoysaḷa titles), the emperor Hoysaṇa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good throughout the circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

Be it well. When the great master of the robes, a bold perfect Rêvanta in riding the most vicious horses, (with other epithets), worshipper of the feet of the god Sômanâtha, the senior bhêruṇḍa, Tadakûsa Ghaṇṭeya Siṅgayya's (son) Nâgayya, having received Sâtiyabbegeṟe, free from all imposts, was ruling it without trouble; — Sâsamuni-dêva having set up in Ghaṇṭeya-Siṅgayyanahaḷḷi the god Siṅgêšvara in the name of Siṅgayya, — for the daily offerings to that god, the temple repairs, for gifts of food to the maṭha-pati and ascetics, to continue as long as sun moon and stars, the Gauḍas (named) of Sâtiyabbegeṟe, Siṅgayya being present, (on the date specified), washing the feet of Bâraṅgi-Sidda's son Sâsamuni-dêva, made grants of land (specified). Usual final verses.

60

Date 1595 A. D.

Be it fortunate. Obeisance to Kêšava, a form of joy to the eyes, the dweller in Vêlâpurî, the true wisdom, Vishṇu.

Be it well. (On the date specified), Raṅgappa-Nâyaka of Durgga granted the Sopinahaḷḷi village belonging to Bâṇavâra to Tiruveṅgaḷaya, who made it over to (the god) Chennigarâya of Bêlûr. Imprecation.

61

Date 1185 A. D.

(The inscription is much effaced.) Obeisance to Mahâdêva. Praise of Šambhu. Genealogy of the Hoysaḷas, to Narasiṁha.

Be it well. When (with usual titles) Hoysaḷa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in all the world, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet (with various epithets) was Jayagoṇḍa-Nâyaka, whose wife was Mârave, and their son was Mâchi-dêva...... Be it well. Several Nâyakas (named) and the Gauḍas of Holaḷakeṟe being present, (on the date specified), for the decorations, illuminations and offerings of the god Ramânâtha, for the perpetual lamp, temple repairs, and gifts of food to the ascetics, — washing the feet of.... jîya, disciple of...... *(stops here).*

62

Date 1177 A.D.

Obeisance to Mahâdêva. Praise of Šambhu. The god Mâdêva, as bearing in himself the three gods, who differ in form but not in real essence, may he grant us his blessing.

Be it well with the Hoysaḷa-vaṁša, whose root was Yadu, in which was born a pearl of Kshatriyas, an ornament of the rulers of the world. Subduing Dhâra, the chief city of the Mâḷava kingdom, using the might of his arm to increase the victories of the emperor, he set up in the north the banner of his fame, proclaiming his conquest of the regions, so as to frighten the sun—the king Eṟeyaṅga. To the purifier of both families, the fortunate one, and to that lord of high character, were three sons,—Ballâḷa, Vishṇu, and Udayâditya. In Dôrasamudra killing the army of Jagadêva, their arms being like an ocean of valour, they painted the Lakshmî of victory with the blood from the mouth of his elephant as if with saffron, captured the central ornament of his necklace,—and acquired unequalled renown for their bravery. Chêrama, give up your courage; Pâṇḍya, don't be so eager; Ândhra, hide in a hole for an ambush; Gauḷa, quit your pride; Mâḷava, go off and show not your body in battle; Tiguḷa, you disappear;—thus does the sound of king Ballu's drum proclaim. Those who wished to save their heads, instead of opposing him in battle, came near crying out *ele ele ele,* and fell at that king's feet,—thus does all the world praise Udayâditya as conspicuous for courage. When his enemies stand in battle array before him, and Biṭṭi-Dêva draws forth his sword, O Mahâdêva, it is as if Rudra of the fire of judgment opens his flaming eye, or Mâkâli. . . . , or Indra's elephant runs mad,—who then can stand against him? To Chôḷa a scarecrow, to Mâḷava a cut-throat, to Chêra a pursuing Mâkâḷi to eat him up, to Varâḷa a rutting elephant to trample on him, to Khacha a dart in his loins, to Nêpâḷa a whip for his back,—here he comes, they said,—such was the agitation king vîra-Vishṇu inspired among hostile kings. Further verses praising Vishṇuvarddhana.

(Omitting laudations) His wife was Lakshmâ-Dêvi, and they had a son Narasiṁha. His wife was Êchala-Dêvi, and their son was Ballâḷa; his praises. In the east Kañchi was shaken, in the west the ocean was covered up, the whole of the great Chêra country rose and fled, the Pâṇḍya country at the same time went forth and, hidden in forests, trembled,—who could stand before the king Ballâḷa in a big battle? On the brave king Ballu mounting his horse for an expedition of victory, Khaṇiṅga (*i. e.* Kaḷiṅga) went to live in the forest; Tuḷuva, ruining his honour, fled; Koṅkaṇa suddenly made ready for sacred wilds; Gûrjjara trembled; Mâḷava gained the thickets of the Vindhyas; Chôḷika spent his time on the sea-shore. His wife (in various ways a terror to

co-wives) was Bammala-Dêvî; her praises. She plucked up the families of the hill-chiefs by the root.

Be it well. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, Bommala-Dêvi's uncle (*mâva*) Ballâḷa's fame was as follows: his praise. And among the wealthy towns of the Hoysaḷa country Halukûr was renowned: to describe the greatness of its mahâ-prabhus. They constructed tanks, built temples, gave shelter to refugees, were bees at the lotus feet of Kaṟekoralîša,—such were all the mahâ-prabhus and gauḍas of Halukûr. Praise of Biṇṇa-Gauḍa's son Kêta-Gauḍa or Narasiṁha, and of his senior uncle (*hiriyayya*) Mudda-Gauṇḍa, and other relatives.

Be it well. (With various epithets) the mahâ-prabhus and nâl-gauḍas who had gained a name in both nâḍs—the Halukûr mahâ-prabhu Nârasiṅga-Gauḍa and three other gauḍas (named)—all the subjects and farmers being present,—(on the date specified), at the time of the moon's eclipse,—washing the feet of—characterised by all the usual ascetic virtues (named), upholders of the Lâkuḷâgama-samaya, delighting in reverence to the Ekkôṭi munîndras, adherents of the Kâlâmukhas, worshippers of the feet of the god Râmanâtha,—Kêta-jîya's disciple Dêvêndrašakti-paṇḍita, whose female lay-disciple was the manifest Gaṅge, Dêkavve, and his disciple Râmašakti, whose disciple was Kalyâṇašakti, whose disciple was Vâmašakti, whose disciple was Mahâdêva-jîya, whose disciple was Chikkakavi-jîya,—this group of munis made grants of land (specified). Usual final verses.

List of some Kuñchigaras, also certain Gauḍas and Jîyas, and grants made by them. Signatures.

63

Date 1374 A. D.

(On the date specified) all the Brahmans of Honnavaḷi gave to Bomma-Gauḍa and other Gauḍas (named) and all the farmers and subjects of Halukûr a šâsana for an exchange as follows:—details of 470 poles of land in Bhagavati-ghaṭṭa, a hamlet of Honnavaḷi, exchanged for the same extent of land in Bûdanahâlu, attached to Tulikeyahaḷḷi, a hamlet of Halukûr.

66

Date 1330 A. D.

Šrî Râma is our refuge. Praise of Šambhu.

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva was in the residence of Virûpâksha-paṭṭaṇa, ruling the kingdom in peace and wisdom:—the great minister Sômeya *(stops here)*.

67

Date ? 1336 A.D.

(On the date specified), when the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva was ruling the kingdom of the world: — all the Brahmans of the immemorial agrahâra Ballâḷapura, which is Kittanakeṟe, — when the great minister Ponnaṇṇa's son Kâmeya-daṇṇâyaka was ruling the Ârenekeṟe-sthala, — that Kittanakeṟe-sthala being all in ruins, for having again repaired that Kittanakeṟe, with the consent of that Kâmeya-daṇṇâyaka, those Brahmans and the great master of the robes, Nâcheya-heggaḍe's sons Nâchappa and Dêvappa gave to Mâḷeya Râma-Seṭṭi's son Kala-Gavuḍa a śâsana as follows: — Mâḍahâḷu, a hamlet of Kittanakeṟe, we have granted as a rent-free estate, with all rights pertaining thereto (specified). We have also granted the gauḍa's office of Hirivur, together with a house there and the dues from the fair, with certain land (specified). All other taxes (specified) will continue as usual in Hirivur, and that Gûliya Kala-Gavuḍa will pay to those Brahmans as *koḍagi-deṟe* (or tax for the rent-free estate) for Hirivur and Maḍahâḷu together, 9 gadyâṇa a year in *mukkandâya* (or three instalments). The conditions repeated. Signatures.

68

Date 1164 A.D.[1]

He who having subdued the great Asura, bore up the earth on the tip of his tusk, by his glory giving joy to the world, — the Varâha (or Boar), — praised by gods, ṛishis and all the world; through whom the world subsists; the lord of the world, the ancient male, — may he ever grant you protection.

Obeisance to Lakshmî Nṛisiṁha. He who said, — Behold, brave one, take a boon, I am pleased with your (endurance of) troubles; your love, devotion and worship of me are unlimited; — the lord of the good who are an ocean of fame, Lakshmî-Nṛisiṁha, — as he granted to Prahlâda all his desires, so may that lord ever grant yours.

Here follows an account (badly composed) of the rise and genealogy of the Hoysaḷas, down to Ballâḷa, who at the *saṅkrânti* gave to 120 Brahmans who had heard of his fame in the north, and who being of the excellent Karṇṇâṭa-varṇṇa were filled with affection, Ballâḷapura on the bank of the Tuṅgabhadrâ. His son was Nârasiṁha.

Be it well. When, (with usual Châlukya and Hoysaḷa titles), the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom, Hoysaṇa vîra-Nârasimha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

[1] The composition of the inscription, much of which is in Sanskrit, is irregular.

The son of Râma, his mother being Boppavve, Umâ his wife, of the Vašishṭha-vaṁša, his brother Šiva-Dêva,—that Boppa-Dêva set up the god Lakshmî-Narasiṁha. Praise of Ballâḷapura; in which was Mâṇika-Seṭṭi, who made grants for the decorations and illuminations of the god. Ballâḷapura was so named from its being granted by Ballâḷa. Invocation of blessings from Surêša. The Lakshmî-Narasiṁha šâsana, an enduring šâsana, was set up by Šiva-Dêva.

Benedictions and imprecations.

Be it well. (On the date specified), at the time of setting up the god Lakshmî-Narasiṁha in Kittanakeṟe, the 120 Brahmans of Kittanakeṟe, together with their dear sons Bôleya-Nâyaka and Mâreya-Nâyaka, made grants of land (specified) for the decorations and illuminations of the god, repairs of the temple and the Chaitra purification. Usual final verses.

Written by Bâchaṇṇa.

69

Date 1174 A. D.

Praise of Šambhu. Description of the Hoysaḷas corresponding with that in No. 62 above, down to Ballâḷa.

Be it well. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwelling at his lotus feet, were the royal superintending Heggaḍes of Arasiyakeṟe; whose fame was follows:—Praise of Rêchaṇa of the Vâji-vaṁša, Kêtamalla, and Muttana Mâra. Moreover, the great minister, great master of the robes, was Mahâdêva (or Mâdhava) of Chemmâvuge; his praise. His mother was Mâravve, his father Kâvi-Seṭṭi.

The Heggaḍes of Arasiyakeṟe, all the subjects and farmers being present,—for the offerings to the god Aṟeya Saṅkara, for the perpetual lamp, decorations and illuminations, and repairs of the temple, (on the date specified),—washing the feet of Nâgarâsi-paṇḍita,—made grants of land (specified). Also grants (specified) by others.

And the townsmen (or merchants) granted a pot of rice and remitted the tax on a house of 12 hands for Mâdha-jîya, disciple of Nâgarâsi belonging to the Kâlâmukhas, disciple of Padmašiva-paṇḍita, son of Kunda-jîya of the Nâgêsvara temple of Hagariṭṭige. Usual final verse.

Here follows a list of various other donations.

70

Date 1220 A. D.

Praise of Šambhu. In the Hoysaḷa line, which was like the ocean in being a repository of all things and an abode of wealth, arose the king Vishṇu,

whose son was the king Nṛisiṁha, whose son was the king Ballâḷa, whose son was the king Narasiṁha. When he was ruling the kingdom, — dwellers at his lotus feet, the *bhakta-jana* (or faithful) of Arasiyakeṟe made deposits for a permanent fund to provide for the perpetual lamp for the god Kattamêśvara and Balêśvara.

Here follows a list of donors and their gifts.

71

Date 1173 A.D.

Obeisance to Kêśava. His two lotus feet the birthplace of the pure Gaṅgâ, his navel the birthplace of Brahma, his broad chest the first resting place of Srî, — who can farther describe the ancient exalted Kêśava's glory?

Usual account of the rise of the Yadu-vaṁśa, in which arose the king Sala. On his prostrating himself to a certain holy yôgîndra, who was sinless, versed in the knowledge of incantations and without fear, — he, looking on the king Sala, and thinking with affection 'I will give him empire',[1] was performing suitable worship to bring the goddess Vâsantikâ of Śaśakapura into subjection, — when, in order by any means to break (the spell), she sprang forth in the form of a tiger; on which the yôgi exclaiming 'you hit it, Sala' (*nîm poy Sala*), that brave warrior unshaken smote it with his cane; — whence the name Poysala was acquired by the Yadu kings, together with a boon from the goddess, and the tiger and cane as their crest. The tiger crest and the cane being their proper emblems, in the Yadu-vaṁśa arose many of great fame, by their courage putting down a host of hostile kings. In that line (omitting laudations) arose Vinayâditya. His offspring was Eṟega, whose wife was Êchala-Dêvî. To them were born Ballâḷa, Vishṇu and Udayâditya. The middle one of these became the chief. His son was Narasiṁha, whose wife was Êchala-Dêvî. Their son was vîra-Ballâḷa; his praises.

Be it well. When, (with usual titles), Hoysala Ballâḷa-Dêva, protecting the lands bounded by Hima and Sêtu, putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

Dwellers at his lotus feet, were the royal inspector heggaḍes and Brahmans of Arasiyakeṟe, whose greatness was as follows: — The head-jewel of great ministers, chief of the treasury enclosure (*bhaṇḍâra-vâḍi*), was the lord Harihara, who caused to be erected a temple for the lord of Lakshmî. In Arasiyakeṟe, adorned with a tank like the milk ocean the source of wealth (or Śrî), with great munis and Brahman Ârâdhyas, with a pleasure-ground surrounded with vines of plenty, with betel gardens, with mango and other trees like trees of plenty vibrating with the sound of crickets, with a band of courtesans beautiful

[1] This is more clearly expressed in No. 82 below; here it is ambiguous.

as Lakshmî,—shone the abode of the lord of Šrî. To the lord Harihara and to Bâgiyakka were born, chiefs of the treasury enclosure, Rêvaṇa, Nâga-dêva, and Kêšavâryya. Praise of Rêvaṇa. Mâcha-bhaṭṭa his father, Mâravve his mother, his younger brothers Ballayya and Mâdhava, king Ballâḷa his ruler, the god of gods Kalidêva his deity,—was he an ordinary man, Kêtamalla? Who can describe the greatness of Kêtamalla, to whom king Ballâḷa gave the rank of chief of the treasury enclosure. Praise of Mâra, who was an officer of the royal city, the treasury enclosure, Arasiyakeṟe. Praise of Kêsirâja. The king Ballâḷa being pleased with the lord Kêšava, gave him the office of *Šrî-karaṇa* (or accountant) in such a wealthy treasury town. Praises of the Kêšava temple and of the Brahmans who consecrated it.

Be it well. (On the date specified—22nd July 1173)[1], at the auspicious moment of the mahâ-maṇḍalêšvara Hoysala vîra-Ballâḷa-Dêva's coronation festival,—for the decorations and daily service of the god Chenna-Kêšava of Jayamgoṇḍa-Ballâḷapura, the royal city, the treasury enclosure, Arasiyakeṟe, for the perpetual lamp, temple repairs, the livelihood of the pûjâri and servants, and the Chaitra purification festival,—the great minister,—in the presence of the royal inspector-heggaḍes,—washing the feet of—characterised by the usual ascetic virtues (named), potent to curse or bless,—all the Brahmans of Arasiyakeṟe,—made a grant of lands (specified). Usual final verses.

And the king of the Yâdavas, Ballâḷa the donor of wealth, gave to the Brahmans land in Arasiyakeṟe valued at 15 pon as *piṇḍâ-dâna*.

Born in the world-renowned Vâji-vaṁša, the lord Sômanâtha's son, the *kavi-râja* Dêvappâryya, of the Kâšyapa-gôtra, composed (*pêḷdam*) this šâsana. Filled with *samavṛitta* verses (a metre in which the four lines of the verse contain the same number of feet), procurers of wealth, closely united, beautiful with pleasant soft lines,—(this is) the celebrated Basavarâja's engraving (*barapam*).

A list of further grants by individuals for flowers, oil, etc.

72

Date 1411 A. D.

(On the date specified), for the god Kêšava of Udbhava-sarvvajña-vîra-vijaya Ballâḷapura, which is Arasiyakeṟe,—Dêvarasa's son Hampeya-râya and others (named) made a grant of rice-land, together with two lamps, to the Brahmans of Arasiyakeṟe.

73

Date 1204 A. D.

(On the date specified), in order to increase the daily evening illumination of the god Chenna-Kêšava of the royal city Arasiyakeṟe, and to provide for

[1] See Hassan Nos. 71 and 119, and Belur No. 118.

100 lamps a day, the faithful people made to the Brahmans grants as follows:—(here comes the list).

74 and 75

Date 1203 A. D.

Grants for the garland-makers of the god.

76

Date about 1220 A. D.

Praise of Šambhu. Praise of the Hoysaḷânvaya, in which was Padmala-Dêvî, who bore Narasiṁha.

When, (with usual titles) Hoysala-vîra-[Nârasiṁha]-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—(*rest effaced*).

77

Date 1220 A. D.

Praise of the Jina šâsana. Usual account of the rise and genealogy of the Hoysalas, down to Ballâḷa.

When, (with usual titles), the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in all the world, was in the residence of Dôrasamudra, ruling the kingdom in peace:—

Dwellers at his lotus feet were the Jain townsmen of Arasiyakeṟe; hearing of whose steadfastness in the essence of the three jewels and ability to maintain the *dharmma,* Rêcharasa, the eminent councillor of the Kaḷachuryya-kula, taking refuge at the lotus feet of that Ballâḷa, set up in Arasiyakeṟe the image of Sahasra-kûṭa Jina,—and for the eight kind of ceremonies for that god, for the livelihood of the pûjâri and servants, and repairs of the temple,—obtaining Handarahâḷu from the king Ballâḷa,—made it over to the guru of his line,—of the šrî-Mûla-saṅgha, Dêsi-gaṇa, Pustaka-gachcha and Iṅgulêšvara-baḷi, Mâghanandi-siddhânta-dêva's disciple Šubhachandra-traividya-deva's disciple,—Sâgaranandi-siddhânta-dêva.

To describe the greatness of Rêcharasa who (thus) protected the Jain towns-people, and of Arasiyakeṟe:—praise of Rêcha-chamûpa, who acquired the name of the sole friend of the world. To those who properly observe, in the celebrated Arasiyakeṟe the Brahmans were versed in the vêdas, the guards brave, the traders wealthy, the fourth caste of unshaken speech, the women beautiful, the labourers submissive, the temples ornaments to the world, the tanks deep and wide, the woods full of fruit, the gardens full of flowers. With lotuses covered with bees, with groves filled with parrots and cuckoos, with tanks overflowing, pervaded with the perfume of *gandhašâḷi* rice, filled

with flowers, sugar-cane and wells, having lofty and handsome temples, crowded with an increasing population, an ornament to the earth,—who can describe Arasiyakeṟe? The Jina dharmma and all other dharmmas are cultivated without opposition by the thousand families of the good in Arasiyakeṟe. The *bhavyas* (*i. e.* the Jains) who aided those thousand families were as follows:—Their speech, a home of truth; their conduct, according to the Jina dharmma; in worship of the two feet of Jina, fourfold of Indra; their greatness, equal to that of Kubêra; their gifts, bestowed only on the worthy; in acquiring wealth, giving pleasure to all; on whatever side observed this was the case,—who then can compare with the *bhavyas* of Arasiyakeṟe?

The shining Sahasrakûṭa Jina image being set up by the great Rêcha, the company of *bhavyas* contributed a *kôṭi* (of money), and erected for it a temple and an enclosure wall in the celebrated Arasiyakeṟe, giving according to their houses; and the king . . . granted land rated at 10 *nishka*. This work being maintained by *êḷ kôṭi* (7 crores) of people throughout the world, the temple was called the Êḷkôṭi Jinâlaya.

Be it well. With all titles, the *bhavyas* of Arasiyakeṟe[1], the southern Ayyâvaḷe, built the Sahasrakûṭa-chaityâlaya; and for the eight kind of ceremonies for that god, the livelihood of the *pûjâri* and servants, for gifts of food to those of the four castes who may come, and repairs of the temple, purchasing land from the 1000 families, and obtaining from the king Ballâḷa the remission of the tax of 10 honnu on that land, entered it in the accountant's book, made it over to the line of Sâgaranandi-siddhânta-dêva of the Iṅgalêśvara-bali, (on the date specified). Details of the land.

And the *bhavyas* of Arasiyakeṟe having set up the world-praised Śântinâtha, erected his temple so as to gain the applause of the world. And to provide for the worship of that image from the interest, the paṭṭaṇa-svâmi Kalla. . . . granted a shop, and others (named) gave funds (specified). Usual final verses.

78

Date ? 1230 A. D.

(On the date specified), the Kumâri (or princess) Sôvala-Dêvi's heggaḍe Dattayya's younger brother Siṅgayya, with the Brahmans, all the thousand families and the townspeople, made a grant of land (specified) for the Sahasrakôṭi.

79

Date 1184 A. D.

Praise of Śambhu. Usual account of the rise and genealogy of the Hoysaḷas, down to Ballâḷa.

[1] Arasiyakeṟe is here described as *sitâḷa-maḷige*, a warehouse of palmyra leaves, whatever that may mean.

When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva, protecting the Yâdava land by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

Dwellers at his lotus feet, were the royal inspector heggaḍes of Arasiyakeṟe, Kêtamalla and Mahâdêva. To describe their greatness, and that of Arasiyakeṟe: — (praises of the two heggaḍes). Kêtayya's mother was Mâravve, the minister Mâchayya his father, Balleya and Mâdhava his younger brothers. And the *gavaṟes*, masters and šeṭṭis who were leading men in the eighteen great cities of the world, in Vêlâpura and in the sixty-four holy places, conferred on Mâdhava the rank of chief master of the city of the three worlds (*trailôkya-sat-paṭṭaṇa-pati*). His mother Lakkavve, his father Beṭṭa, his elder brothers Harihara, Mahadêva and Dâvaṇṇa, his younger brother Malleya, — was Kêšava, the sênabhôva in Arasiyakeṟe. Beautiful with parrots, filled with the hum of bees, the source of all learning, with groups of Brahmans, with merchants richer than Kubêra, with big houses — great was this Arasiyakeṟe, — who can describe it? As he took the lotus, which was a reflection of her face, for his seat; besides being a goat (*aja*, otherwise unborn); maimed (Îšvara having plucked off one of his heads); and many-faced; — therefore thinking Brahma to be a low person, Sarasvatî deserted him and took up her abode in the lotus faces of the Brahmans of Arasiyakeṟe, — who can describe it? Filled with rich merchants and others of the lower orders, was it any wonder that its wealth surpassed that of Paulastya (Kubêra)? With sweet mango trees like the tree of plenty, with betel vines like the celestial vine, with tanks shining like the sea on the coast, with fine temples, — Arasiyakeṟe outshone Amarapura (the city of the gods), — what a marvel was this!

Be it well. Adorned with all good qualities, possessed of liberality, virtue and kindness, — Arasiyakeṟe, which was an immemorial city, the southern Ayyâvaḷe, the new Dvârâvatî, the chief place for both sects of the Nânâ Dêši, being their mother and father, — were the *Koylâḷgaḷ*[1]; to describe whose greatness: — Blessed with boons from the lord of Šrî, the lord of Bhâratî, and the lord of Gaurî, — of world-wide renown were the *Koylâḷgaḷ*. (Further verses in their praise.)

Seeing that to establish the presence of Hara in the world is most worthy, when it is said that the Koylâḷgaḷ set up the god Koylâḷêšvara, — how can they be further praised? And Barmma, the son of Mâli-Seṭṭi and Achave, caused to be erected a sub-temple (*upa-bhavana*) adorned with the images of Hari and Gaṇêša; while the Koylâḷgaḷ caused to be erected the temple of

[1] Servants or men who cut, — it is not clear who are meant, but apparently a class like the *Gonegâṟa*, whose employment is to climb the palms and cut or gather cocoa-nuts and areca-nuts. They have a special ingenious apparatus for climbing the trees, (these being very lofty and without branches), and swing themselves from one to another at the top.

Hara; and these *mottakára* (? makers of sections[1]), also described as *arihada-bojagar* (? skilful cutters[1]), caused to be built the temple of Koylâḷêšvara. And the Poysaḷa king appointed the *talâra* Kalleya to guard Arasiyakeṟe.

Be it well. Possessed of all good qualities, the Koylâḷgaḷ, having set up the god Koylâḷêšvara, — for the daily offerings to the god, the perpetual lamp, temple repairs, and livelihood of the *pûjâri* and servants, (on the date specified), — washing the feet of Chandramauḷi, son of Trailôkyašakti, intent upon *japa, hôma, niyama* and the service of Šaṅkara, of distracted (*glapita*) mind, kind to all the living, a proficient *âgamika,* — made grants of land and dues (specified).

Mâli-Seṭṭi's (son) Brahma caused to be made the god with a first name of Kêšava, and Gaṇapati, so that all the world admired. And the senior treasurer Kêšava-Dêva, — whose god was Achyuta, his king Nṛisiṁha, his elder brother the minister Tippa-vibhu, his mother Suggiyakka, and his father the heggaḍe Sakti . . ., — made a grant of land (specified) for the offerings to the god Koylâḷêšvara. Usual final verses.

81

Date about 1225 A. D.

In the kingdom (or reign) of Nârasiṁha-Dêva . . . . r-ôja's daughter-in-law, — the Mahâdêvi having put her husband to death, — gained the world of gods.

82

Date 1234 A. D.

Verses in praise of Chenna-Kêšava, who came to dwell in this Sarvvajña-pura, and who assumed the forms of Gôpâla and Nṛisiṁha.

Usual account of the rise and genealogy of the Hoysaḷas, down to Ballâḷa's son Nârasiṁha, who is praised at length[2].

Be it well. When, (with usual titles and various epithets, including) a wild fire to the forest of the Chakrakûṭa fort, thunder to the goose the pride of Kâḍava-Râya, — Indra to the mountain the pride of the Pâṇḍya champion, establisher of the Chôḷa kingdom, — the Hoysaṇa strong-armed chakravartti Nârasiṁha-Dêva, putting down the evil and upholding the good in the Gaṅgavâḍi Ninety-six Thousand and the Noṇambavâḍi Thirty-two Thousand, his victorious kingdom extending on all sides, to continue as long as sun moon and stars, was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

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[1] Perhaps a reference to the skill with which they divided or cut up areca-nut, the exact performance of which is necessary for it to sell well.

[2] In describing Sala's encounter with the tiger and his killing it with a *sele*, the author of the inscription has added a marginal explanation of this word as *betta*, a cane.

From *yôjana* to *yôjana* were towns, many towns surrounded with gardens; and from *yôjana* to *yôjana* many tanks filled with lotus; and from *yôjana* to *yôjana* groves for travellers to rest in,—so that the Poysaḷa-nâḍ shone as an abode fit for Manôja (the god of love). In that nâḍ exalted was the great agrahâra Sarvvajñapura. In some streets were those reading the vêdas, šâstras and six systems of *tarkka;* in some were ? maṇṭapas for ? new shows; in some Vishṇu temples. Ever groups of Brahmans either reading the vêda, or all at once listening to some higher science, or without ceasing carrying on discussion in logic, or joyously reciting purâṇas, or settling the meaning of all manner of *smṛiti*, drama and poetry. To study, teaching, listening to good precepts and the rules of their faith, were the Brahmans in Sarvvajñapura devoted. As if no other than Brahma himself had come to this town in various forms to show forth wisdom to the world, such were the 122 (Brahmans of the place),—their greatness who can describe?

To the south of the Kâvêrî, which from being the residence of Šrî-Raṅga-nâtha is the effectual remover of sin, is the Kêraḷa country. Famed in the world, in the Kêraḷa country is Koḷemûka-paṭṭaṇa, filled with Brahmans, and with wealthy houses of Vaišyas,—faithful adherents of the goddess Bhadrakâḷi of Kuḍukundi,—and with shining ponds surrounded by gardens. And on the west of Koḷemûka, the Jâhnavi (or Ganges), to think on which is the destruction of sin, from favour to other regions came down from a mountain in Kêraḷa as the Pêrêru. To the ruler of the city of Koḷemûka, Gôvinda, was born Nambyakka, called Maṇavâḷa, whose wife was Aucheru Naṅge. To them was born the world-famed Dâma. Like Achyuta along with Siri in the milk-ocean, surrounded with chief munis,—so, surrounded by Brahmans equal to Gautama, Agastya, Vasishṭha, Pulastya, Atri, Âṅgira, Jamadagni, Gargga, Kapila, Bhṛigu, and Kâšyapa, he dwelt in happiness, the best of the Vaišya-kula,—Dâma. On one occasion, placing the lotus feet of Hari by faith in his mind, he made gifts to the Brahmans, of food, gold, jewels, cows, fine cloths, lands and Brahman virgins, and the excellent Vaišya Dâma was known as his father-in-law's lusty elephant. This friend of the good and the learned, honoured in the Poysala kingdom as Dâmôdara-Seṭṭi, erected a Vishṇu temple, and set up therein Âdi-Chenna-Kêšava, Narasiṁha and Gôpinâtha.

Be it well. The senior merchant, an expert in the examination of goods and animals, the benefactor of both sects of the Nânâ Dêši and of the chief Brahmans of Maleyâla,—Dâmôdara-Seṭṭi, having obtained the assent of all the Brahmans of Sarvvajñapura, which is Arakeṟe,—for the decorations and illuminations of the gods Chenna-Kêšava, Lakshmî-Narasiṁha and Gôpâla, for the perpetual lamp, offerings, Chaitra purification, livelihood of the pûjâri, servants, cook, garland-maker, body-guard, and for all the temple rites, bought *umbaḷi* lands free of all imposts and taxes, paying the price asked without

leaving a balance of so much as a *hága* of gold, and obtaining the consent of the wives, sons and heirs of the proprietors and of the feudal chiefs, made a grant of the whole (on the date specified), with pouring of water on the feet of those gods. (Here follow details of the lands, which were very extensive.)

83

Date 1234 and 1253 A. D.

Gôpinâtha is our refuge. In the year Jaya etc., the great senior merchant Dâmôdara-Seṭṭi bought certain lands (specified) in Koṇḍambâgil, and made grants of them for the god Dâmôdara-Chenna-Kêšava. In the year Paridhâvi etc., the great senior merchant Chaṇḍinambi-Seṭṭi's son-in-law Kaṇḍanambi-Seṭṭi, worshipping the feet of all the Brahmans of Koṇḍambâgil, paid them 20 varaha and freed those lands from all taxes. He also gave some other land (specified), paying 13 varaha more to free it from taxes. And the Brahmans of Koṇḍambâgil had it written in this šâsana.

84

Date 1222 A. D.

Be it well. When Hoysaḷa vîra-Nârasiṁha-Dêva was ruling the kingdom:— (on the date specified) in order that the temple ceremonies of the god Ballêšvara might be conducted from the interest, various donors (named) deposited certain funds.

85

Date ? 1190 A. D.

Be it well. When, (with various epithets), Hoysaḷa vîra-Ballâḷa-Dêva's other half, the senior queen, the mâdêvi (or? Umâ-Dêvî) was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), when ... ? Tippa was managing the customs of Arasiyakeṟe, ... certain persons (named) made grants of land to provide for maintaining the waste weir of the old tank.

86

Date 1223 A. D.

Be it well. The pratâpa-chakravartti Hoysaḷa vîra-Nârasimha-Dêva, in the Šaka year 1142, of his favour made a grant for ... of the old tank. And in the Šaka year 1146, made a grant of 120 gadyâṇa a year for it, to continue as long as sun moon and stars.

87

Date ? about 1090 A.D.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides:—

And, a dweller at his lotus feet, (with usual Hoysaḷa titles), the mahâmaṇḍalêšvara Tribhuvanamalla Hoysaḷa-Dêva was ruling hill and ? dale (*maleyum manḍamam*) under the shadow of his sole umbrella:—(No meaning can be made out of what follows).

Obeisance to Sarasvatî.— ? The chief Dêsi of the Sarasvatî-gaṇa, ... ? having seen a tiger, ...Puligeṟe...made the Arasiyakeṟe (or Pullarasiyakeṟe)[1] and set up (this stone).

88

Date 1184 A.D.

With the perfume of musk, a hand-dagger, a golden sheath, a small rattle (*gaggara*), a garland of pearls, armlets, a water-lily on his hair parting, a thick sacrificial string, a tasselled cane, creaking ivory sandals, and earrings of talc, on his body; the Brahmêya who wanders at night,—may he grant our desires.

Praise of the Hoysaḷa kings from Vishṇu to Ballâḷa.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuḷuva army, an elephant to the lotus garden the Pâṇḍya-kula,—with these and all other titles, Hoysaḷa vîra-Ballâḷa-Dêva, putting down the evil and upholding the good in the whole circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet were the royal inspector heggaḍes Rêvaṇṇa and Kêtamalla, and all the subjects of Arasiyakeṟe; to describe whose greatness:—(After praises of the former); with beautiful full tanks, with lofty Šiva temples, with bands of tasteful gallants, with courtesans, with the sounds of divine worship and song,—ever charming in various ways was Arasiyakeṟe. Praise of the great minister, the senior treasurer Kêšava-dêva or Kêširâja, who had acquired great merit by providing for regular worship of the gods.

And the worshipper of the feet of the god Brahmayya, Kêtamma, who had the stone, brick and mortar work of the god Brahma's maṇṭapa done, and his image made and consecrated, was like an incarnation of merit. His senior uncle was Biṭṭa-gauṇḍa, his father Baruma-gauṇḍa, his mother Dârave,—how great was Kêtamalla.

Be it well. By order of Hoysaḷa vîra-Ballâḷa-Dêva, the royal inspector heggaḍes Rêvaṇṇa and Kêtamalla, the senior treasurer Kêšava-dêva, with the

[1] The Princess's tank or the Princess Pulli's tank.

Brahmans of Arasiyakeṟe, all the subjects and farmers, the townsmen, the Nânâ Dêsis, the mummuri-daṇḍas, the Uguru three hundred, the Ekkôṭi-Vîra-gaṇas, all the .... and the Gojjaru being present, (on the date specified), for the offerings of the god Brahma of the old tank, for the perpetual lamp and templs repairs, Bûva-Gauḍa, washing the feet of his *konekāṟa* Kêtamalla, made a grant of lands (specified). Also others (named) made various grants (specified). Usual final phrase.

89

Date 1183 A. D.

Praise of Śambhu. Genealogy, as usual, of the Hoysaḷas (44 lines effaced).

Be it well. By order of Hoysaḷa Ballâḷa-Dêva, the various persons (as in No. 88 above) being present, (on the date specified), ..., for the decorations and illuminations of the god Jagatêśvara, for the offerings, perpetual lamp, temple repairs, and gifts of food to the *maṭha-pati* and ascetics, — washing the feet of ? Nâgasiva-paṇḍita, disciple of Padumasiva-paṇḍita, disciple of Amitasiva-paṇḍita, âchâryya of the . . nanêśvara temple, ... upholder of the Lâkulâgama-samaya, — made a grant of land (specified). Usual final phrases.

Praise of Nâgasiva-munipa for eminence in *âgama,* in *Siva-tatva,* in a life of great penance and in ability.

90

Date 1189 A. D.

Praise of Śambhu. Usual account of the Hoysaḷas, from Vishṇu to Ballâḷa.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuḷuva army, an elephant to the lotus garden the Pâṇḍya-kula, — Hoysaḷa vîra-Ballâḷa-Dêva was protecting the whole world, putting down the evil and upholding the good, and was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom: —

A dweller at his lotus feet, was the royal inspector heggaḍe Kêśava-Dêvayya, whose greatness and that of Arasiyakeṟe were as follows: — Kêśava-Dêva is said to be the father of the famous Umâ-Dêvi [1]. With groups of Brahmans like Paramêshṭi, with crowds of Śûdras like the earth, with .... like the Kinnara beauties, with the Koyilâḷgaḷ like Aja, with tanks like seas, with groves like the groves of Amarapura, — did Arasiyakeṟe shine. The radiance of the nine gems was reflected in the sky like a rainbow, and golden rain fell in Arasiyakeṟe. As if saying 'be calm' was heard the quarrelling lovers' chatter of parrots

[1] Queen of Ballâḷa.

in the woods of Arasiyakeṟe. Praise of the thousand families, and the Ugura three hundred. Praise of Amarâvati-pura. Giving pleasure by his beautiful writing, his skill in calculation, and his clear pronunciation, as well as delighting all by his virtues, was the favourite of accountants, Dâvarasa. By the direction of many, Kâḷa-Gâvuṇḍa of Huruvaḷi erected this temple of Mêlêšvara. (The same repeated.) To Kâḷa-Gavuṇḍa and Nâḍa-Gavuṇḍi were born Bêḷa-Gauṇḍa and Chaṭṭa-Gauṇḍa. Once performing Šiva worship there being a hundred-fold as meritorious as that performed in Kailâsa, what wonder was it that such a temple should be erected in Arasiyakeṟe.

Be it well. (On the date specified), for the daily offerings of the god Mêlêšvara, for the perpetual lamp, the Chaitra purification, for gifts of food to the *pûjâri* and servants, and temple repairs, Hoysaḷa vîra-Ballâḷa-Dêva, with the Mêli thousand, the chief townsmen of the Nânâ Dêsi, the Uguru three hundred and all the subjects,—washing the feet of (possessed of the usual ascetic virtues) Tribhuvanašakti-paṇḍita's disciples Trailôkyašakti-paṇḍita and Šivašakti-paṇḍita,—made grants of land (specified); also an oil-mill and a house of 12 hands. Praise of the two munis above named. Usual final verses. The company of this temple gave the management to Antaragaṅga-Bôva. The verses in the šâsana were written by Trivikrama-paṇḍita. Siṅgôja's son, Mahêšvara-Siṅgôja engraved it.

91

Date ? 1191 A. D.

(On the date specified), the great minister .... Nâyaka's younger brother, ...mayya, gave 2 gadyâṇa for maintaining the perpetual lamp for the god Mêlêšvara. Also another donor.

92

Date 1223 A. D.

(On the date specified), all the faithful of the royal city (or capital, *râjadhâni*) Arasiyakeṟe (several chief ones named) contributed to form a permanent fund, the interest to be applied to maintaining the perpetual lamp for the god Mêlêšvara. (Here follows a list of donors and their gifts).

93

Date 1189 A. D.

Praise of Šambhu. A branch of the tree of plenty the Yadu-vaṁša, was (omitting laudations) the Bhuvanaika-vîra Vinayâditya. To him and to Keleyabbarasi was born Eṟeyaṅga, who was a confounder (*mâḷa*) of the Mâḷava kingdom, and making war on a large scale with his own army, brought victory



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to his emperor, and set up—frightening the sun at the sight—the flag of his fame in the north. By Êcha-Dêvi he had three sons,—Ballâḷa, Vishṇu and Udayâditya. Praise of Vishṇu .... Ballâḷa's wife was Umâ-Dêvi; her praises. The strong man (*ball-âḷa*) king Ballâḷa erected an abode in the name of Ballâ in Arasiyakeṟe, to which it was an ornament.

Be it well. When, (with usual titles), the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva was protecting the whole earth, putting down the evil and upholding the good, and was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—In the royal city (or capital, *râjadhâni*) Arasiyakeṟe he set up the god Ballâḷêšvara, and ... . (On the date specified), for the daily offerings of the god Ballâḷêšvara, for the perpetual lamp, Chaitra purification, and gifts of food to the *pûjâri* and servants,—Hoysaṇa vîra-Ballâḷa-Dêva, through the thousand .... and all the subjects,—washing the feet of ..... paṇḍita of Arasiyakeṟe, made a grant of land (specified).

94

Date 1745 A. D.

For the daily allowance and illumination of the god Veṅkaṭâchala of Amaragiri Tirupati. Praise of Šambhu.

Be it well. (On the date specified), the righteous possessors of the pure Šivâchâra; friends of guru, liṅga and jaṅgama; devoted to faith in Hara and the guru; promoters of all works of merit; wishing stones to dependents; possessed of the unbroken wealth of Lakshmî; equal to Karṇa in giving away; to Dêvêndra in enjoyment; to Dharmma-Râya in patience; to Manmatha in beauty; to Arjuna in valour; to Harischandra in truthfulness; proficient in testing diamond, vaiḍûrya, gômêdhika, topaz, emerald, ruby, sapphire, pearl, coṟal and others the nine gems; if a *vîsa* (one-sixteenth) be reduced in the customs and their merits praised, travelling over the whole country, ornamenting the language; decorating a thousand bulls of each colour, binding on them the *mahâghana* bell, tying on the twisted strings of small bells called *nakshatra* (or the constellations), putting on the medals called *nava-graha* (the nine planets), saddling on the pad called *tribhuvana* (the three worlds), tightening it with the girth called *mahâ-šêsha* (the great serpent), and travelling over the 56 countries making a great stir like titled nobles; making a forest into a shop, a wood into a city, and passing coins that are not current; for disputes in the road, they settle an *aḍḍa* for a *haṇa*; for disputes in the street, they give interest of a *bêla*; devoted to the lotus feet of the gods Gaṇêšvara and Gaurîšvara; possessed of a golden Indirâ temple, with a finial vase which is a new absolver of sin in Jambû-dvîpa; touchstones for testing justice and injustice; adherents of the god Channa-Basavêšvara; equals of Mahâ-Mêru;—

the Pṛithivî-Šeṭṭi of both sects of the Nânâ-Dêši of his own country and of other countries, seated on the diamond throne in the maṇṭapa in front of the Basavêšvara temple in the square in the middle of the streets of the sun and moon in the Kaṇṭhîrâya-pêṭe of Bâṇâvâra situated to the south of Šrîšaila,—the king's minister Bhâskaraṇṇa, the chief Sâlumûle of Aiyâvaḷe, and the mahâ-nâḍinavaru of the 56 countries,—for the daily allowance and illumination of the god, as a gift to Šiva, granted a deed of gift as follows:—For loads carried or set down, coming by roads east, west, north or south, over the Bâṇâvâra-šîme, to the *sante* (or fair), and loads coming to the *pêṭe*, for each animal that stops, the rate of a *vîsa* to be given; the mahâ-nâḍinavaru of the place must give an *aḍḍa* a year for each shop; rates follow for each bullock of the grain-dealers, and of the shopkeepers; for each ? grain-shop; for each shop of the goldsmiths and cloth-sellers; for each mill of the oil-mongers; for each loom of the weavers, bilimagga, dêvâṅga, kurubar and ? kabbula; for each pot of the washermen; for each shop of the tailors; for each wheel of the potters; for each ? *kaja* of the kambli-makers; for each ? *vaja* of the spinners; for each *varaha* of the contractors for (betel) leaves; for each garden of the *kâraka* (? agents); for each fish-shop; for each ? *yamma* of the road; for each sugar-cane mill; for each leather-seller's shop; for each 100 of sheep on the road, or sold in the place; for each male buffalo at salt pans; for each shop of the pañchâlas; for each plough of the cultivators;—at these rates, as a gift to Šiva, to continue as long as sun and moon, etcetera, did they make a grant to maintain the service of the god, that they might obtain the fame of merit.

Usual final verses. Witnesses and signatures.

95

Date 1745 A. D.

Be it well. (On the date specified), for the service of the god Tirupati Veṅkaṭâchala, the herdsmen, camel-drivers and messengers serving in the Bâṇâvâr and Jâvagal kandâchâr (or military department), caused to be written and given a binnaha-šâsana as follows:—

For the daily allowance and illumination of the Tirupati temple, we, the herdsmen, camel-drivers, and messengers, of our own free will agree to give at the rate of 1 haṇa each a year out of our pay, to be continued by our sons, grandsons and posterity. The ? soldiers of the Aṭhavane hôbaḷi (or revenue department) will be liable as before to payment for laden oxen, looms and ? seed-sowers for agriculture. Those in the service, whether they newly set up loom, shop, loaded oxen, etcetera, or give up those they had, will not pay more for the service of the god than the one haṇa granted from their salary. Witnesses.

96

Date 1745 A.D.

A similar grant by the herdsmen and engaged servants of the aṭṭavaṇe (or revenue department) of Bâṇâvâr.

97

Date 1745 A.D.

A similar grant by the herdsmen, camel-drivers and messengers of the Garuḍagiri, Hirikal-durga, Kaṇikaṭṭe, Belagûr, Kabbala and other kandâchâr (or military department).

98

Date 1745 A.D.

A similar grant by the herdsmen and engaged servants of the aṭṭavaṇe (or revenue department) of Garuḍagiri.

99

Date ? about 890 A.D.

Be it well. When Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôḷâla-pura, lord of Nandagiri, śrîmat Permmaḍi was ruling the kingdom of the world:—In the war of Sindhama-nâḍ, among the cows of Kellaṅgeṟe......*(rest effaced)*.

101

Date ? 1247 A.D.

(Much of the inscription is effaced). All the Brahmans of the immemorial agrahâra Hariharapura, which is Kellaṅgeṟe, sold certain of their lands (specified) to Dêvappa and Saṅkanna. Usual final verses.

Notwithstanding any letter deficient or in excess, the whole is genuine.

102 *a*

Date ? 1100 A.D.

Be it well. In the 25th year of the Châlukya-Vikramâditya-kâla, the year Vikrama, was this śâsana (? written) by Biṭṭimayya.

Praise of Śambhu.

Be it well. An ornament of chiefs, his feet surrounded with the crowns of prostrate kings, his fame like a cluster of the bright rays of the autumn moon, walking in the path of Manu, unlimited donor, praised throughout the

earth,—thus was Vinayâyta Poysaḷa renowned in this world. Hostile kings who would not submit he knocked down like balls, and by his skill the Poysaḷa king brought them into obedience to the ruler of Kuntala and to himself. That king Vinayâditya ruled from the west as far as to Taḷakâḍu like Dêvêndra, so that all the world in approval exclaimed Jîya, Jîya! His son, the best of all kings, unstinted donor; a lion to the lusty elephants hostile kings; ?deceiver of women,[1]—was the world-renowned Eṟeyaṅga Poysaḷa. At the emperor's bidding, he caused the elder brother to sheath (his sword); the Chôḷikas' king he caused to wear leaves; Nannuge he caused to write himself down in three letters (*i.e.* ridiculed); so that the world praised him,—the king Eṟeyaṅga. What more can be said?—putting a bit into (the mouths of) the host of kings between the Hima mountain and Sêtu, he mounted them,—the king Eṟega, at the bidding of the Châḷukya emperor. With the hot rage in Nannuge's breast as the witness of fire, and by means of Dhârâ (otherwise, with the pouring of water), he suddenly wedded the goddess of Valour,—the brave Poysaḷa king. As the maṇḍapa was consumed in the burning of the Khâṇḍava (forest), so the fire of the Poysaḷa king's glory sprang up in the Vindhya mountains and seized the city ? of his enemies[2]. An abode of energy, lord of fortune, surrounded by the learned, a thunderbolt weapon to the mountains his enemies, profound as the ocean, with foreign kings bowing at his footstool, of great might of arm, a god of love to the best of women, of splendid glory,—was the famous Eṟeyaṅga Poysaḷa.

His wife (with praises) was Mahâdêvi, a Lakshmi-Dêvi in the earth. To describe her descent, greatness and character.—

From the emperor Ikvâku of the Sûryya-vaṁśa (or Solar race) were descended in unbroken line the Chôḷa emperors; in the line which was reckoned a security (*vajra*) to whose camp (or capital, *kaṭaka*), protecting seven thrones by the might of his arm, was Têja-Râya; whose glory was as follows:—In protecting the earth an able right arm, a lion to the elephants his enemies, a house of adamant to refugee kings, the favourite of heroic women, a bee at the lotus feet of Hara, destroyer of all his enemies,—such was Têja-Râya's fame (*têja*) in the world. There were no kings who did not flee, no people who did not supplicate him, none who did not retreat when he attacked, no foreign territories,—so extensive was the fame (*têja*) of Têja-Râya.

His son, possessed of all good qualities, snatcher of victory from hostile kings, a moon to the waterlily his own family, fierce breaker of the vessels his enemies' breasts,—was Pâṇḍya. Overwhelming the host of hostile kings, he with ease became known as *êkâṅga-vîra*, and was adorned with the title of

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[1] *Abaḷâ-jattakan*—this seems a singular encomium; but see lower down.

[2] Apparently an Udhapuram is mentioned, but the verse is defective and should probably be read *virôdhi-puram*.

parichchêda-gaṇḍa,—(this) Pâṇḍya. Turning back Bhuvanaikamalla so that the earth was terrified, he with great rejoicing seized his kingdom and in his own body gave it to Tribhuvanamalla,—the champion Pâṇḍya. Another verse describing his slaughter of enemies.

That king Pâṇḍya's younger brother, a Bhîma in the battle-field, counting honour as his wealth, firm as the golden mountain, king over all (*akhilâvani-pâlan*), was Irukkupâḷa of unequalled character; destroyer of brave kings, poison to brave kings, a sharp axe to famous brave kings,—thus was king Irukkapâḷa renowned.

His daughter, celebrated as the daughter of the mountain (Pârvati), or the daughter of the milk-ocean (Lakshmi), thus was she praised, without blame in the world, Mahâdêvi, throughout the earth.

To describe the glory of the maternal grandfather (*mâtâmaha*) of that meritorious and beautiful one, whose face was like a jewel mirror:—Over-turning infatuated proud kings so that the ladies the points of the compass embraced his fame, thus renowned was Karkkaḷa-mârâya, possessor of victory. Going forth and seizing hostile kings, he brought and put them into prison; and was in Tereyûr, like Daśakaṇṭha in the celebrated Laṅkâ-pura. Out of mischief plundering the territory of the hill-kings, cutting down those who opposed him,—amama! could any country withstand this champion over champions of the wicked.

That king's daughter, with eyes like the pure lotus, her fame white like a garland of jasmine, the moon, or snow,—was the crowned queen of the Poysaḷa king. A mine of unceasing happiness, the Śrî on the Poysaḷa king's breast, fortune to the faces of good women, was this meritorious queen. . . .in the earth.

With the gait of a lusty elephant, the best among good women, Poysaḷa's crowned queen, without any hesitation caused to be built the tank of Muttana-Posavûru with great rejoicing. With eyes like the lotus, praised throughout the world, Poysaḷa's crowned queen, filled with kindness, caused the tank to be built, full of affection for her husband, as if it were an ordinary well. Another verse in her praise.

A dweller at her lotus feet, Kâḍuviṭṭi, and Soṟedeyabbe, as Naḷa built the bridge by permission of Râma, so caused the tank to be built. Great good fortune. Śrî. Śrî. Śrî.

Usual final verse. For the god, Kâḍuviṭṭi gave 5 ploughs of rice land.

102 *b*

Date 1183 A.D.

Be it well. When Hoysaṇa vîra-Ballâḷa Dêva was (ruling) in peace and wisdom:—(on the date specified), for the decorations of the god Ballâḷêśvara

of the Kâḍuviṭṭi tank, for the offerings, perpetual lamp, and food of the pûjâri, — washing the feet of Dammarâsi, he granted lands (specified). Usual final verse.

103

Date 1199 A. D.

Usual account of the Hoysaḷas, much effaced, down to Ballâḷa.

Be it well. When, (with usual Châḷukya and Hoysaḷa titles), Hoysaḷa vîra-Ballâḷa-Dêva, protecting the whole world under his sole umbrella, was in the residence of Huligeṟe, ruling the kingdom of the earth: —

Dwellers at his lotus feet were the mahâ-prabhu of Beḷagumba, Nâga-gâuṇḍa's son Bamma-Gâuṇḍa, his son Mâḷa-gâuṇḍa, and his son Bamma-gâuṇḍa; to describe whose greatness: — they built tanks, they erected temples, and (in other ways) obtained great fame. That it might be better (*mêḷe*) than Kailâsa, and afford pleasure to the dweller in Kailâsa (*i. e.* Šiva), they erected the Mêḷêšvara (temple) on the application of the Mêḷi thousand: (their praise). Once performing Šiva worship here was as meritorious as performing worship a hundred times in Kailâsa.

And the world-renowned (with other epithets) Holla-Gavuṇḍa and many others (named) being present, — (on the date specified), for the offerings to the god Mêḷêšvara, and the perpetual lamp, — (washing the feet of) Bamma-dêva, — son of the promoter of the Lakuḷâgama-samaya, Nâgarâsi-paṇḍita, and of Chôḷavve, — made a grant of land (specified).

104

Date 1196 A. D.

Praise of Šambhu. Talemale, Koṅgu, Naṅgali, Virâṭapura, Taḷakâḍu, Koyatûru, ... ? Kañchi, Râyapura, ... Koṅkaṇa, ? Cheṅgi, Mâḷava, the delightful Chakragoṭṭa, the Tuḷu country, — without effort did king Vishṇu capture. Then follows the usual genealogy, to Ballâḷa. On the east Kañchi was shaken, on the west the ocean was covered up, the great Chêra country rose up and fled, the whole of the Pâṇḍya king's territory took refuge in forests, entering them with fear, — who then can withstand the king Ballâḷa in the great field of battle?

Be it well. When, (with usual Châḷukya and Hoysaḷa titles), Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Erambarage, ruling the kingdom of the world: — Praise of the treasurer Kêširâja, and of certain Gauṇḍas (named).

Be it well. (With various epithets), the mahâ-prabhu Gâuṇḍas of Beḷḷi-gumba, Râma-Gâuṇḍa and Bomma-Gâuṇḍa, (on the date specified), for the offerings of the god Mallikârjuna, and perpetual lamp, — washing the feet of Kêsava-jîya, — made a grant of lands (specified).

This land being divided between Mâcha-jîya and Mala-jîya, Mala-jîya made over his share, in the presence of all the subjects and gauḍas (several named), to. .ka-jîya. Usual final verse.

(*Apparently engraved afterwards, at the top*) The grant made by the treasurer Ma. .yya in the year Sarvajit etc. (? 1227 *A. D.*), the treasurer Kêsiyaṇṇa will maintain.

105

Date 1139 A. D.

Obeisance to Mahâdêva. Praise of Šambhu, and of ? Nandikêšvara.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars: —

And, (with numerous epithets, including) a wild-fire to the woods of the Chakrakûṭa fort, râja of the Male râjas, a thunderbolt to the rock the skull of Kalapâla, champion over the hill-chiefs, lord of Gaṇḍagiri, Indra to the mountain the pride of the fierce Pâṇḍya, a Garuḍa to the serpent the great army of Jagaddêva, a sharp axe to the root of the tree Narasiṅgha-brahma, thunder to the goose the pride of Iruṅgôḷa, stopper of the pride of Adiyama, the champion who captured Talakâḍu, a šarabha to the lion Cheṅgiri, the equal of Âdirâja, — with these and all other titles, the mahâ-maṇḍalêšvara, capturer of Talakâḍu Koṅgu Naṅgali Gaṅgavâḍi Noḷambavâḍi Banavâse and Hânuṅgal, the strong-armed Vîra-Gaṅga Kadamba Vishṇuvarddhana-Dêva, ruling the Gangavâḍi Ninety-six Thousand by putting down the evil and upholding the good, was ruling the kingdom in peace and wisdom: —

Be it well. When the great minister, sarvvâdhikâri, general and senior heggaḍe Balvayya was ruling the kingdom of the earth in peace and wisdom: — And (on the date specified), the son of Nâka-Gâvuṇḍa the nâḷ-prabhu of Beḷḷigumba in Nirugunda-nâḍ, — (with various epithets), Bamma-Gâvuṇḍa was ruling Beḷḷigumba in peace: —

Be it well. Chendi-Seṭṭi and Gami-Seṭṭi, taking a strict vow, set up the god Brahmêšvara and built a Šiva temple, — and, washing the feet of (possessed of the usual ascetic virtues) Sôma. .paṇḍita's disciple Dammarâsi-paṇḍita, for repairs of the temple and offerings, Bamma-gâvuṇḍa made a grant of lands (specified). Also land (specified) was given for Harmikabbe, the senior daughter of the temple, and for Mâchave, the junior daughter. Usual final phrases.

106

Date 1207 A. D.

Obeisance to Mahâdêva. Praise of Šambhu. Usual account of the Hoysaḷas.

Be it well. When (with usual Châḷukya and Hoysaḷa titles), vîra-Nârasiṁha-Dêva was in the residence of Dôrasamudra, putting down the evil and upholding the good, and ruling the kingdom in peace and wisdom: —

Dwelling at his lotus feet, — all the subjects and farmers and Bahuta-Mâra-jîya having come from Kêsûra Medakêri in Pâṇḍya-nâḍ to Muttana Hosavûr, and being there in peace, — that Mâra-jîya, thinking to perform a work of merit, caused a Šiva temple to be built, set up the god Aṟeya-Šaṅkara, and constructed a tank. And for the repairs of the temple, for the perpetual lamp, offerings and decorations of the god, (on the date specified), washing the feet of Mâra-jîya, they made grants of land (specified), altogether 670 poles. Usual final verses.

107

Date ? 1260 A. D.

The temple priests exchanged some of the above land for other land which was irrigated.

108

Date 1255 A. D.

Obeisance to Mahâdêva. Praise of Šambhu. The lustre of Gauri's eyes being his moon-light, the permanent moon of the terrestrial world, the beautiful Kuñjêšvara, giver of joy, — may he now grant his continual coolness to the followers of Mahêšvara, the wearer of the matted top-knot, the protector of the three worlds.

Usual account of the Hoysaḷas. Saḷa is said to have slain the tiger with the *kuñchada sele* (the handle of the yôgi's fan or whisk), into which he had uttered a spell (*abhimantrisi*). Ballâḷa's son Narasiṁha is said to have subdued Chôḷa, and trodden down the distinguished enemies Magara and Kâḍava. His son Sôma is said to have made the Magara king roll on the ground, to have struck the Kâḍava king violently on his face and killed him, to have plucked up Pâṇḍya by the root, and to have set up Chôḷa again in his kingdom. The burden of the earth being too heavy for other kings, he took upon himself the burden and relieved them, — such was the mercy of the Poysaḷa emperor vîra-Sômêšvara. Kings in their anxiety to discover a place which the mighty arm of Sôyi-Dêva would not reach and where they might be at ease, took refuge in three kinds of forts, — those in the great sea, those in dense forest, or those on a mountain. Ašvapati, Gajapati and Narapati could not stand before him, how then could other kings? That his *karapatra* (saw) should cut off the heads of hostile kings is no wonder, but even his *patra* (written order) cut off their heads.

Be it well. When, (with usual and other titles, including) surrounded by Brahmans (*bhû-dêvar*) satisfied with the *hiraṇya-garbha, tulá-purusha* and many other great gifts, the destroyer of the Magara and Kâḍava kingdoms, the saviour of the Chôḷa and Pâṇḍya kingdoms,—with these significant names, and with the rank of universal emperor (*sárbbabhauma*), the strong-armed Somêšvara-chakravartti was in the residence of Kaṇṇanûr, ruling the kingdom of the world in peace and wisdom:—

In that kingdom, among the great senior merchants the chief of both Nânâ Dêšis of Maleyâḷa, dwellers in Kulamûka-nagara which was a mirror to the face of the Lakshmi the Kêraḷa country, ornaments of the Vaišya-kula, treasuries of good qualities, obtainers of a boon from the goddess Bhadrakâḷi, experts in goods and animals,—was the valiant Kuñje-Seṭṭi. When the king's army marched and came to Uchchaṅgi, not approving of it, he with all his power discharged arrows, so that by himself he made the force retire as if rubbed out, and obtained the titles *vîrada-permme* (pride of heroes), *jasada-sompam* (beauty of fame), *vairi-kôlâhaḷam* (disturber of enemies),—the great Kuñje-Seṭṭi of Paḍiyûr. The brave king Ballâḷa sending for him, and ever bowing the head to such prowess, with affection bound on him the crown of a good warrior (*subhaṭa*), so that with his former crown of Seṭṭi in the world, he became one for the eye to rest on, the exalted hero, the brave Kuñje-Seṭṭi, valiant in war, the disturber of enemies. His son-in-law was Koṇḍanambi. He caused *satras* to be erected in Harihara, in the celebrated Sêtu, in the great Pâṇḍuraṅga, in the unequalled Vâraṇâsi, and gained renown in the world,—Arasiṛi Koṇḍanambi. Wherever there were famous bathing-places, there were his gifts to be found; there was his praise; there was the knowledge of his virtue. His younger brother was Dâmôdara, delighting in the story of Hari, in repeating the name Hari, in worship of Hari, in faith in Hari.

And evermore devoted in faith than Rukmâṅga, Šuka, Nadîja, Vibhîshaṇa, Arjjuna, Hiraṇya's son, Hanumanta, Garuḍa, Dhruva, Byâsa, Nârada and the many other Vishṇu devotees; donor of lands, donor of cows, donor of virgins, donor of sesamum seed, lotus and vessels, donor of gold, donor of the two-faced (*i.e.* cows just calving), donor of water; consecrator of Vishṇu and Šiva; worshipper of the Brahmans;—was Dâmôdara-Seṭṭi's younger brother. An expert in testing all manner of gems, understanding in a moment the wishes of kings,—filled with ability in counsel, skilled in learning, and great in generosity was Kuñjanambi, the promoter of the fortunes of the Maleyâḷa family. Pleasing both the Hoysaḷa emperor in the south, and Ballaha himself in the north, he formed an alliance between the two kings which was universally praised, and obtained credit in negotiating for peace and war as an embodiment of perfect truth (*satyavákya*) and an ornament of mercy;—Kuñjanambi, a Vidyâdhara in counsel. The wants of the great Mâḷava king, of the Kaḷiṅga,

Chôḷa and Pâṇḍya rulers, he at once supplied, and obtained extensive merit, so that no Seṭṭi was equal to Kuñjanambi throughout the Hoysaḷa kingdom. An emperor of justice, honoured in the great Hoysaḷa kingdom, of kind speech, a tree of plenty in natural wisdom, delighting in truth, thus did all the world unceasingly extol Kuñjanambi-Seṭṭi as a collection of unnumbered good qualities.

His son-in-law, from his making donations from a cart-load (*bhaṇḍi*) of money, was named Bhaṇḍinambi. Further praise, saying no one was equal to Bhaṇḍinambi-Seṭṭi. To Kâkara Manavâḷa and to Sôviyakka was born Kaṇḍanambi. He became Bhaṇḍinambi's son-in-law, and was known for his virtues and devotion to his lord's business throughout the brave Hoysaḷa king's kingdom. And the former members of his family had gained great honour by their works of merit and good deeds. His wife (with praises) was Chandiyaka. To them was born a son Kuñja, who was devoted to the service and worship of Hara. Giving his body to the Jaṅgama, and his mind to the lotus feet of Sômanâtha, he by his merit attained to the abode of Šiva (*i. e.* died). Thus he went to see the world of gods.

On the other hand, in the Hoysaḷa country which was daily increasing in prosperity, a place of great good fortune was Muttana Hosavûru. There hunger was unknown to the people, so abundant were the crops; the bees knew not hunger, such were the flowers; the birds knew no hunger, on account of the woods; — such a favourable residence was Muttana Hosavûru. Its moat was as deep as the Serpent king's city, and its golden fort walls rose higher than the clouds, — what can I say of its glory? Equal to Indra's town, or to Dhanada's city, or to Vishṇu's town, was Muttana Hosavûru with lines of lofty houses and many different temples.

On account of the death of his son, having carried out works here and there, Kaṇḍanambi erected a Šivâlaya in the name of Kuñja such that it had no equal in the world. Its praises.

For the offerings, decorations, worship, for two Chaitra purifications, for daily distrubution of food, and for temple repairs of this abode of Šiva, he made grants, to continue as long as sun moon and sky. (Here follow long details of the lands given), measured by the pole of five fathoms and one arm.

And all the Brahmans of the Dâmôdara agrahâra, which is Nâgarahaḷḷi, made a grant (specified). All these lands, that Kaṇḍanambi-Seṭṭi made over (on the date specified) with pouring of water on the holy feet of the god Kuñjêšvara.

And his daughter the Gaṇa-kumâri [1] Chandavve he made the proprietress (*oḍeyaḷu*) of the temple, for carrying out the ceremonies, and granted her *hombaḷi* land, with pouring of water in the presence of the god Kuñjêšvara,

[1] *Gaṇa-kumâri*, — daughter or princess of the *gaṇas*, the hosts or followers of Šiva; Jaṅgamas.

and in the presence of Rudrašakti, the râja-guru of Dôrasamudra the capital of Tribhuvana, and in the presence of the Kampaṇâchâryya of the 120 temple priests and of numberless *mahâ-gaṇangaḷu,* and in the presence of all the subjects, farmers and priests of the two Muttana-Hosavûr.

And that râja-guru Rudrašakti-dêva, the 120 temple priests, and Mâda-Jîya of Arasiyakeṟe, the Kampanâchâri capital (*râjadhâni*), with other jîyas (named), and numberless *mahâ-gaṇaṅgaḷu*, uniting, bound upon that Chandavve the *vibhûti-paṭṭa* or crown of authority, and giving her the rank or place of a Gaṇa-kumâri [1], granted to her the *maṭha* dues and all the other dues payable to this Kuñjêšvara temple, free of all imposts, to continue as long as sun, moon and sky.

Benediction and imprecation.

109

Date 1258 A.D.

Praise of Šambhu. As long as the mountain of the gods exists, as long as the elephants at the points of the compass, as long as sun and moon, as long as the ocean, the vêdas, and the earth exist, — may the incarnation Harihara grant protection to the lord Kaṇḍanambi. May Širiyâḷva, Basavayya, . . ., Bâṇa, Chôḷa, Udbhaṭa, Sinda-Ballâḷa, and Dâsimayya, — may this group of devotees grant to thee, Kâkara-Kaṇḍanambi, the highest wisdom. He erected temples, raised pillars for lights (*dîpamâle*), granted lands to Brahmans till they were satisfied, constructed fine forts and large tanks, — so that Kâkara-Kaṇḍi was praised throughout the world for his works of merit.

When the pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the earth in peace and wisdom: — (on the date specified), the great senior merchant, the senior Bhaṇḍinambi-Seṭṭi's son-in-law Kaṇḍanambi-Seṭṭi, on making Muttana-Hosavûr an agrahâra, — for the offerings of the god Kuñjêšvara, providing dresses for the god, ~~and~~ removing the tenants, — for the offerings and ceremonies of the god made a grant of Kalleyanâyakanahaḷḷi, free of all imposts, and also certain land in the two Muttana-Hosavûr. (Here follow long details of the land). And a number of Gauḍas (named) and others also made grants of land (specified).

The ceremonies, whatever they may be, for which these lands were given, Chandavve will herself cause to be carried out.

And Kaṇḍanambi-Seṭṭi granted a rent-free estate for Sôviyakka.

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[1] *Gaṇa-kumâri*, — daughter or princess of the *gaṇas*, the hosts or followers of Šiva; Jaṅgamas.

110

Date ? 1142 A. D.

Obeisance to Mahâdêva. Praise of Šambhu.

When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, the mahâ-maṇḍalêšvara Tribhuvanamalla, capturer of Talakâḍu Koṅgu Naṅgali Nolambavâḍi Banavase and Hânuṅgal, Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Be it well. Possessed of the usual ascetic virtues (named), devoted to the *shaṭ-karmma* (named), (versed in) the Ṛig Yajus Sâma and Atharvaṇa and their *shaḍ-aṅgas*, suns in dispersing the darkness the poverty of the company of panegyrists, restrained by *muñji, yajña* and *upavîta,* wearing golden earrings, having at their feet the foreheads of the three (castes of) Kshatriyas, Vaišyas and Šûdras, of original ability, lights of the Bali-vaṁša, oceans (of mercy) to those who come for refuge, were the Brahmans of Kellangere, which is the Hariharapura agrahâra, considered to be the southern Ayyâvaḷe: to describe their greatness. From Koḍaṅganûr, which they had received from the grant of the famous Janamêjaya, on the great king Vishṇu saying I will give you a much better village and bringing them along with him, he gave them here Kellaṅgere, which was adorned with all the Brahmans. (Praise of their virtues.)

Her beloved younger brother Ajjama having to her great sorrow gone to the world of gods,—for the increase of merit, Jakkavve erected a Šiva temple. While all praised him as a mirror to the face of the Telligas (or oilmongers), a *kalaša* to the race of Telligas, a mountain of merit,—thus did that Grâmêšvara (lord of the village) here shine[1]. And the Telliga Jakkave set up the liṅga of the god Grâmêšvara, and built a temple for it. And for the temple repairs, perpetual lamp, and offerings, all the Brahmans, (on the date specified), washing the feet of Îšânyašakti-paṇḍita's disciple Dêvarâsi-paṇḍita, made a grant of land (specified). Usual final verses.

Hânôja Mâlôja and Cheṅgôja's work (*kelasa*). Ikkudôja's engraving (*barapa*).

111

Date ? about 1170 A. D.

The heggaḍes of the customs, from the oil-mill tax due to them, granted one oil-mill for the perpetual lamp of the god Kêšava, and one for the god Dharmmêšvara.

[1] The names of Adiyaṇṇa and Haḷḷakabbe have been inserted here in small letters between the lines, without any meaning or connection.

112

Date 1174 A. D.

Praise of Šambhu. Usual account of the Hoysaḷas (25 lines defaced). Praises of Kellaṅgeṟe.

Be it well. For the offerings of the god Channa-Kêšava of the immemorial agrahâra Hariharapura, which is Kellaṅgeṟe, for food for the god, and gifts of food to the Brahmans,—the great minister, *sarvvâdhikâri,* the chief accountant Kêtayaṇṇa,—having made an exchange by the hand of the mahâ-maṇḍalêšvara pratâpa-Hoysaṇa-Narasiṁha-Dêva,—in the presence of Hoysaḷa vîra-Ballâḷa, (on the date specified), made a grant of lands (specified). Usual final verses.

Chabbarâja's son Šâradinâtha-paṇḍita composed (*hêḷda*) the šâsana. Another final verse.

113

Date 1318 A. D.

May Vishṇu, Viriñchi, Dhûrjjaṭi, Valârâti, Prachêta and the other gods protect king Nṛisiṁha's son king Ballâḷa. May those gods and the munis Atri, Kasyapa and others, protect Kâma, the minister of king Ballâḷa, the son of Ponna-Râja.

Be it well. All the Brahmans of the immemorial agrahâra Hariharapura, which is Kellaṅgeṟe, granted to the great master of the robes, the treasurer Kâvaṇṇa's son Râmaṇṇa a stone sâsana as follows:—The land in our village which Hariyaṇṇa and others (named), being unable to manage or to pay the original fixed rent and the extra taxes, transferred to us with a *ôle*,—that land, we having received from Râmaṇṇa 8 gadyâṇa for *kaṭṭuge kâṇike*, Râmaṇṇa will pay to the Brahmans for the land one gadyâṇa a year in the month Pushya and will manage the land (specified); the Brahmans themselves will defray any taxes imposed by the palace. That we should pay such taxes imposed by our village seems not to be the custom. This land Râmaṇṇa may mortgage, sell or give away. Any dispute relating thereto will be settled by the Brahmans. To this land there is no reason to connect the northern field: that the Brahmans will themselves enjoy. The land is granted to Râmaṇṇa and his posterity.

As the business of the village, Hariyaṇṇa's son the sênabôva Siripaṇṇa composed (*barada*) the šâsana. Ha. .lliyôja's son Bayirôja wrote it with the chisel (or engraved it). Usual final verse.

114

Date ? about 1300 A. D.

Obeisance to Kêšava, the form worshipped by the yôgîndras.

Be it well. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva was ruling the kingdom of the world:—dwelling under the shadow of his umbrella was Kellaṅgeṟe; to describe whose greatness:—With tanks that may be compared with seas, with groves like the groves of Šakra, with the voices of boys and parrots,—so attractive is Kellaṅgeṟe that the lords of both Šrî and Gauri dwell there, for which reason it is called Hariharapura. And the Brahmans of Kellaṅgeṟe are poets, readers, speakers and orators, lovers of fame, devoted to the lotus feet of Kêšava. The dear son of those Brahmans, a joy to the Vaishṇava sect, was Mañchyana's (son) Kêšava, who (on the date specified) made a grant of money, from the interest on which to provide rice, ghee, etc. for.........

115

Date 1367 A.D.

Praise of Šambhu. May Girijâpati grant protection to king Bukka.

Be it well. (On the date specified), all the Brahmans of the immemorial agrahâra Hariharapura, which is Kellaṅgeṟe, uniting, agreed to the following payments to provide for the livelihood of the buffalo man of the tank cart, for oil for wheel grease, crowbar, pickaxe, oil for...and other necessaries:—For every cart-load of the original tenants, 2 *târa*[1]; for a load of areca-nut, betel-leaf, or oranges, 2 *târa*. Usual final verses.

116

Date ? 1294 A.D.

Be it well. (On the date specified), to the same Brahmans, Dêvappa's son, the famous Chandappa presented a cart for the tank; and those Brahmans made a grant of land (specified) to provide for the livelihood of the cart-driver. In the old town and in the villages ..... will be given, for the grain for the bullocks and buffaloes.

Imprecations.

117

Date 1161 A.D.

Praise of Šambhu. Obeisance to thee, Šiva, the father of Shaṇmukha, the friend of Šârṅgadhanva, wearing the crest full of nectar.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

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[1] A copper coin = $\frac{1}{8}$ fanam or 2 cash.

Account of the Hoysaḷas. Of Ereyaṅga it says that the Mâḷava king's hill-fort, which was too strong for the Châḷukyas, he without effort plundered, while Châḷukya was looking on. Of Vishṇu it is said, he uprooted the vine the fame of the Chôḷa and other kings, Chêra, Pâṇḍya and many others. He was the râja of the Male râjas, the Yudhishṭhira of the Kali age, greater than Bali, Śibi, or the Khachara king. Obeisance to Dharmmêśvara, to Mahâdêva, and to Śiva.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuḷuva army, an elephant to the lotus garden the Pâṇḍya-kuḷa,—with these and all other titles, Tribhuvanamalla, the capturer of Taḷakâḍu Koṅgu Naṅgali Gaṅgavâḍi Noṇambavâḍi Banavase and Hânuṅgal, the strong-armed Vîra-Gaṅga pratâpa-Hoysaḷa Narasiṁha-Dêva, putting down the evil and upholding the good throughout the circle of the earth, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Worshipper of his father king Vishṇu's lotus feet, this king Narasiṁha, the eldest son of king Vishṇu, was a bee at the lotus feet of Vishṇu, a sun to the darkness foreign kings, born in a pure race, greater than Jishṇu in enjoyment.

The head-jewel of villages, more beautiful than Amarapura, was granted by the king Vishṇu, and with 200 ornaments of Sôma drinkers did Kellaṅgeṟe shine. Praise of Kellaṅgeṟe and of the Brahmans, as in the preceding inscriptions.

In the 85th year of the Châḷukya-Vikrama-kâla, the year Vikrama etc.,—for the offerings to the god Dharmmêśvara, for the perpetual lamp, decorations and temple repairs,—all the Brahmans of Hariharapura, which is Kellaṅgeṟe, washing the feet of Śivaśakti-paṇḍita, the priest of that temple, made a grant of lands (specified).

And the heggaḍes of the customs remitted the customs dues payable to them, to provide for the perpetual lamp of the god. And they gave one oil-mill for the god Dharmmêśvara, and one oil-mill for the god Kêśava. And to Nâchaya, the worshipper of the god Dharmmêśvara, they granted the customs dues on looms and the plaited hair tax. Usual final verses.

May Śiva (with various epithets) grant long life to the minister Kali-Dêva.

Some saying, I will build a temple and collecting money for the purpose, use it for their own livelihood, but Mâchaya, looking upon the money he so collected as not to be used for himself, erected a maṇṭapa for Dharmmanâtha.

In the same year, Bâchimayya of the customs department and others (named) granted an oil-mill for Dharmmêśvara, and the customs on looms to Mâchaya. Ôm. Obeisance to Śiva.

118

Date 1194 A. D.

Praise of Śambhu. The lord of the three worlds, his auspicious head crowned with jewels, the beloved of Mṛiḍâni,—Mahêśa Mallikârjjuna do I adore. An ocean of nectar to the meritorious stream the amorous beauty of Lakshmî, the subject of meditation to Sanaka and other munis,—Madhusûdana do I adore.

Usual account of the origin of the Yâdava race from Yadu, and genealogy of the Hoysaḷa kings, down to Ballâḷa.

Be it well. When, (with usual Hoysaḷa and Châḷukya titles), the strong-armed chakravartti Hoysaḷa vîra-Ballâḷa-Dêvarasa, protecting the whole world under his sole umbrella, was in the residence of Bâguḷi, ruling the kingdom of the earth:—

A dweller at his lotus feet, (with various epithets), was the *drôha-gharaṭṭa* (a millstone to traitors), Mâcha-chamûpa. That daṇḍanâtha's younger brother was Madhusûdana-daṇḍanâtha; whose descent was as follows:—A moon to the pure ocean the Bhâradvâja-kuḷa was Madhuha, son of the Brahman jewel Dâsirâja. To the lord Madhusûdana and to Jakkala-Dêvi was born Dâsirâja; (his praise). To him and his wife Nâlale was born Madhusûdana, the ornament of chamûpatis. The treasury being filled with wealth; the city with elephants, horses, women and jewels; the agrahâra and pura with learned Brahmans; all the land with wealth of cows, increase of grain, and crowds of population;—the body of the fortune of Ballâḷa's kingdom throve, so that Madhuha-chamûpa obtained great fame. Devoted to the worship of the lotus feet of Śiva; satisfying the desires of the learned; rejoicing in the bestowal of lands, cows, houses, food, gold, virgins and many other kinds of gifts; gratifying the wants of all supplicants;—this earth was as in a continual festival through the great daṇḍêśa Madhuha. His younger brother was Îśvara-dêva; (his praise): and his younger brother was Mâdhava; (his praise).

For the increase of all merit in his ruler's kingdom, Madhuha created the agrahâra of Madhusûdanapura, a great glory to his family. Praise of its Brahmans. With clusters of groves, with well filled channels, with large tanks like seas, surrounded with growing crops, with crowds of people, and with splendid temples,—the beauty of this pura was such as to open the eyes. In it, with the approval of the general Mâchirâja, Madhusûdana-daṇḍanayaka erected a temple, lofty and glittering like Dhanada's mountain, for Mallikârjjuna, Madhusûdana and the Sun.

Be it well. The great minister, ruler of seventy-two officials, the daṇḍa-nâyaka Mâchirâjayya, for the daily offerings of the gods Mallikârjjuna and Madhusûdana of the three pinnacled temple which his younger brother Madhusûdana-daṇḍanâyaka had erected in the agrahâra of Madhusûdanapura

which he had established,—for the decorations, perpetual lamp, the livelihood of the pûjâri, cooks and others, for gifts of food and for temple repairs,—(on the date specified), paying the tribute to the strong-armed chakravartti Hoysaḷa vîra-Ballâḷa-Dêva in the residence of Bâguḷi, and obtaining (remission of) the 40 *hon* of Madhusûdanapura, with the 20 *hon* of the *bali*, to continue as long as sun moon and stars,—with pouring of water on the feet of the gods Mallikârjjuna and Madhusûdana, and the approval of all the Brahmans of Madhusûdanapura, made a grant of lands (specified). Usual final verses.

Harihara-sûri, Sîguri Kâma's younger brother, Umêšadatta composed the words; the kavîšvara (or great poet) Trivikrama, a perfect Vâṇi, corrected and himself wrote it; versed in all ornamental signs, Guṇidâsa engraved it so as to please all. The production in such manner of this šâsana, let it be known to all parts of the earth.

119

Date 1159 A. D.

Ôm. Obeisance to Šiva. Praise of Šambhu.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with usual Hoysaḷa titles and other epithets, including) a wild-fire to the forests of the Chakrakûṭa fort, râja of the Male-râjas, a thunderbolt to the rock the skull of king Kala, lord of Gaṇḍagiri, Indra to the mountain the pride of the fierce Pâṇḍya, Garuḍa to the great serpent Jagaddêva, an axe to the root of the tree Narasiṁhabrahma, thunder to the silly goose Iruṅgôḷa, ... to the pride of Adiyama, a *šarabha* to the elephant Cheṅgiri, the equal of Âdi-râja;—with these and all other titles, the mahâ-maṇḍalêšvara, capturer of Talakâḍu Koṅgu Naṅgali Gaṅgavâḍi Noṇambavâḍi Banavâse and Hânuṅgal, the strong-armed Vîra-Gaṅga Kadamba Vishṇuvarddhana-Dêva was protecting the Gaṅgavâḍi Ninety-six Thousand, the Noṇambavâḍi Thirty-two Thousand, the Banavâse Twelve Thousand, and the [Hânuṅgal Five] Hundred,—and the mahâ-maṇḍalêšvara Nârasiṅgha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—a grant was made of lands (specified) for the Mûlasthâna god of Sûḷeyakeṟe, to the priest of the temple, Dêvêndra-paṇḍita.

Be it well. When the inspector Barmma-veggaḍe's son . . . Bhâva-veggaḍe, ? by order of Nârasiṁha-Dêva, was ruling Sûḷeyakeṟe;—(on the date specified) he set up the god Brahmêšvara of Sûḷeyakeṟe; and for the service of that god made a grant of land (specified), washing the feet of Têjônidhi-paṇḍita's disciple Dêvêndra-paṇḍita. Usual final verses.

120

Date 1297 A.D.

Be it well. When, (with usual Châḷukya and Hoysaḷa titles), Hoysaḷa vîra-Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), all the Brahmans of the immemorial agrahâra Hariharapura, which is Kellaṅgeṟe, sold to heggaḍe-Jayitaṇṇa's son Ayyaṇṇa for 100 . . Sûḷeyakeṟe (its boundaries), a hamlet of their town, with all rights, save *koḍagi* and temple endowment lands formerly granted. The fixed rent of 40 gadyâṇa that Ayyaṇṇa will defray every year in the month Pushya. If any dispute arises as to the lands of this village, those Brahmans will dispose of it. Usual final verses.

121

Date 1299 A.D.

(On the date specified), Bammihaḷḷi and Sûḷeyakeṟe, which all the Brahmans of Kellaṅgeṟe had sold to Ayyaṇṇa (as above) and given in writing with patra-śâsana and śilâ-śâsana,—Ârâdhya Râmakṛishṇa-prabhu's son Viṭhṭhala-prabhu having bought from Pemmaṇṇa, the son of Ayyaṇṇa's younger brother Siṅgaṇṇa,—we have granted land (specified) therein as a *keṟe-goḍagi*.

123

Date 1237 A.D.

Obeisance to Nṛisiṁha. Yôga-Narasiṁha do I adore, together with Lakshmî. Obeisance to Gaṇâdhipati and to the guru. May Narasiṁha, joyful with the embrace and sight of his wife Śrî, ever grant his desires to Sôvi-Dêva.

Usual genealogy of the Hoysaḷas, to Ballâḷa. To him and to Padmale-mâdêvi was born their eldest son Narasiṁha. His sword being Vâsugi, and his arm Mandara, by violently churning the ocean the army of the hostile Magara, Narasiṁha obtained jewels of elephants and jewels of horses. When the mighty king Nârasiṁha, the uprooter of the Magara king, the establisher of the Chôḷa kingdom, came forth, the sea roared out with the sound of great fish, sharks and alligators, saying to the Pâṇḍya kings—give up all, and live in peace as his servants.

To Nârasiṅga-Dêva and his queen Kâḷala-Dêvi was born the king Sôvi-Dêva. (Omitting laudations) The brave Sôvi-Dêva having uprooted him in the field of battle, when he claimed refuge, protected Râjêndra-Chôḷa.

Sôvala-Dêvi, who was to Sôvi-Dêva in affection like a mother, was the king Narasiṁha's sister. She established Sômanâthapura, which was equal to Vaḷabhi. In it dwelt excellent Brahmans, acquainted with the rules of prosody,

deep students of science, supreme great poets. Among them (omitting laudations), a Kâšyapa, was Nijânanda-dêva. His wife was Hiṭṭavve. His younger brother was Šaṅkara-dêva, whose wife was Sâtavve. Their younger brother was Gôpâla-dêva, whose wife was Siriyavve. Their father was Ânanda-bôdha-dêva-munîndra of Sindavige, whose wife was Chaṅgavve. Her father was Gôvinda-paṭṭavarddhana.

Be it well. When, (with usual titles), the uprooter of the Magara king, the establisher of the Chôḷa kingdom, the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêvarasa, in order to make a victorious expedition over Pâṇḍya, was in Ravitadâṇakuppa, ruling the kingdom of the world:—in a discourse on *dharmma* in an assembly held in the porch (or on the terrace,—*dêhâra*), the chaplain [Nijânan]dîšvara-bhaṭṭa, Saṅkaṇṇa and Gôpaṇṇa [resolved to] set up a god in the name of their father the svâmi of Sindavige. On which (the king) saying, "You do so in Sômanâthapura, which is Hâruvanahaḷḷi",—those Brahmans, approaching him, and obtaining a grant of land as an endowment, caused a temple to be erected, and in the Šaka year 1156, Jaya, etc., set up the god Lakshmî-Narasiṁha, provided vessels and ornaments, and for the offerings to the god made over the land (specified) which they had received at the hands of the emperor Narasiṁha-Dêva.

And at the same time, the accountant Višvanâtha-dêva, a follower (*dâsa*) of the svâmi of Sindavige, made a grant of land (specified) for it. And Vêdârtha Vaijanâtha-bhaṭṭa, a follower of the svâmi, made a grant (specified) for it. And in the year Manmatha, the great minister Mâyidêva-daṇṇâyaka made a grant (specified) for it.

And in the same year all the Brahmans of the immemorial agrahâra Sômanâthapura, which is Hâruvanahaḷḷi, being assembled in a great council, Nijêšvara-bhaṭṭa doing reverence to those Brahmans, said, "Through your favour I have set up the god Lakshmî-Narasiṁha in this land which you favoured; its protection for ever is now in your hands". On which, they being pleased, made grants of land (specified), and themselves came and set up the boundary stones.

Moreover, when the Hoysaḷa emperor Sôvi-Dêvarasa, being in Maṅgalada-koppa on a victorious expedition over Kâḍava-Râya, was ruling the kingdom of the world:—In the year Durmmukha, etc., at the time of making great gifts at the *saṅkramaṇa*, the senior inspectors of the jewel treasury, Rêchaṇṇa and Râyaṇṇa, and the chaplain Gôpaṇṇa, representing that the god Lakshmi-Narasiṁha set up by Nijêšvara-bhaṭṭa in Sômanâthapura was worthy of a grant from his favour, he granted the fixed rent payable by šâsana from Lakshmî-Narasiṁhapura, which is Kembôḷa. Great good fortune. Usual final verses.

Ânandabôdha-prabhu's follower (*dâsa*), ornament of the Ga. .-kula, a necklet for the throats of good poets, Sômanâtha-paṇḍita composed (*hêḷidaru*) the verses.

Skilled in writing with both hands, the emperor of mnemonic feats (*avadhâna*), the accountant Višvanâtha-dêva wrote it (*barada*). The royal draughtsman (*râya-sûtradhâri*) Gôpôja's younger brother Sûrôja engraved it (*kaṇḍalisida*). Praise of the poetry (*rest gone*).

124

Date 1138 A.D.

Praise of Šambhu.....

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with titles as in No. 119 above), Vishṇuvarddhana-Dêva was ruling (as in No. 119 above):—Praise of his valour. Obeisance to Šiva.

Be it well. When, sharer in a hundred thousand delights, the fruit of supreme good fortune; equal to a second Lakshmî; the paṭṭa-mahâdêvi was ruling the Âsandi Five Hundred and the [? Ni]rgunda Three Hundred in peace and wisdom:—

And, a dweller at her lotus feet,—Be it well. When, (with various epithets, including) his father's lion,—with these and all other titles, the great feudatory, the *nâḷ-prabhu* Eṟaka-Gâvuṇḍa was ruling Kisûr and Hâruvanahaḷḷi, with enjoyment for three generations:—(on the date specified), he set up the god Eṟakêšvara, and washing the feet of Mêgaṇageṟe Dêvêndra-paṇḍita's disciple, having all the usual ascetic virtues, Sômêšvara-dêva, made a grant for the decorations and offerings of the god, for gifts of food to the ascetics of the maṭha, to guests and students, for temple repairs, and for festivals.

Three other gavuṇḍas (named), washing the feet of Rudrašakti-paṇḍita, worshipper of the feet of the Mûlasthâna god, made grants for the same purpose.

Here follow details of the grants made by all four. Usual final verses.

Chendôja's son Honnôja's writing (*likhitam*).

125

Date about 1150 A.D.

Be it well. In the reign of (with usual titles) Vishṇuvarddhana-Hoysaḷa-Dêva's (son) Nârasiṅga-Dêva:—Râjaka killed Biṭṭaya's mistress (*sûḷe*) in the Toṇḍanûr camp, and went to the world of gods. Maleyâḷa Bâbeya-Nâyaka's son Bammeya-Nâyaka set up this memorial of his death.

126

Date 1535 A.D.

Obeisance to Gaṇâdhipati. Praise of Šambhu, the Boar, and Gaṇêša.

Corresponds with Hassan No. 6 above, to the end of Kṛishṇa-Râya's reign—"Himâchala to Sêtu". Then continues—

When the world of gods had been taken for his portion by Kṛishṇa-Râya, then his younger brother (*anuja*) Achyutêndra took the earth for his portion, and gratified the desires of the learned. (His praises.) He had the titles râjâdhirâja, terror to foreign kings, and many others. In Gôkarṇa, Saṅgama, Nivṛitti, Suvarṇašankha, Šôṇâdri, Parvata, Virinchipura, and Kânchi, in Kâla-hasti-nagara, and Kumbhaghôṇa did he make the sixteen great gifts and many others. By the Aṅga, Kaḷiṅga, Vaṅga and other foreign kings is he ever addressed with the words "Victory! Long life, Mahârâja!" Thus shone the king named Achyuta, seated on the jewel throne in Vijayanagara, in the fullness of fame, daily surpassing Nṛiga, Nala, Nahusha and others by his policy, valour and generosity.

Obeisance to Gaṇâdhipati. (On the date specified), on the bank of the Tuṅgabhadrâ, in the presence of Viṭhalêša Vishṇu, he granted to Brahmans of many gôtras and sûtras, the village of Chikka Gaṇḍaši (its boundaries) situated in the Honnavaḷḷi-nagari-šîme, giving it the name of Lakhasamudra after Lakhamâmba, the mother of Râmapa, a Nâgeyakâri ornament, the king's friend, (with all usual details).

Here are written the names and other particulars of the 40 shareholders. By command of Achyutêndra-mahârâya this copper šâsana was composed by Sabhâpati with soft expressions. By Mallaṇa's son, the carpenter Vîraṇâchâryya, was it written (*vyalikha*). Usual final verses.

(*Signed*) šrî-Virupâksha.

127

Date 1185 A. D.

Ôm. Obeisance to Šiva. Praise of Šambhu. Dwelling in Šrîšaila, the creator of the fourteen worlds; his feet reverenced by Indra, Brahma and Vishṇu; his body white like a jasmin bud, the moon or camphor; the lord of the heart of the Mountain-daughter; may Chenna-Šaṅkara ever fulfil the desires of the company of the faithful. May the god Chenna-Šaṅkara of Pallavapura grant to king Ballâḷa of the Hoysala-kula daily prosperity.

Usual genealogy of the Hoysaḷas, to Ballâḷa. By Vinayâditya, brought into blossom; by Eṛaga, obtaining scent; by Vishṇu, opening forth to view; by Nârasiṁha's valour, acquiring colour; through this Ballâḷa, the Poysaḷa family developed into a lotus, the permanent seat of Šrî. The lustre of the sword in his arms was like a written charm for compelling victory, (similar further praises). All the earth from Hima to Sêtu became obedient to his commands.

Obeisance to Gaṇâdhipati. When, (with usual titles), the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, a moon risen from the ocean of the Karṇṇâṭa-vaṁśa, purified by constant recitation of the Sâma-vêda, of the Harita-gôtra, reverencing the lotus feet of the pure Śivâchâryya, worshipper of the lotus feet of the god Amṛitêśvara, an ornament of the race of gurus, âchâryya of the pure Śaiva-santâna, a Śiva Mahêśvara chief, of exceeding merit,—was perggaḍe-Saṅkaṇṇa. To describe his descent:—In the Jambû village of the Thousand *bâḍa*, a Bṛihaspati to the Sâma-vêda, of the Harita-gôtra, was Madhusûdana. His wife was Jakkala-dêvi, and they had a son Bhâskara. His wife was Mâlavve, and their son, an ornament to the king's ministry for peace and war, was Kêśirâja; (his praise). His wife was Mahâdêvi, and they had five sons,—Kâmarasa, Bâcharasa, Nâcharasa, Madhuvaṇṇa, and Śaṅkara. (Praises of the last.) In the office of a *purôhita* he shone; but why mention this one thing?—in lucid policy, in themes for good poets, in cultivated singing and conversation, in judging precious stones,—he was a favourite of king Giri-durggamalla,—the accomplished Śaṅkara. (Farther praises, saying that) no other ministers were equal to the perggaḍe-Saṅkaṇṇa. From vîra-Hoysaḷa he obtained (the appointment of) inspector of the servants of the porch or terrace (*dêhârad-ûligad-adhyaksha*). Saṅkaṇṇa's heggaḍiti was Mâḷavve; (her praise). His son was Chandramauḷi; his son-in-law perggaḍe Dêvarâja, the husband of Gaṅgâ. And this daughter of Śaṅkara constructed a tank.

With wide spread fame, which was like a permanent combination of the (white) lustre of Mriḍa's body, of pearls, of Indra's elephant, of a smile, of the milk ocean, of moonlight, of sandal, of the pure starry mountain,—did perggaḍe-Saṅkaṇṇa shine, an ocean of good qualities, a bee at the lotus feet of the pure Śivâchâryya. He (on the date specified), set up the god Chenna-Śaṅkara in Pallava-grâma which is Taḷirûr in Nirggunda-nâḍ, and erected a temple.

To describe the glory of that Talirûr:—(usual account of the gardens and buildings, and learning of the Brahmans there). In this beautiful Pallava-grâma Śaṅkara-dêva erected for Chenna-Śaṅkara a splendid abode, the rays from the pinnacle of which surpassed the rainbow in beauty.

And for the decorations and illuminations of the god, the perpetual lamp, temple repairs, the livelihood of the *pûjâri*, and gifts of food to the ascetics,—the great minister, the senior *mane-veggaḍe* Chandramauḷiyaṇṇa, making petition to vîra-Ballâḷa-Dêva, (at the time specified) obtained remission of 9 gadyâṇa, the fixed rent of that Taḷirûr; and all the Brahmans remitted the fixed rent on the land which heggaḍe-Saṅkaṇṇa had left, together with the *baḷi*. (Boundaries.) Whoso attempts to draw water from the sluice of the

Nâraṇa-gaṭṭa tank to the rice-fields of the small tank, is a traitor to Šiva, and excommunicate from the thirty-two thousand. Usual final verses.

The god Mallikârjjuna is our refuge. Obeisance to the gurus and to Gaṇâdhipati. ....[wrote] with desire this šâsana. His given word lingers behind, the boon he has conferred coming before; .....he is not Bamma, from his name alone he cannot fly through the sky, what *vimâna* has he in disguise,.....Barmma-dêva[1]. So as not to take up many lines, so close that all who see will admire, and yet distinct to all in the world, able is [the writing of] Dâsôja's eldest son Masaṇa.

Obeisance to the guru and to Sarasvati. Mallinâtha is our refuge.

128

Date 1229 A. D.

(On the date specified), all the Brahmans of Taḷirûr agrahâra agreeing together made a *sameya-šâsana*[2] as follows:—Shares which have not paid the fixed rent and are ruined, from the day they have been left *ôhaḷa*[3] will pay interest at the rate of 3 *hága* a month for a *hon*. The *ôhaḷa* share may be redeemed up to three months on payment of the rent and interest. If not redeemed, the *ôhaḷa* share may be exchanged, mortgaged, sold or given away. No debtor can claim the former rent from the date of the share being left *ôhaḷa*, as a debt. Such is the rule made for the village. Whoso transgresses this [will incur the anger] of the emperor, and be.........

129

Date about 1180 A. D.

Praise of Vishṇu. Usual genealogy of the Hoysaḷas, to Ballâḷa.

Be it well. When, (with usual titles), the pratâpa-Hoysaḷa Ballâḷa-Dêva was in the royal city Dôrasamudra, ruling the kingdom of the world:—

A dweller at his lotus feet, the senior daṇḍanâyaka Dâvapaiya, who had worshipped the feet of Vishṇuvarddhana-Hoysaḷa-Dêva, made a grant to the sixty-two of Taḷirûr in Niragunda-nâḍ.

130

Date ? about 1200 A. D.

Praise of Kêšava and Šiva. Praise of the Brahmans of Taḷirûr.

Be it well. Possessed of the usual ascetic virtues (named); devoted to the worship of gods, Brahmans and guru; Brahmas in knowledge of the vêdas,

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[1] It is a pity that this clever composer's account of himself is so much defaced, as his composition is very intricate and skilful.

[2] ? Seasonal sâsana.

[3] No meaning can be found for this word, which is not in any dictionary.

šâstras, the various branches of logic, grammar, poetry, dramas and music; Vidyâdharas in acquaintance with the Karnnâṭa, Lâṭa, Drâviḷa, and other languages of many countries and all their written characters (*lipi*); mountains of stability; —were there among the Brahmans of the Taḷirûr agrahâra. In the Vašishṭa-gôtra, to Chandra and Rêkale was born Rêvarâja. Having built certain temples, he erected a Vishṇu temple. To him and to Âchâmbike were born Chandra, Chaṭṭirâja, Âditya, Achyuta, and Madhuva. They having enlarged the temple of Vishṇu,—for the livelihood of the pûjâri and servants, for the festivals of the *uttarâyaṇa* and *dakshiṇâyana saṅkramaṇa*, Chaitra purification and other occasions, the regular worship, temple repairs, the decorations of the god, offerings, *tâmbûla* and perpetual lamp,—all the Brahmans uniting made a grant of land (specified). Usual final verses.

The great yôgêšvara Brahmânanda-svâmi's son Šrî-Raṅga-dêva's fast writing (*šîghra-likhita*).

131

Date ? about 1200 A. D.

May Aja, Hari, Hara and Gaṇêša ever grant the desired boon to Gôvinda. His mother was Mahâdêviyakka, his father Šrî-Raṅga-bhaṭṭa, of the Bâdarâyaṇa gôtra, and Kamme-kuḷa. He made a spire to the temple of Murahara, and fixed a *kalaša* upon it. The temple of Vishṇu he enlarged, and had it decorated with paintings.

132

Date ? 1211 A. D.

(On the date specified), having agreed that besides the water of the small tank for the rice-land of the Vishṇu temple, no water can be allowed from the Nâraṇagaṭṭa channel,—the Brahmans granted for the god for bringing water according to the shares a fixed rate of 1 gadyâṇa a year.

133

Date 1220 A. D.

(On the date specified), in the presence of all the Brahmans of the immemorial agrahâra Taḷirûr, by direction of Narasiṁha-nambi, in order that his children's children without fail as long as sun and moon endure should keep up the lamp of the god. . . ., the faithful (named) paid to those Brahmans certain contributions (specified), altogether 35 gadyâṇa.

Also other grants for the god Madhusûdana.

134

Date 1369 A. D.

Be it well. (On the date specified), all the Brahmans of the immemorial agrahâra Madhusûdanapura, which is Taḷirûr, agreeing among themselves, made a grant in Imma-Uyagauṇḍiyahaḷḷi for the support of the dancing girls to the god Madhusûdana. Imprecation. Also the village of.... they built for the purpose. Usual final verse. Granted ? with the approval of...dêvarasa's son Vîtarasa.

135

Date 1157 A. D.

(The greater part is defaced.)

Praise of Šambhu. Usual Hoysala genealogy, in course of which the defeat of Jagadêva's army in Dôrasamudra by Ballâḷa, Vishṇu, and Udayâditya is referred to. Also Vishṇu's conquests are described as Naṅgali, Koṅgu, Siṅgamale, Râyapuram, Taḷakâḍu, Rodda, Nîlagiri, ... Chakragoṭṭa, Uchchaṅgi, Virâṭa's city, Banavâse, Koyatûr....

Be it well. When, (with usual titles, including) an elephant to the lotus garden the Pâṇḍya-kula, [vîra-Nârasiṁha-Dêva] was ruling the kingdom of the world in peace and wisdom: —

Nâraṅa Nâgana erected a Šiva temple in Talirûr, and set up the god. His descent. And washing the feet of.. švarapaṇḍita, (on the date specified), made a grant.

137

Date ? 1211 A. D.

Be it well. When, (with usual titles), Hoysaṇa vîra-Ballâḷa was in Haḷḷevûr, ruling the kingdom in peace and wisdom: — on Siṅgana coming to plunder, the oilmonger of Yelavare, Malleya-Nâyaka's son.... fought so as to please Ballara-Dêva and gained the world of gods. Malleya-Nâyaka set up this stone (on the date specified) when he went to *svargga*.

138

Date 1174 A. D.

Usual account of the Hoysaḷa genealogy. Of Vishṇu, it is said that the Tuḷu country, Chakragoṭṭa, Talavanapura, Uchchaṅgi, Kôḷâla, the Seven Male, Vallûr, Kañchi, Koṅgu, the terrible Haḍiya-ghaṭṭa, Bayal-nâḍ, Nîlâchala-durgga, Râyarâyapura, Tereyûr, Koyatûr, Gondavâḍi-sthaḷa, — these he took with a frown. Of Ballâḷa, it is said that when he mounted his horse for his

expedition of victory, Kaḷiṅga went off to live in the woods; Tuḷuva losing confidence ran away; Koṅkaṇa suddenly made ready for the sacred desert; Gûrjjara and Mâḷava gained the thickets of the Vindhyas; Chôḷika spent his time on the sea-shore.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuḷuva forces, an elephant to the lotus garden the Pâṇḍya-kuḷa,—with these and all other titles, Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet was the accountant heggaḍe-Eṟeyaṇṇa, the descent of whose father was as follows:—(Omitting laudations) To Bobbarâja and his wife Châmavve was born Divâkara. Mallikâ bore to him a son Eṟeyaṇṇa. His wife was Mâkavve, born to Châkavve and Malli-dêva. (Praises of Eṟaga's bravery).

Thus renowned, the great minister, sarbbâdhikâri, great master of the robes. the accountant heggaḍe-Eṟeyaṇṇa having by himself won several battles and pleased his ruler, and having obtained Muṟihiṇḍi from the hands of vîra-Ballâḷa-Dêva, free from all imposts,—(on the date specified), building a house in Narasiṁhapura, south of the temple, towards the town, appointed Bôleya Sôviyaṇṇa of the agrahâra to teach boys Karṇṇâṭa,—fixing for his livelihood 12 gadyâṇa for 20 boys, and for a female cook to prepare the food 3 gadyâṇa, and for . . . , to continue as long as sun and moon,—and considering Muṟihiṇḍi suitable for the purpose, granted it free of all imposts, to provide for the students in Nṛisiṁhadêvapura, for the livelihood and for distribution of food. Boundaries of Muṟihiṇḍi.

Praise of Nâkirâja, who had built a tank, a temple, and given a śâsana conferring donations of merit, in Muṟihiṇḍi. He also made a grant of land specified. Usual final verses.

140

Date ? about 1150 A. D.

Be it well. When Nârasiṁha-Dêva was ruling the kingdom in peace and wisdom:—(On the date specified, the year is gone), Bikaṇṇa's younger brother Mallidêva's son Uḷugi, devoting his body, fought bravely and became the portion of the (celestial) maidens. This stone was set up as a memorial of his death by. . . .

141

Date 1159 A. D.

Having the supreme profound *syâda-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

In the Draviḷa-saṅgha is the Nandi-saṅgha, (in which) shines the Aruṅgaḷa-anvaya, having crossed over the ocean of all the šâstras without exception.

Be it well. Entitled to the five big drums, mahâ-maṇḍalêšvara, boon lord of Dvârâvati-pura, sun in the sky of the Yâdava-kuḷa, a head jewel of perfection, champion over the Malepas,—with these and many other titles, was the mahâ-maṇḍaḷêšvara nṛipa-Kâma-Hoysaḷa. His son (*tana taneya*) was (omitting laudations) Vineyâditya. To him and to Keḷeyabbarasi was born Eṟaga. To whom and his wife Êchala-Dêvi were born Ballâḷa, Vishṇu and Udeyâditya. Among them, he who capturing Tuḷu-nâḍ, Male-nâḍ and Talekâḍ, and not being satisfied, captured the land as far as Kañchi, and became great—Vishnu; was he an ordinary man? To him and to Lakshmâ-Dêvi was born Narasiṁha-Dêva.

Be it well. When, (with usual titles of Vishṇuvarddhana), Nârasiṁha-Hoysaḷa-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet.—Be it well. Bearing the burden of the whole kingdom, and invested with the rank of great minister; having acquired the three powers of ruling, counsel and energy; was the great minister, of the Kâsyapa-gôtra, lord of Alandâ-pura, a Brahma in all learning, the daṇḍâdhinâtha Bhadrâditya. His eldest son was Taila-daṇḍâdhipa. His son was the minister for peace and war, Châvuṇḍa. His eldest son, having Châvuṇḍa-Râya, son of Bhadra-Râya, as his father; and Yakshâmbika, grand-daughter of Nâgi-râja and daughter of Rakkasârjya, as his mother; illustrious from both families, was Mâdhava. Praise of Jinna. To beautiful women, to hostile kings, and to poor supplicants, Taila-daṇḍâdhîša was (respectively) the son of Hari (Manmatha), the son of Hari (Arjuna), the son of Hari (Karṇa), says all the world. Praise of heggaḍe-Dêcha.

Pâršva made in Niṭṭûr a chaityâlaya. His younger brother was Rakasimayya. Among them Jina-dêva was learned in all sciences, a bee to the lotus face of Sarasvati. His wife was Haneyavve, to whom (? was born) Châvuṇḍa-Râya, who inherited all the virtues of his ancestors. His younger brother was Vâmana. Châvuṇḍa-Râya's wife was Dêkaṇavve. Their son was Pârisaṇṇa. His wife, who was like Attimabbe in Jina devotion, was Bammala-Dêvi. Her father was the great minister Maṟiyâne, her mother Jakkavve, the daṇḍanâtha Bharata her junior uncle, her own lord Pâršvanâtha. Praise of Maṟiyâne. To Bammala-Dêvi and to Pârisaṇṇa was born a son Šânta.

The family of his gurus,—While the tîrtha of Varddhamâna-svâmi was continuing, in the *dharmma-santâna* of Gautama-svâmi *gaṇadhar-âcharyya*, from the *šrutakêvali* Bhadrabâhu-svâmi, from Akalaṅka-dêva, from Vakragrîvâchâryya, from Siṁhanandy-âchâryya, from Kanakasêna Vâdirâja-dêva, (was) Varddhamâna Jagadêkamalla Vâdirâja-dêva. As in the presence of the sun the moon cannot shine, so in the world what can the chattering words (*tuṇṭuka-vâdigal*) of

other speakers avail in the assembly of Vâdirâja. His disciple was Ajitasêna-paṇḍita-dêva. His disciple, from his high worth and the fame of his severe penance known in all the world as the gaṇadhara of the Kali-yuga, was Mallishêna-Maladhâri. His disciple, mounted on the throne of Akalaṅka, emperor of logicians, able by the rules of the six schools of logic to break down the argument on any topic, was Śrîpâla-traividya, proficient in both prose and poetry, ever victorious. His disciple was Vâsupûjya-siddhânta-dêva.

His lay disciple, the great minister, treasurer of the *paṭṭisa* (a kind of spear), Pârisayya, who in the war with Âhumalla, destroyed the hostile force which had come close, giving his head in the time of Nârasiṁha-Hoysaḷa-Dêva's need, was granted Karigunda in Nirgunda-nâḍ, together with the lordship. For the death of Parisaṇṇa, his son Śântiyaṇa-daṇḍanâyaka made a *basadi*; and for that *basadi* made grants of land (specified), and of an oil-mill for the lamp. And Malla-Gauṇḍa and all the subjects being present, they granted the dues on the ferry in that village, and the *kaḷavatta* (or share of grain at the threshing floor). (On the date specified), for the temple repairs, for the god's worship and for gifts of food to the ṛishis, they made the grants to Śrîpâḷa-traividya-dêva's disciple Vâsupûjya-siddhânta-dêva's disciple Mallashêna-paṇḍita. Usual final verses.

This śâsana was engraved by Mâlôja's son, the sculptor Mallôja, who on a (single) page (*puṭa*) had written the *Gô-grahaṇa*[1] in the highest style, so as to please every one, with ? lamp-black, correctly; the instructor of the inscribers of titles in the capitals of three kings.

142

Date 1162 A. D.

Praise of Śambhu.

Be it well. Entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava-kula, a head jewel of perfection, champion over the Malepas, — with these and many other titles, was the mahâ-maṇḍalêśvara nṛipa-Kâma-Hoysaḷa. His son's son (*âtana-ta[na]yana-taneyam*), who capturing Tuḷu-nâḍ, Male-nâḍ and Taḷakâḍ, and not being satisfied, captured the land as far as Kañchi and became great — Vishṇu, was he an ordinary man? To him and to Lakshmâ-Dêvi was born (with praise of his valour) Nârasiṁha-Dêva.

Be it well. When, (with usual titles of Vishṇuvarddhana), Nârasiṁha-Hoysaḷa-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom: —

Be it well. Sharer in a hundred thousand delights, the fruit of supreme good fortune; equal to a second Lakshmî, was the *piriy-arasi* Gujjala-Dêvi, of

[1] An episode of the *Mahâbhârata*. The page is of course that of a *ôle* or palm-leaf.

incomparable good qualities. Fortunate, beautiful, worthy, ready for enjoyment, distinguished, dignified, intelligent, devoted to her husband, was the *mahâsati* Gujjala-Dêvi. Shining in the three worlds and spreading to the points of the compass, as long as the sky is spread, as long as the earth sun and moon endure, may the fame be established of Gujjala-Dêvi.

A dweller at her lotus feet.—Be it well. The first chief of the village, possessed of ruling power, was Êga-gavuṇḍa; to whom and to Hêrabbe was born heggaḍe-Mâdi. His wives were Mâkayve and Bammayve. Bammayve's eldest daughter was Hâlayve, whose husband was heggaḍe-Mâdiyaṇṇa.

Be it well. To Abbadi-Gâvuṇḍa of Karigunda in Nirugunda-nâḍ and to Bîcha-gavuṇḍi was born Dâśa-gavuṇḍa. To him and to Chanda-gavuṇḍi was born Mahâdêva-gavuṇḍa.

Be it well. (On the date specified), the heggaḍe of Karigunda, Mâdi-gavuṇḍa, caused a temple to be made, together with his son-in-law Bâchiyaṇa and his son Mâcheya; and while he was having the temple built Dêvarâsi-paṇḍita was attending to the white-washing. And at the time of the moon's eclipse in Kârttika of that year, the farmers and all the subjects, for the god Mâdêśvara in front of the town, for offerings, perpetual lamp, and temple repairs, washing the feet of Iṭṭage-jîya's son-in-law Baya-jîya's brother-in-law Dêvarâśi-paṇḍita, made grants of land (specified). Usual final verses.

144

Date 1137 A. D.

Praise of Śambhu. Be it well. When, (with usual titles), Vishṇuvarddhana-Dêva, having on that side Baṅkâpura and on this side Taḷavanapura as his royal cities, was ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, and officer over all, considered as a great minister, was heggaḍe-Châvuṇḍamayya; (his praises). His wife was Jakkaṇayve. To them were born Mâdhavachandra, Jinadêva, Tailapa, Rêchi, Pârśva and Rakkasa. (A verse of praise for each). Pârśva built a *chaityâlaya* in Niṭṭûr. Among them Jinadêva was distinguished for his learning. His wife was Haneyakayve, and their son was Châvuṇḍa-Râya; (his praise). His wife was Dêkaṇayve, and their son was the treasurer Pârisayya; (his praise).

Be it well. (On the date specified), the Mûlasthâna temple of Karigunda in Nirugunda-nâḍ was built by Mâgudayve's son Anantaśakti-paṇḍita and his son Brahmarâsi-paṇḍita. When Vishṇuvarddhana-Dêva was making great gifts at the *tulâ-purusha*, the treasurer Chavuṇḍamayya worshipping his feet, obtained Karigunda as his own land, and in the presence of Dâsa-gauḍa of that village, the fifty families and others, made for the god a grant of land (specified), at

the *uttarâyana sankrânti*, washing the feet of Bammarâsi-paṇḍita. Usual final verse. The daily offering is not to fail; if it fail, may the *tammaḍi* descend to Naraka (hell).

145

Date 1158 A. D.

Praise of Šambhu. When, (with usual titles of Vishṇuvarddhana), Hoysaḷa Nârasiṁha-Dêva, protecting the whole circle of the earth by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet,—Be it well. (With the usual ascetic virtues, learning and devotion), all the Brahmans of agrahâra Taḷilûr, agreeing among themselves, (on the date specified), gave to Seḷugara-jîya's son Mahâdêva-paṇḍita, the land (specified) granted by Malli-gavuḍa for decorations, offerings and perpetual lamp of the god Mallikârjjuna. Further grants for the god Arêšvara. Usual final verses.

Aradêva's writing. Bakuri-Dêvôja engraved it.

Details of some exchange of land.

146

Date ? 1214 A. D.

Praise of Šambhu. May Chandrašêkhara protect you.

Usual account of the Hoysaḷas (much defaced), to Nârasiṁha.

Be it well. When, (with usual titles), the Hoysaṇa-chakravartti Nârasiṁha-Dêva was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

Be it well. By order of all the Brahmans (with usual ascetic virtues and learning) of...., Chanda-gavuḍa and others (named) made a grant of land (specified) for the temple of....

Šâsana written by Aṇṇaṅgaḷa's (son) Gôpayyaṅgaḷa.

Further grants on setting up the god Kêšava, and the god Gôpâla.

149

Date 1278 A. D.

(On the date specified), when the pratâpa-chakravartti vîra-Râmanâtha-Dêvarasa was in Kaṇṇavûr, ruling the kingdom of the world:—on his raising the villages *(pâḍi)* in Mannana-kôgil, and coming and fighting with Siṅgeya-daṇṇâyaka, and killing that Siṅgeya-daṇṇâyaka,—Kallayya, son of Râma-guru of Taḷatoṟe, fought, fell and gained the world of gods. The son consecrated to the service of Šiva, a Bhṛiṅgi in Hara's hosts, a *dâsa* of the *dâsas* of Îša,—showed his bravery, so that all the world applauded, and so as to gain the approval of Nandinâtha and Vîrabhadra.

150

Date 1195 A. D.

Praise of Šambhu. Usual account of the Hoysaḷas, to Ballâḷa, mentioning Vishṇuvarddhana's conquest of Talakâḍ, by which he became the first to the Gaṅga kingdom.

Be it well. When, (with usual titles, and the conquests of Vishṇuvarddhana), Hoysaḷa vîra-Ballâḷa-Dêva, protecting the whole circle of the earth by putting down the evil and upholding the good, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

Dwellers at his lotus feet were the elephant-drivers (*âneya-mâvanta*); to describe whose family:—In this creation Dasapâla's wife was Mayayve, in whose womb were born Kâṭeya-mâvanta and Malleya; (their praises). Be it well. When the great favourite, the senior Kâṭeya-mâvanta, with others (named), having built the tank of Mudavaḍiyûr, and made rice fields anew under the old tank, were ruling in peace:—in that town was Kêta-gauḍa and other gauḍas (named) who were like jewel wishing-stones. In the presence of these and all the subjects, Kâṭeya-mâvanta, (on the date specified), made grants (specified) for the god, washing the feet of Trailôkyašakti's eldest son Amṛitarâši and his two sons Hiriya-Hâla-jîya and Chikka-Hâla-jîya. Usual final verses.

The ? worshipper of the feet of the god Amṛitêšvara, Mâdaiyya wrote this. ......of Baṅkâpura ? engraved it.

151

Date 1285 A. D.

Praise of Šambhu. Be it well. When the mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, the Yâdava-chakravartti vîra-Nârasiṁha-Dêvarasa was marching to war with the Niḍugal fort, and destroying Bâgeyakere, broke its pride, Kacha-gauḍi's son Kachiya-Nâyaka's son Mâya-Nâyaka when attacking the horse... was stabbed with a dagger and went to the world of gods (on the date specified).

152

Date ? 1227 A. D.

Praise of Šambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom, the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the great minister,...Mahâdêva-daṇṇâyaka.....

All the Brahmans of Narasiṁhapura, which is Muduvaḍi, in order to provide for the perpetual lamp of their family god Amṛitêšvara, agreeing among themselves, (on the date specified) created a fund as the capital. (Here follows a list of donors with their donations.)

154

Date 1158 A. D.

Be it well. In the reign of (with Châlukya titles) the Yâdava-chakravartti vîra-Ballâḷa-Dêva, (on the date specified), the Brahmans of Mudavaḍi ......

157

Date 1154 A. D.

Praise of Šambhu. Be it well. With titles as in No. 141 above, was the mahâ-maṇḍalêšvara nṛipa-Kâma-Hoysaḷa. His son (*âtana tanaya*) was Vinayâditya. (Continues as in No. 141 above, to Nârasiṁha.) To him and to the paṭṭa-mahâdêvi was born the brave king Ballu. When he mounted his horse for an expedition of victory, Khaḷiṅga went to dwell in the forest; Tuḷuva, losing confidence, ran away; Koṅkaṇa suddenly made ready for the sacred desert; Gûrjjara and Mâḷava gained the thickets of the Vindhyas; Chôḷika spent his time on the sea-shore.

Be it well. When, (with titles of Vishṇuvarddhana) Ballâḷa-Hoysaḷa-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet.—Be it well. With all titles, the principal master of the ceremonies, great master of the robes, was the minister Muchchiya-Siṅgaṇṇa; (his praise). When that head-jewel of ministers was ruling Kalilavâḍi in peace:—

Dwellers at his lotus feet, born in the Tulilasanda-kula, were Kâḷa-gavuḍa and Boppa-gavuḍa; (their families and praises at great length). Hoḷala-gavuḍa erected a Šiva temple below the old tank which he had connected in front of the town with the Kannama tank. And when Mâra-gavuṇḍa and all the subjects were having the Kâḷi temple built, Rudrašakti was looking after the white-washing and plastering. And (on the date specified), all the subjects and farmers being present, grants were made for the god.

158

Date ? 1324 A. D.

Praise of Šambhu. (On the date specified), all the Brahmans of the immemorial agrahâra Ballâḷapura, which is Hiriya-Gaṇḍasi, being seated in the place of council, agreeing among themselves, gave to Mâyi-sâhani's son

Kañchiya-nâyaka a stone šâsana as follows:—Whereas Kañchiya-nâyaka has constructed a virgin tank in the village of Jôgehaḷḷi he has established to the west of our town, we have granted to him land (specified) under it as a *goḍagi*. Usual final verse.

This šâsana was written by the sênabôva Saṅkaṇṇa. Signature of the Brahmans:—šrî-vîra-Ballâḷadêvarasaru. The signature was written by Dâsiya Vîrappa.

159

Date 1343 A. D.

If Šâradâ were for all time to take the earth as a leaf on which to write, with a twig from the tree of the gods as a pen, and the ocean as a cup of black water (or ink) dark as the blue mountains, even so she would not exceed the sum of thy qualities, Îša.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom:—A dweller at his lotus feet, Bhâyaṇṇa, son of Padmanâbha of the Sôma-vaṁša, established in Hiriya-Gaṇḍasi-sthaḷa the village of Maṅgâpura in the name of his mother, and constructed for it a tank named Maṅgasamudra, and repairing the Hiriya-Gaṇḍasi agrahâra at the southern sluice of that tank, for the safety of the channel brought to the old tank, set up the god Hanumanta in front of the town, and erected a šâsana.

164

Date ? about 970 A. D.

...Jinasêna-bhaṭâra's disciple was Goṇa[bhadra]-dêva, whose disciple was Kâdabbe-kanti....

Be it well. When Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja ....[was ruling]:—Kâdabbe-kanti, by order of Bâsayya-ballaha, ...

165

Date 1319 A. D.

Praise of Šambhu. Be it well. When, (with usual titles) Hoysaṇa vîra-Ballâḷa-Râya was ruling the kingdom of the world:—(on the date specified).....

166

Date 1256 A. D.

Praise of Šambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom,—

Sômêśvara-Dêvarasa was in Kaṇṇanûr, ruling the kingdom of the world:—(on the date specified), Nârasiṁha-nâyaka, son of Nâmayya-nâyaka of Gaṇḍasi, who went with a message against Magara, fought in the battle of..ṭṭôḍu-mangala and attained to the world of Brahma.

167

Date 1535 A. D.

(Nâgarî characters.)

Praise of Śambhu. Be it well. (On the date specified), when mahârâjâdhirâja paramêśvara vîra-pratâpa vîra-Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Timmarasa's son Râmappa gave to Brahmans of many gôtras, sûtras and śâkhas a grant of land on a stone śâsana as follows:—In the Honnavaḷi-sîme which Achyuta-Râya-mahârâya favoured to us for the office of nâyak, Chikka-Gaṇḍasi, otherwise named . . . samudra,—in the presence of the gods Virûpâksha and Viṭhala on the bank of the Tuṅgabhadrâ, in order that merit may accrue to Achyuta-Râya-mahârâya and that our Kaḍigaḷala Sarasi-amma may attain to the world of merit,—dividing it into numbers, we have given to the Brahmans. (Here follow the boundaries.) The grant is repeated three times, and given with the usual details. Usual final verses.

172

Date 1163 A. D.

Praise of Vishṇu.

Usual account of the Hoysaḷas. West, the Western Ocean; east, the famous Kâñchî-pura; south, the chains of Sandal-wood mountains, with gentle sandal-scented breezes; north, the Perddoṟe; the lands within these boundaries did Vishṇu rule by his valour. To Vishṇuvarddhana and Lakshmâ-Dêvi was born Nârasiṁha. He simply astonished the world, for when the Kâdamba army was in Bankâpura preparing to make an attack, hearing of it, filled with a proud spirit, he destroyed that force, brought all the best of their spoils and gave them to his father. Like Dharmma, Bhîma, Arjjuna, Yama, Râma, Bharata and Śatrughna he was equal to the ancient heroes of the *Bhârata* and *Râmâyaṇa*. He was, as if Nala, Nâbhâga, Ambarîsha, Pṛithu, Hariśchandra, Chandragupta, Râma, Arjjuna, Puru, Sagara, Dushshanta, all the famous kings in the world, were combined into one and born in this Kali age as the king Nârasiṁha. His farther praise.

Be it well. When, (with usual titles, including) a submarine fire to the ocean the Tuḷuva forces, an elephant to the lotus garden the Pâṇḍya-kuḷa,—with these and all other titles, (and the conquests of Vishṇuvarddhana), Hoysaḷa Nârasiṁha-Deva, protecting the world from Hima to Sêtu, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with praises), of the Srîvatsa-gôtra was Gôvinda-Dêva's grandson, Maddi-Râja's son, the sole lord of the ways and means of the accountants, the accountant for public benefactions in Nârasiṁha-Dêva's house, the accountant Bûchi-Râja. (His farther praises at great length.)

Be it well. When, (with numerous epithets),— the great minister, sarvvâdhikâri, heggaḍe of the accountants, Bûchi-Râja, (on the date specified), having obtained at the hands of his ruler Nârasiṁha-Dêva Hulleyakeṟe in Nirgunda-nâḍ, gave it the name of Sômanâthapura, and forming it into an agrahâra, granted it with all ceremonies to Brahmans learned in the vêdas. And he erected there a Kêšava temple, and for the god Chenna-Kêšava made grants of land (specified).

And Mancheya-heggaḍe of the customs granted a bullock oil-mill for the perpetual lamp. And on account of the eclipse of the sun, Sômayya-heggaḍe of the accountants, granted the *pannâya* on the god's garden. Usual final verses.

173

Date 1173 A.D.

Be it well. (On the date specified), Gaddumbaḷi Mallayya's son Viṭhṭhayya, for his own expiation (*prâyaŝchitta*), made a grant of land (specified) for the god Chenna-Kêšava.

174

Date 1194 A.D.

(On the date specified), to provide a green light on *êkâdaŝi*, and one oblation for the god Chenna-Kêšava of Hulleyakeṟe, the heggaḍe-Chandaṇṇa deposited as a capital fund 2 gadyâṇa, the interest on which, 6 haṇa, when the feast (*suggi*) comes, the Brahmans will themselves take and carry out (the bequest).

175

Date 908 A.D.

(On the date specified), Sugga-gâvuṇḍa's son Basava slew the cowherd Mâru....

176

Date about 750 A.D.

[In the reign of] Šrîpurusha-mahâ.......Bañchapaya slew and ? fell.....

178

Date 1196 A.D.

Praise of Šambhu. When, (with usual Châḷukya and Hoysaḷa titles), the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

To describe his valour:—Though Chôḷa laid siege to it for twelve years, was it captured? The report came that he had abandoned it,—when, mounting on it but one cubit sufficed to bring that Uchchaṅgi into the possession of this mighty one (*ball-âḷ*), as if taken in sport,—thus did the heavenly choristers praise the king Ballâḷa, who thence acquired the name Giridurggamalla.

A dweller at his lotus feet.—Be it well. With all titles, great master of the robes, supreme favourite, champion over traitors to his lord, champion over the envious, ... Kûsadallayya of Motta, (on the date specified), built a tank to the west of the breached tank of Hirevâlahaḷḷi in Nirugunda-nâḍ,—on which Mallayya-Nâyaka of Bâgavâḷa and a number of others (named) gave him 8 salage of rice-land under the tank as a *kere-godage*, out of which 1 salage was for Kâmaya of the *dêhâra*. And Mâda-jîya granted for the god 2 sa. under the tank. Usual final verses.

179

Date 1098 A. D.

In the reign (or kingdom) of (with usual titles) Binayâyta-Hoysaḷa-Dêva, (on the date specified), Bîcha-gâvuṇḍa (his descent) erected this Śivâlaya, and made for the god grants of land (specified). Usual final verse.

The priest of this temple, Sômarâśi-paṇḍita [composed] this śâsana .... râchâri's son Mâṇikâchâri wrote (or engraved, *bareda*) it.

180

Date ? 1215 A. D.

Praise of Śambhu .... dâsa ... janayya's writing (*baraha*). Obeisance to the gurus.

Sala at the muni's exclamation of *hoy Sala* slew the tiger, whence he became Hoysala and that name was acquired by the Yâdava-kula. To Nârasiṁha and his paṭṭa-mahâdêvi Êchala-Dêvi was born vîra-Ballâḷa.

Be it well. When, (with usual titles and Vishṇuvarddhana's conquests), the pratâpa-Hoysaṇa-chakravartti vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, Eṟeyameggaḍe, for the god Sômanâtha which he had set up in the temple of Bâgevâḷa in Nirugunda-nâḍ, in the presence of various gauḍas (named) and all the subjects, (on the date specified), made grants of land (specified). Names of priests of the temple. And Malleya-nâyaka's brother-in-law Bommeya having built the southern sluice of the tank east of the town, he was granted 1 sa 10 ko of rice-land under the tank. Usual final verses.

Anantayya, son of Sîguri Bâchayya of Kellaṅgeṟe, wrote this šâsana.... engraved it. Name of the builder of the tank and particulars of land given to him. Bôli-dammaḍi set up the šâsana stone.

183

Date 1338 A. D.

Praise of Šambhu. The Yâdava named Sala became Poysaḷa by killing the tiger in Šašakapura, and from him arose the Poysaḷa-vaṁša.

Be it well. When, (with usual titles, including) a lion to the lusty elephant Adiyama, a thunderbolt to the great rock Pâṇḍya, Janârddana to the Kaiṭabha the Kâḍava king, uprooter of the kingdom of the Makara king, establisher of the kingdom of the Chôḷa king, —Hoysaṇa vîra-Ballâḷa-Dêva was in his own royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When (on the date specified) the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva paid a visit to the Bârakûr army,—on his ordering Aṅkeya-Nâyaka, son of the great master of robes, Honneya-Nâyaka of Bâgivâḷa in Kumâravittiya Kûsa of the old Nirugunda-nâḍ, saying "Remain in Bârakûr",—he replied "I will stay (*idhênu*), Jîya". At which, being pleased, he granted to him Âladahaḷḷi, a hamlet of Bâgivâḷa, as a *koḍagi*, putting up boundary stones in the presence of the four boundary villages, to continue as long as sun and moon. Great good fortune. Šrî. Šrî. Šrî.

184

Date 1239 A. D.

Verses in praise of the bravery of Jakka, son of Bomma-gavuḍa (much defaced).

Be it well. (On the date specified), in the fight about the boundary of Bâgaḍe and Kittanakeṟe, Bomma-gavuḍa's son Jakkayya, fighting so as to win the approval of those with him, gained the world of gods. On which his father and his elder brother set up this *vîragal*. And all the Brahmans of Vijaya-Narasiṁhapura, which is Bâgaḍe, being pleased, granted as an *umbaḷi* certain land (specified), to continue as long as sun and moon.

This liberality was ? inscribed by Marôja's son, the sculptor Mâkôja. Great good fortune.

185

Date 1561 A. D.

Praise of Šambhu. (On the date specified), the mahârâjâdhirâja paramêšvara pratâpa-Sâḷuva-Râya, in order that merit might accrue to Nimarâjaya of Digûr, (? made a grant through) Râmappaya...

186

Date about 1060 A. D.

Praise of Šambhu. The fame of Vinayâditya.

Be it well. When, (with usual titles), Tribhuvanamalla Vinayâditya-Poysaḷa-Dêva was ruling the Gaṅgavâḍi Ninety-six Thousand in peace and wisdom:—And, a dweller at his lotus feet, the perggaḍe Châvuṇḍa-Râya was ruling Dêsavaṇi in Âsandi-nâḍ;—

The Dêša-mâṇikya, whose fame was spread over the world, when the Paramâtma Liṅga of this town was shaken down, had it again speedily restored; and he and the guru induced the two gauṇḍas of this town to ?rebuild the temple for Dharmmarâsi-bratîša. His praise, saying he had constructed a tank and built a temple. In his line was Vimalašakti-brati, whose son was Rudra-sakti. Praise of the Magare-nâḍ nâḷ-goṇḍa Barmmiga and his family. They made a grant of land (specified) for the temple. Usual final verses.

187

Date about 1090 A. D.

Be it well. The mahâ-maṇḍalêšvara Poysaḷa's great minister, the minister for peace and war, Châvuṇḍa-Râja's sons Mâdi-Râja, Jina-dêva and daṇḍanâyaka Ellapayya, these three, made a tank and a temple in Râyagaṭṭa attached to Dêsavâṇi.

189

Date about 1245 A. D.

Be it well. (On the date specified), for the god Bhairava of the village of Bomma-dêva-heggaḍe of Dêsavâṇi,—Mâdiga, son of Mâra, son of Kâṭa-bôva, having worked as a servant, gained the world of gods.

191

Date 1262 A. D.

(On the date specified), when the cattle were seized, Bisa-jîya's son Gâḍeya-nâyaka, ...

193

Date 1194 A. D.

Two verses in praise of Šambhu. Usual genealogy of the Hoysaḷas, to Ballâḷa, whose greatness is proclaimed by his struggles with the Pâṇḍya king's son Bhu. . and Vîra-bhûpâla.

Be it well. When, (with usual titles), pratâpa-Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

Dwellers at his lotus feet, were the elephant-drivers (*mâvantaru*); their praises (much defaced). Several of these (named) were ruling in partnership Kôḷigunda. Its praises. The worshippers of the holy feet of Kali-dêva, the god of the original temple established from time immemorial in that Kôḷigunda, were Vinayaśiva-paṇḍita, his son Rudra-jîya, his sons Mâra-jîya and Benaka-jîya. Their sons Gûḷa-jîya and Dudda-jîya having repaired the temple, were writing a śâsana, when Chanda-gauḍa of that village and a number of others (named), all the subjects and farmers being present, (on the date specified), made for the god grants of land (specified). Usual final verses.

Be it well. For building the Śiva temples and two tanks at Kôḷigunda, *umbaḷi* (as specified) was granted to Bâchôja's sons Kêtôja and Gaṇapôja. Whoso destroys this incurs the sin of breaching those tanks.

194

Date 1083 A. D.

Be it well. (On the date specified), when (with usual titles) Tribhuvanamalla Hoysaḷa-Dêva was ruling Gaṅgavâḍi in peace and wisdom:—

Be it well. (With various epithets, including) *Malla-vijaya-sûtradhâri,* the daṇḍanâyaka Lachimayya's son, of the ministry for peace and war, Hodimaiya and others (named) enlarging the town,—Râjimaiya, the master of the town, desiring to make a feast, granted certain land (specified). Usual final verses.

CHANNARAYAPATNA TALUQ.

(Nos. 1 to 144 are included in Inscriptions at Śravaṇa Belgoḷa, separately published as Vol. II of this Series.)

145

Date 1079 A. D.

Praise of Śambhu. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva was ruling the kingdom:—

The sun to the Yadu-kula, Eṟeyaṅga-Dêva's son, was the warlike king Vishṇu; whose son was Narasiṁha.

Be it well. When, (with usual Hoysaḷa titles), Vishṇuvarddhana Jagadêkamalla Nârasiṁha-Hoysaḷa-Dêva was ruling the kingdom:—A sun rejoicing the groups of lotus the Châḷukya line, (with various epithets) was Muddarasa, who received in the world the name of Jî; (his praises, saying) he was born in the Châḷukya-vaṁśa. He had two sons, Bâcharasa and Nâgarasa. Of these, Nâgarasa, though the junior in age, was the senior in all good qualities, and without thinking it *chî* (or shame) was regarded as Jî throughout the sea-engirdled earth. To him was born Huḷḷarasa, a Châḷukya head-jewel.

This Huḷḷarasa, having repaired the temple which his fathers (*ayyandir*) Bâcharasa and Nâgarasa had erected, ? with his three (fore)fathers (on the date specified) made to Mârarâsi-paṇḍita a grant of land (specified) for the gods Sômêśvara and Muddêśvara of the two Śiva temples. Usual final verse.

146

Date 1174 A. D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine. Praise of the Hoysaḷas; their genealogy as usual to Ballâḷa. Of him it is said that—Lâḷa lost his gaiety (*lîḷa*); Gûrjjara was seized with a severe fever through great fear; Gauḷa was racked with pain; Pallava retained only a little of his wealth; Chôḷa threw away even his clothes;—when in the face of the battle the drum beat of the matchless arm, a fire of the last day to the ocean powerful hostile kings, of vîra-Ballâḷa-Dêva.

Be it well. When, (with usual and other titles, including) a submarine fire to the ocean the Tuḷuva army, a wild fire to the hill-fort his claimants, a thunderbolt to the mountain the Pâṇḍya-kula, plunderer of the Chôḷa camp

(or capital),—with these and all other titles, the pratâpa-Hoysaḷa Ballâḷa-Dêva protecting the South, was in Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at the lotus feet of his grandfather king Vishṇu,—his mother Lôkâmbike, his father Yaksha-Râja, his wife Padmala-Dêvi, his son the chief councillor Narasiṁha-Dêva, his favourite deity Jinâdîśa,—how distinguished was Huḷḷa-daṇḍâdhipa. His son (with praises) was Narasiṁha.

Be it well. Foundation pillars of the house the śrî-Mûla-saṅgha, pillars of sound learning, shining with the vigour of the herd of elephants the Dêśiya-gaṇa, alarmed at the doings of other sects, beautiful as lotuses in the lake the Pustaka-gachchha, suns in the sky the Koṇḍakundânvaya, oceans of profundity, great in penance, were Guṇabhadra-siddhânta-dêva's disciples; (of whom) the mahâ-maṇḍalâchâryya Nayakîrtti-siddhânta-dêva was as follows; (his praise). His disciple was Bhânukîrtti-vratîndra; (his praise).

(On the date specified), making Bhânukîrtti-siddhânta-dêva the manager,—with pouring of water to his guru Nayakîrtti-siddhânta-chakravartti,—to Bomma-Dêva-vibhu, for the appointed worship of the god Pârśva and the twenty-four Tîrtthakar, for the decorations, and for gifts of abundant good food, the best of kings Ballâḷa granted Mêruhaḷḷi, belonging to Bekka.

And in due course, appointing the best men as heads, for the worship at Gommaṭa-tîrtha and the distribution of food, to continue to Bhâṇukîrttîśa and Nayakîrtti-dêva-yati to the end of the kalpa, the lord Huḷḷapa caused Bekka to be granted by vîra-Ballâḷa.

Boundaries of Bekka. Usual final verses.

148

Date 1094 A. D.

Prosperity to the Jina śâsana, powerful to rebut its assailants, able in splitting the skulls of the elephants opponent speakers.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet, (with usual Hoysaḷa titles), was Tribhuvana-malla Vinayâditya Poysaḷa; (his praises, including) when writing on it the six letters *Ra-kka-sa Po-ysa-ḷa* he raised his flag on high, could even a hundred thousand enemies stand before him in the shock of battle? His son was Eṟeyaṅga, of unequalled fame,—a third Mâruti, a fourth fierce flame, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain-chain, a ninth lusty (regent) elephant, a tenth treasure,—who is equal to praising Eṟeyaṅga-Dêva? Double of Dadhîchi-muni, ten-fold of Gutta, a hundred-fold of Chârudatta, a thousand-fold of the son of Ravi (Karṇa) in all manner of bounty, was the king Eṟeyaṅga.

That mahâ-maṇḍalêśvara's gurus were as follows:—A promoter of the doctrine of the blessed Varddhamâna was Koṇḍakunda, head of the Mûḷa-saṅgha. In his line was born, in the celebrated Dêśika-gaṇa, Dêvêndra-saiddhânta-dêva, reverenced by Dêvêndra. Triumphant is Chaturmmukha-dêva, a sun to the lotus garden the hearts of yôgîśvaras, a fierce lion in tearing open the temples of the lusty elephant Madana (the god of love). His disciple was Gôpanandi, praised in the world, a shining jewel-mirror in which might be seen the lotus face of Vâṇî. Triumphant is Gôpanandi in the world, a moon to the ocean the Jina creed, head of the Dêśiya-gaṇa, a sun to the groups of lotus the Bhavyas (or Jains). The celebrated Gôpanandi accomplished what had been impossible to any one; for he caused the Jina-dharmma, which had for a long time been at a stand-still, to prosper through the wealth of the Gaṅga kings of that time. His farther praises, stating that he was like an infuriated elephant to the Sâṅkhya, Bhautika, Bauddha, Vaishṇava, and Chârvvâka professors. While Jaimini bolted, Vaiśêshika turning round fled, Sugata instead of running beat his breast, Akshapâda with affection came near, Lôkâyata attempted to leave, and Sânkhya pushed away,—Gôpanandi, a lusty elephant like the elephants at the points of the compass, roamed through the paths of the six schools of logic.

To the thus celebrated Gôpanandi-paṇḍita-dêva of the Koṇḍakundânvaya of the śrî-Mûḷa-saṅgha and Dêsi-gaṇa, (on the date specified), Tribhuvanamalla Eṟeyaṅga Poysaḷa ruling the Gaṅga-maṇḍala kingdom in peace and wisdom,—for the repairs of the basadis of the Kabbappu-tîrttha of Beḷgoḷa, for divine worship, for gifts of food, and for vessels and cloths, made a grant of Râchana-haḷḷa and the Beḷgoḷa Twelve. Usual final verses.

The great minister, senior daṇḍâdhipa, ...

149

Date 1125 A. D.

Praise of the Jina śâsana. Be it well. (With usual Hoysaḷa titles), was vîra-Vishṇuvarddhana-Dêva: to describe his descent;—Here follows the usual genealogy of the Hoysaḷas, to Vishṇu. Of him it says—The great Kshatriyas who have displayed the pure Kshatriya-dharmma in the world have been four,—formerly Dilîpa, Daśaratha's son, and Kṛishṇa-Râja; after them, the only one equal to them is the ornament of the Yadu-kula, the king vîra-Vishṇu. Adiyama ran as if in a race, and learning the pace Nṛisiṁhavarmma ran, while Cheṅgiri having multiplied upon that pace, the proud Koṅgas learnt it from Cheṅgiri, and seeing the celebrated Koṅgas, Pâṇḍya also ran,—who would not run before king Vishṇu, the ornament of the Yadus? Thus having subdued and sent Adiyama flying, smitten down the lion Nṛisiṁhavarmma in

battle, split the rocks the skulls of his enemies with the thunderbolt of his arm, dispersed the family of Kalapâḷa, and captured the seven component parts of the kingdom of ? Aṅgara,—protecting all the lands as far as the shore of the southern ocean under the shadow of his sole umbrella, he was in Taḷavanapura, ruling the kingdom in peace and wisdom:—vîra-Vishṇuvarddhana-Dêva caused to be made with devotion for the Šaṇmukha of the six schools of logic, Šrîpâla-traividya-brati, this Jaina abode; its praise.

The descent of the family of gurus to that ornament of his race, the line of âchâryyas of the Dramiṇa-gaṇa, Pa....saṅgha, and Aruṅgaḷ-ânvaya, was as follows:—In succession to the *tîrttha* of Mahâvîra-svâmi was Gautama-gaṇadhara. After that muni was....After the several *śrutakêvalis* had passed away, arose the promoter of that line, Samantabhadra-bratipa, a treasury of all learning. After him Êkasandhi Sumati-bhaṭṭâraka; after him the *vâdîbha-siṁha* (lion to the elephant opponent speakers), Akalaṅka-dêva; after him, Vakragrîvâchâryya; after him, Šrînandy-âchâryya; then, ...of a kingdom to...with joy, Siṁhanandy-âchâryya; after him, Šrîpâla-bhaṭṭâraka; after him, Kanakasêna Vâdirâja-dêva; after him, ...; after him, Šrîvijaya, the world renowned Šânti-dêva; after him, ... brati; after that Pushpasêna-siddhânta-dêva was, he before whom Sugata's omniscience disappeared, Kaṇâda's most approved words were dissipated, ... the moon to the ocean the Arhan-mata, Vâdirâja; .... Šântisêna-dêva; after him, (with various praises of his penance) was Kumârasêna-saiddhântika. Known from the glory of his penance as the gaṇadhara of the Kali age, was Mallisêna-Maladhâri. (With praises) traividya-Šrîpâla-yôgîšvara, a lion to the great lusty elephants opponent speakers; (his farther praises).

Thus to this ornament of the *syâd-vâda,* the promoter of his *gaṇa,* bearing the hereditary titles of *vâdîbha-siṁha, vâdi-kôḷâhaḷa,* and *târkkika-chakravartti,* the exalter of his line, the supporter of the Akalaṅka-mata, the Šaṇmukha of the six schools of logic, his face turned away from the cares of family, to Šrîpâla-traividya-dêva, free from the three *šalyas,*[1] the *syâlya* (or thorn) in the breast of hostile kings, versed in all the learned arts, Vishṇu, gave the village of Šalya and displayed his devotion.

Thus for the repairs of this basadi, and for gifts of food to the ṛishis belonging to it, Kañchi-goṇḍa Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêva, (on the date specified), gave the village of Šalya on the Hulle-hoḷe on the bank of the Kâvêri, and his basadi at the tîrttha, to Šrîpâla-traividya-dêva, with pouring of water from his hand. Boundaries.

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[1] The three *šalyas* (or defects) are *mâya-šalya* (deceit), *mithya-šalya* (falsehood), and *nidhâna-šalya* (looking for reward).

150

Date 1182 A. D.

Praise of the Jina šâsana. Usual account of the rise and genealogy of the Hoysaḷas to Ballâḷa. Of him it is said—The famous fort of Uchchaṅgi, who of the former kings that took it, captured it with such a powerful arm as the unassisted hero, Šanivâra-siddhi, Giridurggamalla, Ballâḷa ?

Be it well. When, (with usual titles and epithets, including) a submarine fire to the ocean the Tuḷuva forces, a wild-fire to the Pâṇḍya-kula, plunderer of the Chôḷa camp (or capital),—with these and all other titles, the pratâpa-Hoysaḷa Ballâḷa-Dêva, protecting the region of the South in righteousness, was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, praised by learned men versed in music, *âgamas,* logic, grammar, *upanishads, purâṇas,* dramas, and poems; of established merit; was Chandramauḷi, the ornament of ministers. The rod in the celebrated king Ballâḷa's right hand; the horizon pervaded by the beautiful rising ocean of his fame white as a stream of milk, frost, crystal, the moon, or jasmin; an abode of unlimited merit; praised by all the learned without exception; was this lord the councillor Chandramauḷi,—were others fortunate as he was fortunate. His wife was Âchâmbike. With eyes of the doe, with lotus mouth, with full hips and breasts, a perfect beauty, with red lips, the voice of a cuckoo, sandal breath, a flexible slim waist, with long hair like lines of bees, the gait of a swan, and a shell-like neck,—Âchala-dêvi, a happy wife, eclipsed all by her beauty. For her family descent:—The good poet, the Nâyaka with the qualities of a tree of paradise, Chandrâmbike's son Sôvaṇṇa-Nâyaka was her father, her mother Bâchâmbike, Dêši-daṇḍanâyaka her senior elder brother. Bammeya-Nâyaka was her junior elder brother, and Mâreya-Nâyaka, her sister Chaḷiyabbarasi, Kâma-dêva her beloved younger brother. Being the daughter of the world-renowned Sôvaṇṇa, Chandramauḷi being her husband, skilled in all arts, what other wives in the world could compare with Âchala-dêvi? Another verse describing the affection of Âchala-dêvi and Chandramauḷi.

The family of her gurus, of the šrî-Mûla-saṅgha, Dêšiya-gaṇa, Pustaka-gachchha, and Koṇḍakundânvaya, were (with praises) Guṇachandra-siddhânta-dêva's son Nayakîrtti-siddhânta-dêva. His disciple was Adhyâtmi-Bâlachandra-munîndra.

With desire did she cause to be made in the Beḷgoḷa-tîrttha the temple of the Jinapati, Pâršva-dêva,—devoted to the lotus feet of Nayakîrtti-yôgîndra's disciple Bâḷachandra-muni, the faithful Âchala-dêvi. And (on the date specified) the councillor Chandramauḷi having begged for it to provide for the worship of the Pâršva Jinêšvara temple which his wife the deer-eyed Âchiyakka had

erected, the generous king vîra-Ballâḷa granted Bammeyanahaḷḷi, to continue as long as the earth and the ocean endure. And what the king had granted, Âchale, worshipping the two feet of Bâlachandra-munirâja, made over for the famous Jinapati for as long as the four oceans exist. Boundaries. Usual final verses.

And the mahâ-maṇḍalâchâryya Nayakîrtti-dêva caused to be made in Bammeyanahaḷḷi a virgin basadi, and having set up Pârśvanâtha, for the eight kinds of ceremonies for the god, made grants of land (specified), together with Mâreya-Nâyaka's son Sôvaṇṇa, and all the farmers and subjects, to continue as long as moon and stars.

151

Date about 1200 A. D.

Praise of the Jina-śâsana. Obeisance. Usual account of the Hoysaḷas, to Ballâḷa. King Ballâḷa was guarding the Lakshmî of universal dominion under the shadow of his white umbrella, emulating the kings of old.

How, Vâdirâja, can I describe your unique qualities and greatness? From the glory of his penance known to all the world as the gaṇadhara of the Kali age, was Mallishêṇa-Maladhâri. Drinking up the ocean of the six schools of logic as a preliminary sip (*âpôśana*), he disparaged Agastya's greatness,—Śrîpâla-yôgîndra.

His chief disciple Vâdirâja-dêva, in Kumbeyanahaḷḷi belonging to his (village) Salya, on the departure (or death) of his guru, caused a virgin basadi called the Paravâdimalla Jinâlaya to be made, and for the eight kinds of ceremonies for the god, and for gifts of food, made grants of land (specified), freed from all imposts. Usual final verse.

The great minister and *sarvvâdhikâri,* the superintendent of ceremonies, Kammaṭa Mâchayya and his father-in-law Ballayya granted the tax on oil-mills, to provide for the god's perpetual lamp.

Kaṇḍachcha-Nâyaka's wife Râchave-Nâyakiti's son Kundâḍa-heggaḍe, by order of Nayachakra-dêva, caused the basadi to be made.

Be it well. The great minister, sarvvâdhikâri, the senior treasurer Hullayya's brother-in-law, superintending heggaḍe of the horse, Hariyaṇṇa had the god of Kumbeyanahaḷḷi made and presented it.

To Śrîpâla-traividya-dêva's disciple Padada-Śântisiṅga-paṇḍita, to his son Paravâdimalla-paṇḍita, his younger brother Umeyâḍa, and his younger brother Vâdirâja-dêva,—Vâdirâja-dêva made grants.

152

Date 1187 A. D.

(The inscription is very much defaced.) The first part is an account, as usual, of the Hoysaḷas.

When, (with usual titles), the pratâpa-Hoysaḷa [vîra-Ballâḷa-Dêva] was ruling the kingdom of the earth in peace and wisdom:—

A dweller at his lotus feet, ... (very much defaced) ... Nâyaka, for the long life, health and prosperity of his own lord vîra-Ballâḷa-Dêva, made the Kolatûr agrahâra of Amṛitanâthapura in Kabbuhu-nâḍ,—and for the daily offerings, perpetual lamp of the god Râmêśvara, the Chaitra, pavitra and other necessary ceremonies, made grants of land (specified). Also shares for seven other gods (named), with the share for the Yajur-vvêda khaṇḍika, and the Bhaṭṭa share,—forming altogether 70 shares for Brahmans of various gôtras, (on the date specified), made them over, with pouring of water, from vîra-Ballâḷa-Dêva. Boundaries. Usual final verses.

Jâvaṇi-paṇḍita's poetry. The writing ......

153

Date 1478 A. D.

Obeisance to Gaṇâdhipati, and to Prasanna Kêśava.

Be it well. (On the date specified), at the time when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa-Virûpâksha-mahârâya was in the residence of Hastinâvati, ruling a peaceful kingdom:—the senior amara-nâyaka, the great sâmantâdhipati, champion over three kings, gaṇḍa-bhêruṇḍa, a lion to elephants, Sâtigrâma Sôvaṇṇa-Voḍeyar's house-watchman Maleya-Nâyaka's son Bommeya-Nâyaka, by order of Sôvaṇṇa-Voḍeyar, caused to be built a *gôpura* for the god Prasanna Kêśava of the immemorial agrahâra Amṛitanâthapura, which is Koḷatûr, in his amara-nâyakship,—and for the service of that town, buying from all the Brahmans at the price of the time certain lands, granted them to the Brahmans as follows:—For the visit of the god Kêśava at the saṅkrânti, he made a cocoa-nut grove (its boundaries); and in it grants for feeding Brahmans, for a perpetual lamp for the god Râmai, and for a variety of other purposes (specified). Usual final verses.

Chauḍôja's son Chauḍôja's writing.

154

Date ? about 1200 A. D.

[1] "He cannot be understood, I would know God",—on his saying thus, without taking notice of any of his relatives, who was like Dore in the world in seeking for the good state? From the weight of sickness, being afflicted with itch (*gajhjhi*), he took the state of *sannyasana* .... who can describe? .... standing in penance, he obtained in one moment the better world ...... who was like Dore?

[1] The meaning of some parts is far from clear.

On his going to *svargga,* Maldayya's daughter Lôkabbe, the wife of Punaseyamma, performing worship, and making gifts, set up this stone as a memorial.

155

Date 1670 A. D.

May it be prosperous. Be it well. (On the date specified), when Maisûr Dêva-Râja-Vaḍêraiya was ruling a peaceful kingdom:—[that merit might accrue] to Basavaiya, son of Doḍḍaiya, *prabhu* of Kânakâranahaḷḷi, ... caused a *dîpa-mâlâ* pillar to be erected for the god Chennarâya in the Chennarâyapaṭṭaṇa fort. Great good fortune.

156

Date 1663 and 1673 A. D.

May it be prosperous. Be it well. (On the date specified), when the champion over those who say they have titles, Maisûr Dêva-Râja-Vaḍêraiya was ruling a peaceful kingdom:—Basavaiya, son of Doḍḍaiya, *prabhu* of Kânikâranahaḷḷi in Tuṅgaṇi-nâḍ of the Chennapaṭṭaṇa-šîme, had the temple of the god Chandrašêkhara built, and performed the consecration service of the feet of the god Chandrašêkhara. He also had the temple of Kâḍa-Basavêšvara built. Great good fortune.

And he granted the village of Binḍênahaḷḷi for the service of the god Chandrašêkhara. And in the year Pramâdi (1673 *A. D.*) had (the temple) of Gauramma made.

157

Date ? 1658 A. D.

May it be prosperous. (On the date specified), Junjaiya's son Karivîraiya's son Nîlaiya's service (a *garuḍa-kambha*).

158

Date ? 1648 A. D.

Be it well. (On the date specified, number and name of the year gone), when ...... was ruling the kingdom:—the ..... being given to Âlûr Bhîma, in the royal business of the Pâtsâha he had the stone-fort built, together with the maṭha, maṇṭapa, pond, well....

159

Date 1647 A. D.

(On the date specified), when Doḍaiya, prabhu of Kânakâranahaḷḷi in Tuṅgaṇi-nâḍ of the Chennapaṭṭaṇa-šîme, was building the stone-fort of Chennarâyapaṭṭaṇa,—Kempaṇa-gauḍa of Kasulagere, who held the *pârupatya* under him, built this pond and the stone maṭha.

160

Date 1588 A. D.

May it be prosperous. Be it well. (On the date specified), when the champion over those who say they have titles, Kaṇṭhîrava-Narasarâja-Voḍeyaraiya of Maisûr was ruling a peaceful kingdom:—on his giving this Chennarâyapaṭṭaṇa to Doḍaiya, the son of Chennavîreya-gauḍa, prabhu of Kânakâranahaḷḷi in Tuṅgaṇi-nâḍ of the Chennapaṭṭaṇa-šîme,—in the service of the Turuka-râja, he built the stone fort, built the ? bastion for cannon, built a temple of three aṅkaṇas for Râmêšvara, set up a two-headed Basava, and in front of it built the pond; built the western maṭha with the pond, built a temple of three aṅkaṇas for the goddess, and in front erected a swing; in the tank he erected Gaṅge Basava; in the evening maṭha set up the image of the god, and built the pond; in the tiger-face châvaḍi set up images of his family-gods Kârttavîrêšvara, Bhadrakâḷamma and Âchalêšvara. Great good fortune.

161

Date 1181 A. D.

Praise of Šambhu. The stream of the holy Gaṅgâ falling from his matted top-knot, his broad chest bent to enjoy the contact of the breasts of the Mountain-daughter, Îša, the moon-crested, whose fame fills the whole earth, may he now be favourable to Mâchi-Râja and grant prosperity to Šântala-Dêvi as long as sun, moon and stars endure.

Royal descent (*râjânvaya*). Usual genealogy of the Hoysaḷas, to Ballâḷa. Of the kings who had previously taken the renowned fort of Uchchaṅgi, who captured it like the unassisted hero, the Šanivâra-siddhi, Giridurggamalla, Ballâḷa?

Be it well. When, (with usual titles, including) a wild-fire to the forest of the Chakrakûṭa fort, a thunderbolt to the rock the skull of Kaḷapâḷa, punisher of the pride of the mighty fierce Pâṇḍya champion,—with these and many other titles, the pratâpa-Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets) was the minister Mâchi-Râja, whose son was Mâra. Mâchi-Râja's wife was Šântala-Dêvi. To Dêvimayya's son Chandimayya's wife Châmale was Šântala-Dêvi born, Bomma-dêva being her younger brother and Râma her elder.—She caused to be built in Koḷatûr, the famous Mâchi-Râja's wife, the great Šântisamudra tank.

Be it well. The great minister, chief of the accountants, senior daṇḍanâyaka Machaiya's wife the daṇḍanâyakiti Sâtavve (on the date specified) set up the god Šântalêšvara, and washing the feet of Šântišakti-guru,—son of Rêchašakti, son of Kalyâṇa-šakti, âchâryya of Kali-dêva of Boppana-bhaṭṭa's Bîchavalli, north of the Heddoṟe,—made grants of land (specified). And various gauḍas (named) and all the people granted certain dues (specified) to provide for the perpetual lamp. And heggaḍe Gaṇapaiya for one perpetual lamp granted the tax on oil-mills. These gifts all the people and Gaṇapaiya will protect. Usual final verses.

To Hariyôja, son of Sômôja of Âsandi, for making the temple of Sâtêšvara and two copper šâsanas, was given certain land (specified).

162

Date 1177 A. D.

Be it well. (On the date specified), Râjeya-Nâyaka, *paṭṭigâṟa* of Koḷatûr, fighting in the destruction of the town in his jurisdiction, gained the world of gods. His eldest son Bâcheya and other sons (named) set up this vîrakal on account of the distinguished government of their father.

163

Date 1642 A. D.

Obeisance to Šâradâ and the guru. May it be prosperous. Praise of Šambhu. Be it well. (On the date specified), when Kaṇṭhîrava-Narasa-Râja-Vaḍêraiya of Maisûr was ruling a peaceful kingdom:—Chenna-Vaḍeya, son of Doḍaiya, *prabhu* of Kânikâraṇahaḷḷi in Tuṅgaṇi-nâḍ of the Channapaṭṭaṇa-sthaḷa, set up (the god) Gaṅge Basavêšvara, and built the maṇṭapa. Great good fortune.

165

Date 1648 A. D.

Be it well. (On the date specified), when the champion over those who say they have titles, Kaṇṭhîrava-Narasa-Râja-Voḍêraiya was ruling a peaceful kingdom:—when this Chennarâyapaṭṭaṇa-šîme was given to Doḍaiya, son of. . .gauḍaraiya. . . of the Beḷḷi-kula, ... Âlûr Bhîma. . ., *prabhu* of Kâṇakâraṇahaḷḷi in Tuṅgaṇi-nâḍ of the Chennapaṭṭaṇa-sthaḷa, in the royal business

of the Pâtsâha of Vijeyapura, he caused the stone-fort to be built, and set up the maṭha, maṇṭapa, evening maṭha, pond, well, Basava pillar, swing, and images of gods. Great good fortune.

166

Date 1186 A. D.

(The first part is gone.)

To the beautiful Gaṅgavâḍi like the face was ......, on which Moneganakaṭṭa, the suburb of this Diṇḍigûr, was like the ornamental wafer-spot (on the forehead). In Moneganakaṭṭa the lord Râma-Dêva caused a lofty Jina temple to be made, which touched the sky like the chain of the golden mountains.

The line of its gurus was as follows:—Nayakîrtti-siddhânta-chakravartti's disciple, Adhyâtmika-Bâlachandra-munirâjêndra, his eldest disciple muni-Mêghachandra, lights of the Postaka-gachchha, Dêśika-gaṇa, and Koṇḍakundânvaya.

(On the date specified), the Banavase agent Mottada-Nâyaka, the gauṇḍas and prabhus of the Diṇḍiyûr vṛitti, and the Mêḷi thousand,—for the eight kinds of ceremonies for the god Śântinâtha, temple repairs, and gifts of food to ṛishis, made grants of land (specified), freed from all imposts, with pouring of water, to Mêghachandra-dêva.

167

Date 1519 A. D.

(Nâgari characters.)

Corresponds word for word with Hassan No. 6 above, down to "Hêmâchala to Sêtu".

(On the date specified[1]), in the presence of Virûpâksha on the bank of the Tuṅgabhadrâ, to Basavâ-dîkshita of the Jâmadajna-Vatsiya-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, guru to both the king Îśvara and the king Narasa, and also performer of all the ceremonies of the *vâjipêya* and other great sacrifices for vîra-Nṛisiṁha and Kṛishṇa-Râya in succession, âchâryya of the *sûri-lôka,* the son of Raṅgu-yajña, having crossed over to the farthest shore of grammar, logic and philosophy, was given the village of Saṇaba, (its boundaries) situated in the Âtakûr-sthala of the Hoysaṇa-nâḍ, in the Ghanagiri kingdom, together with all rights and ceremonies as usual.

And Basavâ-dîkshita, taking the management of the village, formed it into 27 shares, and reserving 8 shares for himself, gave the remainder to Brahmans and the gōds. (Here follow details of the shareholders.)

This copper śâsana was composed at the command of Kṛishṇa-Dêva-mahârâya, with soft expressions, by the treasury of the glory of great poets, Sabhâpati.

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[1] Kâmadhênu-mahâdânê gô-dvâdaśyâm mahâ-tithau.

Mallaṇa's son, the carpenter Vîraṇâchârya, wrote (or engraved) it. Usual final verse. (signed, in Kannaḍa)—šrî-Virûpâksha.

168

Date about 1670 A. D.

May it be prosperous. Dêva-Râja-Vaḍêraiya of Maisûr made a grant of Binḍênahaḷḷi for the incense, lights, offerings, decorations and festivals of the god Chandrašêkhara of Chennarâyapaṭṭaṇa.

169

Date ? 1106 A. D.

Be it well. When it was continuing for the promotion of long life and prosperity as long as sun, moon and stars[1]:—

When the favourite of earth and fortune, the mahârâjâdhirâja Tribhuvanamalla Châḷukya Vikrama's kingdom was extending on all sides:—(on the date specified), when, (with usual titles), Tribhuvanamalla Poysala's kingdom was extending on all sides:—

Be it well. Entitled to the five big drums, bee at the lotus feet of Mahâdêva, Châḷukya ornament, glory of the Châḷukya-kula, sun to the lotus the Châḷukya-kula, guardian of the country, (with other epithets), was Bâcharasa. May long life, wealth, fame, dignity and valour ever remain settled on Bâchiga, as long as the ocean, earth, sun and moon endure. Verses in his praise. The devotee of Îšvara, holding Mahêšvara supreme, the famous son of Muddamarasa, as a permanent resting place for ascetics, gave a tank.

170

Date 1231 A. D.

When the king Ballâḷa, with sun-like glory, and fame whiter than the autumn moon or jasmin, was ruling the ocean-girdled earth, Hari was at leisure to sport with Lakshmî without interruption, the abode of the quality of *satva*, his body the dark colour of musk. His son, the king Narasiṁha, ruled the whole world, a Yama to the Kâḍava Âryama, the establisher of Chôḷa, his valour like a wild-fire, a thunderbolt, or a submarine fire (respectively) to those who took refuge in the three kinds of fortresses.

The puri named Mallikârjjuni is distinguished in that whoever having forgotten what he had learned goes there, Vâṇi restores to him his knowledge. And the Brahmans there, knowing the reports of evil times, resort to the presence of Kêšava in order to ensure prosperity as long as sun, moon and sky endure.

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[1] This first sentence has no apparent connection.

Be it well. When vîra-Nârasiṁha-Dêva was ruling the kingdom of the world:—(on the date specified), all the Brahmans of the immemorial agrahâra Mallikârjjunapura, which is Diṇḍigûr, considering that the former division was not equal, had the wet and dry fields of the villages measured by agents, and agreeing among themselves, on the principle that all were equal and should share alike, made the following permanent settlement of the desired shares (*ichchhâ-vṛitti*). Here follow the number of shares allotted to each village (named); altogether 158 shares. All those who have permanently agreed to this settlement, if anything should befall from the act of God or from the inroad of wild tribes, cannot excuse themselves saying it is not equal. In whatever village any sale or gift takes place, this settlement is not to be transgressed.

171

Date 1651 A. D.

Be it well. (On the date specified), when Doḍaiya of Kâṇikaranahaḷḷi in the Chennapaṭṭaṇa-śîme, and Kaṇṭhîrava-Narasa-Râjaiya, held the *havâla* of the Chennarâyapaṭṭṇa-śîme, Nâgabhaktaiya set up (the god) and built the maṇṭapa.

172

Date 1209 A. D.

(Nâgari charecters.)

Ôm. Obeisance to Gaṇapati. Usual account, in Sanskrit, of the rise and genealogy of the Hoysaḷas, to Ballâḷa.

Be it well. When, (with usual titles and other epithets), the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva, having subdued all kings, was in the royal city (*râjadhâni*) named Vijayasamudra on the bank of the Tuṅgabhadrâ, protecting his subjects in peace:—

His chief minister was Paṇḍita-daṇḍinâtha. May Îśvara protect him. His mother was Umâ-dêvi, his father the king Ballâḷa, and Paṇḍita was their son. Praises of his valour as a general of the army, stating that with his sword he chopped off the heads of the enemies' elephants and made a *satra* for the Bêtâlas, while with the blood he shed he made as it were a water-shed for the Bhûtas. May the Yadu king's councillor Paṇḍita-daṇḍinâtha live as long as moon and stars. Praise of his liberality, his five fingers being like the five trees of plenty, no one was ever equal to him or ever will be.

Thus adorned with so many unparalleled good gualities, Paṇḍita-daṇḍinâtha, when, doing obeisance to his lord Ballâḷa-Dêva, he begged for the village of Diṇḍugûru in order to form an agrahâra, the king also was favourable to it.

The description of the village by learned men acquainted with it is here given in the Karṇṇâṭa language. (Here follow the boundaries at great length.) This village Paṇḍita-daṇḍâdhîśvara, (on the date specified), at the time of an eclipse of the moon, granted with the usual ceremonies to Brahmans of many gôtras, 155 Brahmans. The first rent of the agrahâra, including tribute, is 100 nishka; out of which 18 nishka are assigned for recital of the Vêdas and *bhaṭavṛitti.* Usual final verses.

(signed) śrî-Vîra-Ballâḷa-Dêvasya.

Date 1220 A. D.

Be it well. Of the 100 nishka which the king vîra-Ballâḷa had fixed for the first rent of the great Diṇḍugûr agrahâra, his son, the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha, (on the date specified,—18th April) at the time of his celebrating the festival of his coronation, made a grant of 25 nishka, leaving 75 nishka as the amount payable to the government. Praise of the king.

(signed) śrî-Vîra-Nârasiṁha-Dêvasya.

174

Date ? 1500 A. D.

(The first part is much defaced.)

May it be prosperous. (On the date specified), Narasaṇṇa-Nâyaka ? made an agreement with Yâjimalla-Nâyaka .... Siṅgapa-Nâyaka having heard and informed Annyappa-Nâyaka, ...pa-nâyaka made a grant of the wet land and dry land of this Kariyamârenhaḷḷi, together with the customs, loom tax, marriage tax, import duties, export duties, ... dues on horse-gram, ragi, oil, ghî, salt-pans, and all other taxes whatever they may be,—in order that merit may accrue to Kṛishṇa-Râya, and that everlasting increase of happiness may be to ourselves. Usual final verses.

175

Date 1399 A. D.

In order that much increase of kingdom may be to the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya, the Râyi-seṭṭis of the customs dues by both roads, by order of Lakhaṇṇa-Voḍeyar, to provide oil for the perpetual lamp of the god Chennakêśava of Ânegaṇakeṟe, made a grant of the 11 varaha 12 haṇa realised from the old *goḍage,* included in the customs dues paid by the oil-mongers as oil-mill tax,—and caused a stone śâsana to be written. Usual final verses.

176

Date ? 1399 A. D.

(On the date specified), for the god Chennakêšava, Kêti-Seṭṭi, son of Telli-Seṭṭi of Âtakûr, gave to the hands of Nambi Mâdaṇṇa 3 haṇa, from the interest of which to provide one light as long as sun and moon endure.

177

Date ? 1422 A. D.

(On the date specified), the enclosure wall of the god Chennarâya of Ânekere having fallen down, Nu . . . Nâyaka's younger brother Bayirappa-Nâyaka . . . . .

178

Date ? 1442 A. D.

(Nâgari characters.)

(On the date specified), in accordance with Uṭtaṅka's saying in the Sâma-vêda, the *ghaṭikâ* was established. Pañchikêšvara. . .(*rest effaced*).

179

Date 1190 A. D.

May the god Sundara-Kêšava, the lord of Lakshmi, protect you, whose arms are like jewelled pillars supporting the roof (*valabhi*) of the three worlds. May the Boar,—which lifted up the Earth as if a parasol for Šrî, the ocean being like its fringe, and his right tusk its pearl-set handle,—ever protect Giridurgga-malla.

Usual account of the rise and genealogy of the Hoysaḷas, to Ballâḷa. Of Biṭṭi-Dêva it is said that he broke the bones of the Mâḷava Chêra Kêraḷa Noḷamba Kadamba Kaḷiṅga Vaṅga Baṅgâḷa Varâḷa Chôḷa Khasa Barbbara Oḍḍaha and other kings, and brought them into submission to himself. In the agrahâras he gave, he performed sacrifices that troubled Indra lest there should be a hundred, erected temples which made the deities think the constellations around Meru had fallen there, and built tanks at which the sun was bewildered as to how the ocean had come there. Of Ballâḷa it is said he was a lion to the lusty elephant the Mâḷava king, uprooter of the Gûrjjara king's kingdom, putter down of the pride of the Ândhra king, a thunderbolt to the rock the Âhira king, a raṇa-bhairava to the Varâḷa king. Praise of his valour. In order further to sow the seeds for the growth of his glory, this emperor of the south prepared the ground by his conquest, and from Soratûr as far as Beḷvoḷa made it fit for being turned up by the plough-shares of the cultivators, having manured it with the bodies of the myriad brave warriors of the Sêvuna army.

The king who was a Giridurgga-malla to his enemies, was it only one or two fortresses that he hastily took?—Virâṭa-râja's city, Kuṟugôḍu, the Mâtaṅga hill, Dhorevaḍi, Gutti, Guttavoḷalu, Uddhare, Kâlaḍi, Bandaṇikke, Baḷḷare, Soraṭûr, Erambarage, Hâluve, Mânuve, Lokkigoṇḍi.

Be it well. When, (with usual titles), the niššanka-pratâpa-chakravartti Poysaḷa vîra-Ballâḷa-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, (with various epithets, including) a jewel in the council of the emperor of the south, daṇḍâdhîša of the circle of ministers, was Mâcha. His further praises, styling him the *šrîkaraṇa-prauḍha-pradhânam,* Mâchi-Râja. Of the Karṇṇâṭa-kula, which is like splendid earrings to the three worlds, do not glorify this one, that one, or the middle one as a purifier, in the council of Mâchi-Râja. To describe his descent:—Causing ecstasy in the lady the Châlukya kingdom, an ornament of the Vašishṭha-gôtra, a moon to the water-lilies the eyes of his wife Gauri, was the lord Ruddimayya, a chief in the army. His son was Râma-dêva, whose wife was Râjala-dêvi. And they had three sons, Mâcharasa, Nâraṇa-dêva and Rudra. And Mâcha's sons were Kiṟiya-Râma, Siripayya, Nâraṇa-dêva, and Kêširâja.

The great minister, (with other epithets), sarvâdhikâri, chief of the karaṇas, head-jewel of the Ṛig-vêda, friend of poets, worshipper of the lotus feet of the god Prasanna-Kêšava,—the šrîkaraṇa-heggaḍe Mâchayya, (on the date specified), made a grant in Âneganakeṟe, otherwise called the Kêšavapura agrahâra, in Kabbuhu-nâḍ, of 2 haṇa per 100 gadyâṇa of the 350 the fixed first rent, as a *sêse-mânya* and *ôvata-kâruṇya,* to continue for ever, and made it over to the Brahmans (possessed of all the usual ascetic virtues), in the presence of the god Vajrêšvara, doing worship to their feet, and with pouring of water from the hand of vîra-Ballâḷa-Dêva. (Here follow details of the boundaries etc. of the village.) These Dâsaṇṇa wrote with the approval of the four (boundary) villages. Usual final verses.

Jannayya's poetry; Dâvaṇṇa's writing; Mallôvaja's engraving.

180

Date 1252 A.D.

(Nâgari characters.)

Ôm. Obeisance to Šiva. There was the Hoysaḷa king, the ornament of heroes, the king Nârasiṁha, son of king Ballâḷa; (his praise). His son was Sôyi-Dêva; (his praise). A distinguished Bharadvâja was Mallaṇṇa, who had two sons, Appaṇṇa and Tikaṇṇa, through the favour of Sômêša. The farther particulars are written in the Karṇṇâṭa language.

Be it well. Into the hands of (with usual Châlukya and Hoysaḷa titles, including) the uprooter of the Makara kingdom, the displacer of the Pâṇḍya

kingdom, the setter up of the Chôḷa kingdom,—the niššaṅka-pratâpa-chakravartti Hoysaḷa vîra-Sômêšvara-Dêvarasa,—Siṅgayya, son of Vishṇu-dêva of the Vasishṭha-gôtra,—of the 350 gadyâṇa finally fixed by the šâsana formerly given, for the rent, together with all the *bali,* of Âneganakere in Kabbu-nâḍ,—in the year Sâdhâraṇa, etc., paying a *sese* (or gift), obtained a remission of 30 gadyâṇa from the date of the eclipse of the sun in the month Vaišâkha of that year. And in the year Paridhâvi, etc., Appaṇṇa and Tikaṇṇa paid to Sômêšvara-Dêva a *sese* and obtained remission of 40 gadyâṇa from the year Virôdhikṛit. Altogether 70 gadyâṇa. From that year therefore for ever the rent finally payable, including all the *bali,* is 280 gadyâṇa. Benedictions and imprecations. (signed) šrî-Vîra-Sômêšvara-Dêvasya.

181

Date 1205 A. D.

Be it well. When, (with usual titles), the niššaṅka-pratâpa-chakravartti vîra-Ballâḷa-Dêva was in the camp (*bîḍu*) of Hallavûr, ruling the kingdom of the earth:—the great master of robes, Herguna..chaya, when collecting the *bâla-paṇa* (? child-tax) of the Holeyas, granted the *bâla-paṇa* of the Holeyas of Sâgatavaḷḷi for a perpetual lamp for the god Lakshmi-Nârâyaṇa (on the date specified), to continue as long as sun and moon endure. Usual final verses.

183

Date about 1280 A. D.

The great minister Perumâḷe-Dêva-daṇṇâyaka made a grant of land (specified) for the god Pañchikêšvara in Vijeyamâdhavapura, which is Kuṇḍûr. Usual final verses.

184

Date 1209 A. D.

Praise of Šambhu. Šâsana written by sênabûva Sômeya, son of....

Be it well. When, (with usual titles), the capturer of Talakâḍu Koṅgu Nangali Koyyatûr Tereyûr Ko.. Noṇambavâḍi Uchchaṅgi Huligeṟe Banavâse Hânuṅgal Beḷuvala and [Hala]sige, with the seven component parts of the government of all the chieftains,—Vîra-Gaṅga Hoysaḷa Vishṇuvarddhana Biṭṭi-Dêva's son Vishṇuvarddhana Nârasiṅgha-Hoysaḷa-Dêva's son Vishṇuvarddhana Kumâra-vîra-Ballâḷa-Hoysaḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—

(On the date specified), Dêkaya-Nâyaka, (? son of) Mâcha-gavuṇḍa of Kêrahaḷḷi, for the Mûlasthâna god, made a grant of land (specified), washing the feet of Tumbeya-jîya.

And Umeyâḍi, wife of the betel-bearer Hoḷaleya, having set the liṅga of the god Kuṟuvaṇḍêśvara under the Benne tank, various persons (named) made a grant of land (specified) for the god to Tumbeya-jîya's son Sômarâsi-paṇḍita. And Aṟala of the custom's granted the oil-mill tax for the god. Usual final verses.

Various persons (named) [? made a grant to] Nâgôja.

And the piriy-arasi Mahâdêviy-arasi's son, heggaḍe Mahâdêva, made a grant of land (specified) for the god Kuṟuvaṇḍêśvara, washing the feet of the temple priest Tumbeya-jîya.

185

Date 1650 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous. Praise of Śambhu.

Be it well. (On the date specified), at the time when the master of the city of Maisûru, champion over those who say they have titles, Beṭṭa-bhûvara's (or king Beṭṭa's) son Kaṇṭhîrava-Narasa-Râja-Vaḍer was ruling Śrîraṅga-paṭṭaṇa:—And the agent for that Narasa-Râja-Vaḍeyar's affairs, Kôṭûrayya, was ruling Sâtigrâma;—for the god Gôpâla, the chief god of gods, the universal lord of gods, which he had set up in Âṇi-Bâgûr belonging to that village, he erected a *nava-raṅga-paṭṭasâle,* and an enclosure wall, and promoted a work of merit. Usual and other final verses, including the dialogue between Indra and the Chaṇḍâli woman. Obeisance to Gôpâla-Kṛishṇa.

The temple erected in this manner was begun by Liṅgaiya of Yaḷavandûr. This *nava-raṅga,* enclosure wall, *paṭṭasâle* and all the other work of merit was carried out by Koṭṭûrayya's son Nañjaiya. In this he was assisted by the śânabhôgas of the place, Nâriyapaiya and Chikkarasaiya, and the palace sênabhôgas Mailâraiya and Gôvindaiya. To Basavaiya who built the temple, ...

186

Date 1143 A. D.

Praise of Śambhu. Vinayâditya's son Eṟeyaṅga had three sons, Ballâḷa. Vishṇu and Udayâditya. Of them Vishṇu's valour was as follows:—Talemale Koṅgu Naṅgali Virâṭa-pura Taḷakâḍu Koyatûr, the mighty Kañchi, Râyapura, ? the inner hills, Koṅkaṇa, ? Cheṅgi, Mâlava, the pleasant Chakragoṭṭa, the Tuḷu country, he took without effort, by the might of his arm. He seized Taḷakâḍu, tossed up Koṅgu and caught it in his hand, with all his limbs he

caught hold of Chôḷa's territory and took tribute from foreign countries. First taking into his arms the Lakshmi of the Hoysaṇa kingdom which he inherited, as his power increased he imposed his commands on all the points of the compass, and capturing Taḷakâḍu, became the first to the Gaṅga kingdom,—the promoter of the Yadu-vaṁśa, the king Vishṇu. Praise of the beauty of his wife Lakshmala-Dêvi, and of his wife Sâtala-Dêvi. To Vishṇu and Lakshmi was born Nârasiṁha; (his praise). His wife was Mahadêvi.

Be it well. When, (with usual titles), pratâpa-Hoysaḷa Nârasiṁha-Dêva was in the residence of Dôrasamudra, ruling the kingdom:—Dâvapaiya-daṇṇâyaka's fame was as follows; (his praise). His wife was Lakshmi-dêvi. Praise of Kêśava and his wife Daṇṇala-dêvi. Praise of Dâva-daṇḍâdhipa, and of Kañchala-dêvi and Chaṇḍiyakka. Praise of heggaḍe-Nâgimayya and his wife Mâkavve. Dâva-daṇḍanâyaka's wife was Kâchavve. Praise of Bâgiyûr Sivaneya-Nâyaka and Mâdeya-Nâyaka who was his son. Praise of Bâgiyûr.

Be it well. (With various epithets) Sôvarasa-heggaḍe and Mâkavve-heggaḍiti, with their son Dâvarasa and Sivaneya-Nâyaka,—Dâmi-Seṭṭi and all the subjects and farmers of the twelve villages of Bâgiyûr, and all the townspeople being present,—(on the date specified), made a grant of land (specified) for a perpetual lamp for the god Nâgêśvara, washing the feet of Sôma-bhaṭṭa. Usual final verses.

187

Date 1530 A. D.

Be it well. The original temple of the creation of all the three worlds. Praise of Śambhu.

When, for the god who is the master of the three worlds, in Vidyânagari, the worshipper of the lotus feet of the god Achyuta-Nârâyaṇa, Achyuta-Râya-mahârâya, was ruling the kingdom in peace and wisdom,—the glory of the râya who protected the daily worship of that great god was as follows:—

Be it well. (On the date specified), the rod in the right hand of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa, champion over the mustaches of the earth, Kaṭhâri-Sâluva Achyuta-Râya-mahârâya,—the mahâ-sâvantâdhipati, *gaṇḍa-bhêruṇḍa,* unshaken warrior, unassisted, brave, single-handed hero, Sôlûr Basavappa-Vaḍeyar's son Kṛishṇappa-Nâyaka, and the agent for his affairs, Harihara Liṅgaṇṇoḍeyar,—in the presence of the agent for Sâtigrâma, Kṛishṇappa-Nâyaka,—that Liṅgaṇṇoḍeyar having taken over charge of that Sâtigrâma-śîme:—when he was ruling Sâtigrâma, Liṅgaṇṇoḍeyar, for the daily service of the god Lakkanâtha of Dêvarahaḷḷi in the Kuṟuvaṅka-sthala of the Sâtigrâma-sîme, the offerings, perpetual lamp, decorations and illuminations, granted that Dêvarahaḷḷi as a pura for the god, marking out the boundaries

with stones. Here follow details of the revenue from the village and how it is to be expended for the god. Then follow names of those appointed as managers, and names of those who caused the grant to be made. Usual final verses.

Be it well. Born in the family of Višvakarma, the architect of the three worlds, Višvanâtha,—the son of Basavâchâriya, who was the son of Voḍeyappayya, considered to be the Jagad-guru,—engraved it (*hoida*).

189

Date 1088 A. D.

Be it well. When, (with usual titles), Narasiṁha-Hoysaḷa-Dêva was ruling the kingdom of the world:—(on the date specified), Paṇḍuya-gavuṇḍa, son of Beṭṭa-gavuṇḍa of Pavagoṇḍanahaḷḷi attached to Bâgiyûr in the Kiṟunade Ten, built a tank in Chaṭṭakuṟugana-mâraḍi, made a temple, and in the name of his mother set up the liṅga of the god Chôḷêšvara. Then follow names of donors for the temple. Usual final verses.

190

Date about 1290 A. D.

The inscription is very much defaced. It relates to a grant of lands made by Perumâḷe-daṇṇâyaka to the Brahmans of Kundûr, for whom he constructed a tank named Perumâḷe-samudra, and set up the god Pañchikêšvara, the scale of expenditure for maintaining whose worship by the Brahmans is laid down. Usual final verses.

191

Date 1168 A. D.

Praise of Šambhu. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva and Mahadêviy-arasi were ruling the kingdom of the world:—all the subjects, farmers and heggaḍes of Kundûr (on the date specified) made grants of land (specified) for the god Mallikârjjuna. Usual final verses.

193

Date 1537 A. D.

Stone erected in the time of Lakkaṇa-Gauṇḍa, son of Kariya-Gauṇḍa. [In the reign of] Achyuta-Râya, (on the date specified), Kereya Timmarasaya and Paruse-Nâyaka's (son) Timma-Nâyaka granted Aṅkênahaḷḷi to the farmers of Saulagaula-sthala, as an *umbaḷi*. Usual final verse.

195

Date ? 1398 A.D.

Be it well. (On the date specified), when .... Harihara-nâtha was ruling the kingdom of the world:—in the war between ? Daṇṇaḷâ-dêvi and Râmaṇṇa Hemmâḍi, Boraya-Nâyaka fell in the fight at Marayavûru. A *bîra-gal* was erected for him ? at a cost of 12 ga. Made by âchâryya Guṇḍôja.

197

Date 1223 A.D.

Praise of Šambhu and the Boar.

Usual account of the rise and genealogy of the Hoysaḷas, to Ballâḷa's son Narasiṁha, who is described as the destruction of the Magara king, the saviour of Chôḷa. Obeisance to Šiva.

His fame spread to the four oceans and his commands were worn as garlands on the heads of all kings beyond the points of the compass, when raised to the throne, he mounted and sat upon it, the hundred-fold hero Nârasiṁha, the glory of the Yadu-kula, the light of the Sôma-vaṁša. A royal swan in the lotus-pond the council of that Nârasiṁha-Dêva was Amita-chamî-nâtha, a Hanuma among râya-daṇḍanâyakas. He had the brave Ballâḷa as his grandfather, sprang from the pure womb of Padmâmbikâ, and his father was born in the line of the famous Kâṇṇva, the Bhâradvâja. He had three brothers,—Vâmarasa, Lakumarasa and Amara-daṇḍâdhîša, and of those three, the eldest, Vâmarasa begot the son Amita-chamûpam. His string of names was as follows: (a great number of epithets are given, including) mahâ-pra-chaṇḍa-daṇḍanâtha, head-jewel of the Vâji-vaṁša, Boppa's warrior, Hanumanta in pounding heroes,—Amita-chamûpa, long may he live. So great was his liberality that the tree of plenty was put to shame and did penance to recover its reputation; (details given of the penance). Praise of his bravery. Amita, the king Narasiṁha's pounding (*pêshaṇa*) Hanuman, in valour and bounty having established his fame from Hima to Sêtu,—from that father his son acquired the renown of valour,—Ballâḷa-daṇḍâdhipa. Amita was like the discus weapon of Narasiṁha, and Ballâḷa-dêva like its cutting edge. Farther praises in the same strain, stating that father and son were the chief supporters of the king. And Vâmarasa's son Amita-daṇḍanâyaka Hanuman erected in Sivara a temple for all the gods such that it seemed as if a creation of Aja, Hari and Hara.

Description of the ocean. In the earth surrounded by the ocean is Jambû-dvîpa, in the middle of which is Mêru, south of which is the pleasant Bhârata-varsha. In it is the Kuntala-dêša, in which, by nature a cow of plenty, is the Hoysaḷa-nâḍ; its praises.

Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the displacer of Pâṇḍya, the establisher of the Chôḷa kingdom,—the nissaṅka-pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêva, by his victorious expedition to the east, in the enjoyment of a wealth of elephants, horses, jewels and articles never before acquired, was in the residence of his own royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, the great minister, head over seventy-two officials, lord of all wealth, a Rêvanta in riding vicious horses, râya-daṇḍanâtha, pêshaṇa Hanumanta, worshipper in his heart of the feet of the god Amṛitanâtha,—Amitayya-daṇṇâyaka, having formerly done homage to the feet of the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva and received .... in the Nirugunda-vṛitti of the Hoysaḷa-nâḍ, and established there an agrahâra of 42 shares,—freeing that Sivara, with its hamlets (named), from all imposts, removing the former tenants, and paying 20 gadyâṇa for the first rent, he obtained from the hand of the emperor a copper šâsana, and made them over to the Brahmans. On which those Brahmans set apart two of the villages (named) for the daṇṇâyaka, to be maintained as a *koḍage,* and the remaining villages with the old town were given to them.

And those Brahmans assigned the first payment of 20 gadyâṇa fixed by the šâsana, to provide for the offerings, decorations, illuminations, Chaitra, pavitra, and temple repairs of the gods Amṛitêšvara, Vâmêšvara and Lakshmî-Nârâyaṇa which they had set up in the temples they caused to be erected in the middle of the agrahâra, and doing homage to the feet of the pratâpa-chakravartti vîra-Nârasiṁha-Dêva, (on the date specified), in the presence of the gods Vajrêšvara and Sômanâtha, obtained the grant with pouring of water from the emperor vîra-Nârasiṁha-Dêva, and made it over. Boundaries of the villages. Usual final verses.

198

Date about 1130 A.D.

Praise of the Jina šâsana. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet,—Be it well. (With usual titles), the capturer of Koṅgu Naṅgali ... Talakâḍu Banavâse and Hânuṅgal, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Poysaḷâ-Dêva (his praises, much defaced). When he was ruling the kingdom in peace and wisdom:—Dwellers at his lotus feet, two affectionate brothers like Bhîma and Arjjuna or Lava and Kusha, were Maṟiyâne and Bharata-râja daṇḍâdhipas; (their praises). Maṟiyâne's wife was Jakkaṇabbe. Their sons were Bharata and Bâhubali. To describe them;—

To perggaḍe Mâchirâja and Marudêvi was born Châmale. That Châmiyakka's brothers were Chauṇḍa and Bûchiyaṇa. On Nayakîrtti going to the sky, Châmiyakka made many gifts and performed works of merit. And securing the fame that none before were like her in the Bhâradvâja-gôtra, that Châmale gained glory as the Jinâlaya of Tagaḍûr rose up like the starry mountain. And for the eight manner of ceremonies of the Jina worship, for gifts of food to the munis, and for repairs of that Jina chaityâlaya, Sôba-Gauṇḍa's sons Râya-Gavuṇḍa and Mallaya-Nâyaka made grants of Tagaḍûr and Bammaguṭṭa for the *basadi,* to continue as long as earth, sun, moon, stars and Mêru endure. And for the Jina worship Râya-Gavuṇḍa gave the land at the *kôḍi* to Kalyâṇakîrtti-munipa. Also other grants. Kalyâṇakîrtti's praise. Usual final verse.

199

Date 1139 A. D.

Be it well. When the mahâ-maṇḍalêśvara Tribhuvanamalla, capturer of Taḷakâḍu Koṅgu Nangali Gaṅgavâḍi Noḷambavâḍi Banavase and Hânuṅgal, the strong-armed Vîra-Gaṅga Hoysaḷa-Dêva was in the camp of the royal city (*râjadhâni*) Baṅkâpura, ruling the kingdom of the world in peace and wisdom:—for the temple of the god Nârâyaṇa which the Chaṅgâḷva king's *purâṇika* Janârddana-bhaṭṭa had erected in Ananti, (on the date specified), he of his favour made a permanent grant of 10 gadyâṇa from the fixed rent. Here follow several signatures, one in Grantha.

200

Date ? 1139 A. D.

Be it well. With titles as above, Vîra-Gaṅga Hoysaḷa-Dêva, on the application of the Brahmans of Ananti, for the *mâṭa* of the Nârâyaṇa temple erected by the Chaṅgâḷva king's *purâṇika* Janârddana-bhaṭṭa, granted 10 *hon* a year from the fixed rent of their town. These *hon* you should pay without opposition and without keeping back, with the first payment of rent. The payment should be from the first day of the order *(patthaḷe-paḍiya-devasam).*

201

Date 1608 A. D.

May it be prosperous. Be it well. (On the date specified), Besaki Timmappa-Nâyaka's son Aṇati Tirumala-Nâyaka erected a *dîpamâle kambha* for the god Lakshmîkânta.

202

Date 1651 A.D.

May it be prosperous. Be it well. (On the date specified), when Narasa-Râja-Vaḍêr was ruling the peaceful kingdom of the Maisûr country:—and [Do]ḍaiya, son of Chennavîraiya, prabhu of the Tuṅgaṇi-sthaḷa in the Chenna-paṭṇa-sîme, was holding the *havâli* of Aṇati,—Lakkaṇaiya and Chandaiya set up . . . for the god Sômêśvara of Aṇati.

203

Date 1223 A.D.

His two feet reverenced by the crowns of celestial, serpent, aerial, and mortal kings; the preserver of the gods; to the world-renowned king Sôyi-Dêva, may the unfading form, the god Vîra-Lakshmî-Narasiṁha, ever grant uninterrupted festivals.

Usual genealogy of the Hoysaḷas, to Narasiṁha, the son of Ballâḷa and Padmala-mâdêvi. He is said to be a sun to the lotus the Chôḷa-kuḷa. His forcible capture of Adiyama, Chêra, Pâṇḍya, Makara, and the powerful Kâḍavas, why should I describe? Describe how he lifted up Chôḷa, brought under his order the land as far as Sêtu, and pursuing after the Tri-Kaḷiṅga kings, penetrated their train of elephants, displaying unequalled valour,—Narasiṁha-Râya. His farther praises. To him and to Kâlala-Dêvi was born Sôyi-Dêva or vîra-Sômêśvara-Dêva; his praise.

In the splendid royal palace of the great Nṛisiṁha, chief of the *karaṇas* was Viśvanâtha, an ornament of the Brahman race, whose ancestral birthplace was in the world-renowned Beḷvoḷa, in its chief village Lokkaguṇḍi. In it, to the Mâḷigeya, of the Vaśishṭha-gôtra, Râyarasa, and to Châmavve was born a son Îśvara-dêva, whose wife was Châgale. Their sons were Râyaṇṇa and Viśvanâtha. That Râyaṇṇa's wife was Muddavve, and to this couple were born Îśvara-dêva, Gôparasa, Viśvanâtha, and Dêvaṇa,—who in course of time became ornaments in the council of Narasiṁha. Having taught the king Nṛisiṁha letters and accounts, and made him proficient in arts, Îśvara-dêva gained a position equal to that of the best generals. His junior, Gôpaṇṇa, in display of learning, good qualities, in modesty and character was always considered the elder. The second to him, as if stringing garlands for Bhâratî was his chief pleasure, could write the letters with both hands, and go through a hundred *avadhânas* (or mnemonic feats), so that the learned men who examined him nodded their heads, and even in his games as a boy he showed unusual attention and diligence, this chief among the *karaṇas*, Viśvanâtha. When the king Narasiṁha made him the chief *karaṇam,* as a return for his kindness, he made success his chief aim, and attained to fame.

The king having given it him with pouring of water, he received Kembâḷa, and with great festivities made it the village of vîra-Lakshmî-Narasiṁha. And having set up (the god) vîra-Lakshmî-Narasiṁha, built for it a temple. And obtaining wealth, for the learned, dependents, guests, and those of high caste, he constructed in the agrahâra large tanks like the seven seas, and built in the middle the Vishṇu temple.

And that Viśvanâtha-dêva's wife Gauri bore to him the sons Râya and Narasiṁha. And to his father's younger brother Viśvanâtha-Dêvaṇṇa and his wife Siriyavve were born two sons who received the twin names Êchaṇa and Râyaṇa. Being highly pleased with their good work, the king Nṛisiṁha favoured them with the rank of chief treasury inspectors. And when the younger Râyaṇṇa obtained a son Viśvanâtha, the family of the *śrîkaraṇa* Viśvanâtha was the most fortunate in the world.

Be it well. When, (with usual titles, including) uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom, the niśśaṅka-pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-dêva, in marching upon Magara, having journeyed to Chûḍavâḍiya-koppa, was ruling the kingdom of the world, and holding a festival on adding to his necklace the emerald which came from Munivarâditya,—he directed the dweller at his lotus feet, the *śrîkaraṇa* Viśvanâtha-dêva, saying "You make Kembâḷa in Nirugunda-nâḍ an agrahâra";—whereupon, (on the date specified), in the presence of the gods Vajrêśvara and Narasiṁha, receiving with pouring of water Kembâḷa, with the hamlets from old time included in its boundaries, and obtaining a copper śâsana fixing the rent, together with the first *bali,* at 100 gadyâṇa, gave it the name of Vîra-Narasiṁha-pura, made it an agrahâra, constructed tanks, and set up the god vîra-Lakshmî-Narasiṁha. For the decorations and vessels of that god he gave 2 shares rent free: and for realising the fixed rent laid down in the śâsana gave 62 shares to Brahmans versed in the *śâstras,* together with houses, vessels, and ornaments: total 64 shares.

And the Brahmans of that agrahâra, at the consecration of the god Lakshmî-Narasiṁha, made grants of land (specified) for the offerings and perpetual lamp. Also they granted the dues for marriage, investiture of the sacred thread, and *agra-pûje,* 1 *pa;* for worship of the feet at the sale of shares, 1 *pa;* 1 rent-free loom; 1 oil-mill; and the duty on manure pits.

Date 1235 A. D.

And when the Hoysaḷa-chakravartti vîra-Sôyi-Dêvarasa was in Vîradânadakuppa, protecting the people and ruling the kingdom of the world:—Dwellers at his lotus feet, the senior inspectors of the jewel treasury, Îchaṇṇa and Râyaṇṇa representing that there were no means whatever for the services of the god Lakshmî-Narasiṁha of Kembâḷa, that chakravartti Sôvi-Devarasa,

(on the date specified), when making great gifts on account of the eclipse of the sun, for the chief offerings, perpetual lamp, Chaitra, pavitra, and temple repairs of that god, made a grant of 12 gadyâṇa from the 100 gadyâṇa payable as fixed rent by the tenants of Kembâḷa, and confirmed it by setting up a stone šâsana. And in the same year the Brahmans gave land (specified) for a flower garden for the god. Usual final verses. The emperors, ministers, and *šrîkaraṇas* of this Hoysaḷa kingdom will maintain this work of merit; it is placed in their hands.

204

Date 1228 A.D.

Ôm. Obeisance to Šiva. Praise of Šambhu.

Be it well. When, (with usual titles), pratâpa-Hoysaḷa Narasiṅgha-Dêva was ruling the kingdom of the world—the Gaṅgavâḍi Ninety-six Thousand, the Noḷambavâḍi Thirty-two Thousand, the Banavâse Twelve Thousand, and the Kaḍambaḷike Thousand,—with the Naṅgali ghat on the east, Koṅgu on the south, Âḷva-khêḍa on the west, and the Heddoṟe on the north, as his boundaries,—and his victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet.—Be it well. Possessed of all good qualities, obtainer of a boon from the god Kali, an incarnation of a Mahêšvara-gaṇa, a wishing-stone to his gôtra, benefactor of the learned, a cow of plenty to his dependents, in truth Râdhêya, worshipper of the feet of Nârasiṅga-Dêva,—to Bellappa-Nâyaka of the body-guard and to his wife Chuṅgave-Nâyaki was born a jewel of women Gaurala-Dêvi. To that exalted Gaurala-Dêvi and to pratâpa-Nârasiṅgha-Dêva was born a son Eṟeyaṅga-Dêva. When he was ruling Kembâḷa in peace and wisdom;—for illuminations, offerings and perpetual lamp of the god Mallikârjjuna, for the food of the ascetics and temple repairs,—washing the feet of (with the usual ascetic virtues) Amṛitarâši-paṇḍita's disciple Mallikârjjuna-jîya,—Bellappa-Nâyaka, Gauri-Dêvi, and a number of others (named), made (on the date specified) a grant of land (specified), and an oil-mill. Usual final verses. The worthy Honnave, the *dâsa tammaḍi's* younger sister Mala....

205

Date about 1200 A.D.

Praise of Šambhu. Be it well. When, (with usual titles), the niššaṅka-pratâpa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêva, with Naṅgali on the east, Koṅgu on the south, Âḷva-khêḍa on the west, the Heddoṟe on the north as his boundaries, having subdued many hill-forts, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When the senior queen, the crowned consort, Chôḷa-mahâdêvi was ruling Kembâḷa;—Be it well. Boon lord of Kâñchî-pura, ruler of Kaidâḷa-nâḍ, ornament of the Baliyara-kula, Hemmâḍi-Gauḍa's son Kembâḷa Kappa-Gauḍa (a number of other gauḍas named between for the descent, ending with) Malleya-Nâyaka, Mâcheya-Nâyaka and Nâgaṇa-Nâyaka. The best of these was Mâchaya-Nâyaka (his praise), to whom and to Arave-Nâyakiti were born Narasiṁha and Kêtamalla.

While thus Mâchi-dêva and his eldest son were in peace, Chôḷa-mahâdêvi, hearing of the hard words of wicked men, ordered an assault,—whereupon, besieging Bêvûru, they took prisoners and were going away. At that time, the king's assault on the side besieged was met by a determined opposition, when piercing through, driving back many and slaying, recovering the cows, thinking that to cut down the chief soldiers who were in front of the Barbbaras was his special duty, by the might of his arms, Kêtamalla gained the world of gods on the field of battle. The heavenly drums sounded, the celestial nymphs desiring him waved their châmaras and placed him in the hero's car, and bore away Kêtamalla-Nâyaka's spirit.

After that Kêtamalla-Nâyaka had gained the world of gods, Chôḷa-mahâdêvi, sending for her treasurer Râyaṇṇa and Nâchaṇṇa-heggaḍe, said "We have caused pain to our children; you go and encourage them with our words, and in the presence of the sixty families of Kembâḷa, console Kêtamalla-Nâyaka's son Narasiṁha-Nâyaka, and make to him the grant of a *koḍagi* (or rent-free estate)." According to her order they granted him land (specified). And his younger brother had the description of his father's death written by learned men and set up the stone šâsana; while Narasiṁha-Nâyaka, assembling the chief among the Brahmans, gave to beggars and did honour to his people.

206

Date ? about 1260 A.D.

When the pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-Dêvarasa was in .. rtivûru, ruling the kingdom of the world:—When he was fighting with Râmanâtha-Dêvarasa, in the fight between elephants Kembâḷa Irigi-Seṭṭi, who had many children, fought Honnaya and went to the world of gods. Eṟeyaṇṇa fought Nâraṇa-dêva and went to the world of gods.

207

Date 1098 A.D.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêšvara, champion over the Malapas, Beneyâditya-Poysaḷa-Dêva's kingdom was extending

on all sides, to continue as long as sun moon and stars:—(On the date specified), in Kumâravṛitti, Kalla-Gavuḍa of Kembâḷa built a tank, erected a temple, and made a grant of land (specified). Also another grant. Usual final verses. Mone-dêva's son Chaṇaya Šiva-paṇḍita (? wrote it): Dêvôja did the work of this šâsana.

208

Date about 770 A.D.

Be it well. When Šrîpurusha-mahârâja was ruling the kingdom of the world:—and Nirggunda-arasa was ruling the Nirggunda-nâḍ Three hundred;—his servant Vîravûr Mâḷvopoṭṭeya slew Kuḍi Muddana on the boundary and fell.

209

Date 1178 A.D.

Praise of Šambhu. Long life to Sûjiya Mâde-Nâyaka of the *haṭṭagâṟas*.

Praise of the Hoysaḷa family and usual account of their origin. To the king Nârasiṅgha and his crowned consort Êchala-Dêvi was born the king vîra-Ballâḷa. The fine hill-fort on the Uchchaṅgi hill, its extent such as to enclose the three worlds, its summit soaring into the sky higher than the king of birds, he took without effort through Pâṇḍya's terror, as if playing at *aṉṉekal* or *tirikal*[1],—how mighty was the king Ballâḷa.

Be it well. When, (with usual titles, and the conquests of Vishṇuvarddhana and himself), niššanka-pratâpa Hoysaḷa vîra-Ballâḷa-Dêva was in the camp in the royal city Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (with various epithets), was Sûjiya Mâde-Nâyaka; to descride whose descent:—What mockery is this? Terrified at hearing the sound of Haṭṭagâṟa Kête-Nâyaka's glittering shield, taking it for a rumbling of the earth or the rolling of thunder, Adiyama, crossing the river from the south side, fled, and at the same moment he entered behind king Vishṇuvarddhana the fort of Talakâḍu. To Sûjiya Kête-Nâyaka, who gained such greatness, Sûjiya Sômeya-Nâyaka was the younger brother; (his praises). His wife was Arasavve, and their son was Mâda-Nâyaka. When the Yâdava kings going on expeditions of victory to the north, saw the armies of hostile kings, and spoke with anger, he who played the game of war with joy and returned having broken up their array, was that Mâdeya-Nâyaka of the haṭṭagâṟas, who dispersing Vijaya-Pâṇḍya's army, slew them. His wife (with praises) was Arasiyakka. Their son (with praises) was Biṭṭeya.

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[1] Games in which pebbles are tossed up alternately and caught on the back of the hand, or one picked up from the ground at the same time.

Thus celebrated, Sûjiya Mâdeya-Nâyaka erected a temple like the Mandara mountain, and constructed a tank like the sea, in Baḷḷigaṭṭa in the Nirggunda-vṛitti. Praise of that Kusuvêšvara temple. And vîra-Ballâḷa-Dêva having done him favour, (on the date specified), he made grants of land (specified) for the god. Usual final verses.

210

Date 1165 A. D.

Obeisance to Mahâdêva and to Gaṇapati. Praise of Šambhu.

Praise of the temple of Kali-dêva in Bidare. Praise of the Hoysaḷa family and usual account of their origin.

Be it well. When, (with usual titles, and Vishṇuvarddhana's conquests), niššaṅka-pratâpa Hoysaḷa vîra-Nârasiṁha-Dêva was in the royal city Dôra-samudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—to Nârasiṁha-Dêva and to his crowned consort was born Kumâra-Ballâḷa-Dêva. When thus born, he was ruling the kingdom;—his descent and that of Beḷḷapayya-Nâyaka was as follows:—In the world-renowned Râya-Châḷukya's camp (or capital, *kaṭaka*), the bodyguard Kêta-Nâyaka gained unlimited fame and the greatest reputation for energy and readiness. His wife was Châṅkanayve-Nâyakitti, and their sons were Dêvaṇṇa-Nâyaka, Bammayya-Nâyaka, and Mayilayya-Nâyaka, with whom was born Beḷḷapayya-Nâyaka; (his praise). If he walked it was to the temple, if he spoke it was the words 'Obeisance to Šiva',—what wonder then that he was considered a faithful devotee of Mṛiḍa. He also became proficient in the šâstras and all learning, fought without suffering defeat (and so on). While he was rendering faithful service in the king Narasiṁha's employ, from love of his distinguished courage, the king, owing to the increase of his wealth, gave to the bodyguard the watch over the upper story of the treasury, and on obtaining ? the pledge of the vanguard, Beḷḷapa became a Nâyaka who was a master of robes. His wife was Hollave-Nâyakiti, and their sons were Mallayya-Nâyaka and Kêtayya-Nâyaka; (their praises). While they were thus happy, to Beḷḷappayya-Nâyaka and to Chaṅgavve-Nâyakitti, who was distinguished by the name of Tuṅgabhadrâ, the tîrtha of the southern Ganges, were born Dêvaṇṇa and Bôkaṇṇa, and after them the daughter Gaurala-Dêvi; (her praise).

Being blessed with such children, this incarnation of the Mahêšvara-gaṇa, Beḷḷappayya-Nâyaka, in the Kumâra-vṛitti of Nirgunda-nâḍ, built the temple of Kali-dêva of Kaggana Bidire. Like the pavilion happily completed by Višva-karmma for the wedding of Madanâri (Šiva) and Suragaṇâmbike (Pârvvati), when the gods along with Indra assembled with joy, such was the Îšvara temple erected by Beḷḷappa in Bidire. Having made this splendid temple, (on the date

specified), washing the feet of Mahadêvarâsi-paṇḍita, younger brother of Dhammarâsi-paṇḍita, the son of Kariya-jîya, younger brother of Kalyâṇasakti-paṇḍita, for the decorations and offerings of the god, made grants of land (specified). And Kariya-jîya's son Mahadêvarâsi-paṇḍita, giving his cow and his cloth, built Nelliyaguṇḍi and the tank. Also an oil-mill was given and other grants. Usual final verses. Invocation of long life and prosperity. May this work of charity be completely fulfilled.

211

Date ? 1158 A. D.

(The first part is completely defaced.)

When, (with usual titles), the niššaṅka-pratâpa-Hoysaḷa-chakravartti vîra-Ballâḷa-Dêva .... having granted the favour, (a number of persons named) all the Kûsugaḷ of Nâgara Navile in Nirgunda-nâḍ, having agreed together, and decided to make Navile an agrahâra, when the king was in the koppa of Nallûru, ruling the kingdom, having an interview and presenting a petition, Nâraṇa-bhaṭṭa, Gôpaya and other chief men of various gôtras, together with Bhû... vidvâṁsa, for 160 Brahmans, (on the date specified), in the presence of the gods Vajrêšvara and Narasiṁha, made the grant, rated at 500 gadyâṇa a year, freed from *kaṭṭu-guttige, piṇḍâ-dâna* and all other imposts. Usual final verses.

Date ? 1171 A. D.

And again,—Ballâḷa-Dêva being of full age, having established Narasiṁha in the kingdom and gone to heaven, he finally adhered to the lotus feet of (? the god) vîra-Nârasiṁha, and wished for the spread of his fame to all the points of the compass. Thus being anointed to the throne, the king vîra-Nârasiṁha, determined to make an expedition of victory in all directions, first went to the east, and being surrounded, uprooted the Magara king, set up the Chôḷa king who sought refuge with him, and having seen (the god) Allâḷanâtha, stationed there a body of the Bhêruṇḍas[1] to uproot the evil, returned, and entering the Raṭnakûṭa[2] capital, was at peace. Then the body of Bhêruṇḍas according to his order remained for some time in Kâñchî-pura. And having seen the lord of Kâñchî-pura, the remover of the fears of the world, the worshipful Allâḷanâtha, and marking both their arms with his two signs[3], the servants went forth, and having conquered unequalled hostile forces and the Vindhya mountains, acquired the renown of a present day Agastya for the body of vîra-Bhêruṇḍas. Thus on the way, having taken the hand of the Lakshmî of victory,

[1] Perhaps the name of a regiment.

[2] It is not clear whether this is meant for a proper name.

[3] The *šaṅkha* and *chakra*.

and having seen the feet of their benefactor the king vîra-Nârasiṁha, they entered again into Nâga-Mayûra-pura[1] which he had given them, and presenting their heads for the benedictions of the great Brahmans, were at peace.

Having, through the favour of Allâḷanâtha, obtained victory and being at peace, from 500 gadyâṇa the fixed rent of that town, they granted 25 for a junior reciter of the vêdas, and 30 for the services of Allâḷanâtha; altogether 55 gadyâṇa, leaving 445 gadyâṇa to be paid. Usual final verses.

The composition of Abhinava-Sarvvajña Sômêśvara-bhaṭṭa, son of Vêda-bhaṭṭâdhyâya, resident of Hastitaḍâga[2]. The original letter ... Nâgaṇa wrote it.

212

Date about 1120 A. D.

.... Sôma-paṇḍita's son ....

Be it well. When, (with usual titles), Tribhuvanamalla, the capturer of Gaṅgavâḍi Noḷambavâḍi Uchchaṅgi and Hânuṅgal, Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêva was ruling the kingdom in peace and wisdom:—

Bâchi-gauḍa and others (named) of Nâgara Navile in Nirugunda-nâḍ, with the fifty families of the place, granted land (specified) for the god Nâgêśvara of the senior daṇḍanâyaka Gaṅga-Râja's mûlasthâna. And Mahâdêva-paṇḍita, Rudraśiva-paṇḍita and the sixty families, contributing money, made a temple and constructed a tank that the offerings might continue as long as sun moon and stars. Usual final verses. To Ekajeḍe for making the temple...

213

Date ? about 1130 A. D.

Be it well. The great minister Hiriyarasa-daṇṇâyaka made a grant of land (specified) for the offerings of the god Nâgêśvara of Nâgara Navile.

Be it well. The great minister, great master of robes, supreme favourite, Râmaya, (on the date specified), in presence of the four gamuṇḍas and fifty families of the place, made a grant of land (specified) for the same god. Usual final verses.

214

Date 1654 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous.

In the Śâlivâhana Śaka year 1575 and Kali year 4754, the year Nandana, Kârttika śu 1, the worship of this god Nâgêśvara was performed. In the year

[1] Meant for Nâgara Navile.

[2] Probably meant for Ânegere.

Vijaya, (1653 A. D.) Vaiśâkha śu 1, the *kumbha* consecration took place. In Mâgha śu 5 the building of the temple was completed. The priests by begging brought funds, and in order that merit might accrue to all, repaired it.

217

Date ? 1284 A. D.

Be it well. Mâdi-Gâvuṇḍa of Nâgara Navile, (on the date specified), having eaten only once, and going to the god Nâgêśvara, washing his feet in the tank before the temple, making an offering to the Sun god, stood in the tomb. In the Nâgara Navile tank, as an act of perfect faith in Nâgêśa, he made and placed a ? box, ... displayed .....

A grant of land. Usual final verse.

218

Date 1665 A. D.

Obeisance to Gaṇâdhipati. Praise of Śambhu.

Be it well. (On the date specified), by order of Dê[va-Râ]jaiya, worthy occupant of the throne of Mayisûr, —..... a śâsana was given to .... Woḍeyar, making a grant for the god .... Usual final verse.

219

Date 1237 A. D.

(The greater part is effaced.)

Praise of Śambhu. Usual account of the Hoysaḷas.

Be it well. When, (with usual titles), the pratâpa-chakravartti Hoysaḷa vîra-Sômêśvara-Dêvarasa was ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, Gôvindaya ..... (The agrahâra of Sivapura was established), and (on the date specified), Nâgadêva-daṇṇâyaka, the minister for peace and war ? Kêśava-dêva, and the minister for peace and war Siṅgaṇṇa, made a grant from their storehouse for the god Mallikârjjuna. And all the Brahmans of the agrahâra made a grant for the offerings to the same god....

220

Date ? 1178 A. D.

Praise of Śambhu. Usual account of the Hoysaḷas. Of Vishṇu it is said that his boundaries were,—east, Kañchi; south, the celebrated Koṅgu; west, the shore of the ocean; north, the Kṛishṇa-Veṇṇâ river; within which he subdued all enemies, and raised mounds marking his permanent limits. Of Ballâḷa it

is said that the flame of his valour charred black the Chôḷika territory, ruined and burnt to ashes the Noḷambavâḍi and Banavâsi countries, made Gutti as if buried, and covered up with smoke Pânugal and ? the mountainous Âḷvara-khêḍa.

Be it well. When, (with usual titles), the niššaṅka-pratâpa-Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the minister for peace and war, Nâraṇimayya repaired the temple of Gaṅganâtha in Šivapura in Nirgunda-nâḍ. To describe his descent:—A distinguished Brahman of the Bhâradvâja-kula was Kâḷimayya. His sons were Kêšava, a distinguished general, and Gôvarddhana, the confidant of the Châḷukya king. To Gôvarddhana and Sântavve was born Nâkaṇa, a head-jewel of ministers, an ornament of all the ministers for peace and war; (his praises). To him and to Šrîyâ-dêvi was born the minister Nârâyaṇa; (his praises). His younger brother was Kêšava. Bâcharasa built a beautiful virgin tank for Gaṅganâtha and gave with a permanent šâsana certain lands (specified), also grants of land (specified) by others, which were made over to Râma-jîya. Usual final verses.

221

Date 1178 A. D.

(On the date specified), farther grants for the incense, lights and offerings of the god Gaṅgêšvara.

Date 1235 A. D.

Be it well. When the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêvarasa was ruling the kingdom of the world:—Dwellers at his lotus feet, the great minister Komâra-Nâgadêva-daṇṇâyaka, and the great minister for peace and war, Chôramayya-daṇṇâyaka, the *šrîkaraṇas* Kêšava and Dêvaṇṇa, the ministers for peace and war Dêvaṇṇa, Gôvaṇṇa, and Mariyâne-dêva's son Narasiṁha-dêva, for the Chaitra and pavitra of the god Gaṅganâtha of Šivapura and the feast of lights, (on the date specified), made an annual grant (specified) from the fixed rent of Šivapura, to continue as long as sun moon and stars. On the same day others (named) contributed to a fund for the maintenance of the god's ceremonies.

Date 1245 A. D.

(On the date specified), for the same god, when the pratâpa-chakravartti Hoysaḷa vîra-Sômêšvara-Dêvarasa was ruling the kingdom of the world:—a dweller at his lotus feet, the great master of robes, Jaitayya's son Râghava-Dêvaṇṇa of the customs, for the Chaitra, pavitra and offerings, made an

annual grant (specified) from the *herjjuṅka* of Nuggiyahâḷu, Beḷugali, and Gaṇḍasi. Usual final verses.

Date 1250 A. D.

(On the date specified), in the same king's reign,—the dweller at his lotus feet, the great minister for peace and war Bommaṇṇa-daṇṇâyaka, for the same object made a grant from the transport duties at the custom-houses of Nuggeyahaḷḷi, Beḷugali, Bâgivûru and Gaṇḍasi. And Sôyidêva-daṇṇâyaka made a grant from the gauḍa-vîsa of the same places. Whoso destroys this will fall to the seventh hell.

222

Date ? about 1270 A. D.

Be it well. The mahâ-sâmanta .... Nâraṇamayya, and the farmers and subjects of Gaṇḍasi fixed as the water-rate for the lands watered from the old tank, for a khaṇḍuga of rice-land a khaṇḍuga of *bittuvaṭṭa*. And for the work of the tank they granted land (specified) under the tank. Usual final verses.

223

Date ? about 1260 A. D.

Be it well. The great master of robes, the minister for peace and war, Siripaṇṇa Viśvanâtha-dêva made a grant from the fixed rent of Śivapura for the pûjâri of the god Gaṅgêśa. Imprecation. And the minister for peace and war Kêśiyaṇṇa, worshipping the feet of the Brahmans of Śivapura, made a grant of land (specified) for the perpetual lamp of the same god. Imprecation.

224

Date ? about 1260 A. D.

(The first part is effaced: contained grants to the same god.) The ? red stone-work of this temple was done from the beginning by the sculptors Hampôja and Bommôja.

225

Date ? 1178 A. D.

Be it well. (On the date specified), Mâda-gauḍa's .... by order, killing the Tihalar (? who attacked) the women and Doḍḍadêvabbe on the Kabbaḷḷi road, Dêvana went to *svargga*. His younger brother Jakka-bôva and another (named) set up this *bîragal* for his death.

226

Date ? about 1180 A. D.

.... at the eclipse of the sun, ...gauṇḍa's son Toṇḍageya crossing over fire went to the world of gods.

227

Date about 1120 A. D.

Praise of Šambhu......

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with usual Hoysaḷa titles), Râja-mârttaṇḍa having captured Taḷakâḍu Koṅgu Naṅgali Tereyûr Uchchaṅgi Taleyûr Pombuchcha, ... and other hill-forts, protecting the Gaṅgavâḍi Ninety-six Thousand, was ruling the kingdom of the world:—

A dweller at his lotus feet,—The chief follower of the Jina-dharmma Nâgavarmma's son was Mâramayya, whose son was Êchirâja, of the Kauṇḍilya-gôtra. His wife was Pôchikabbe, to whom was born Bamma-dêva, whose younger brother was Gaṅga-daṇḍâdhipa ... . The *nâḷ-prabhu* Bila-gauḍa-daṇṇâyaka .... made the Bilêšvara temple, and (on the date specified) made grants of land (specified) for the god. Usual final verses.

228

Date 1154 A. D.

Praise of Šambhu. Be it well. Mallikârjjuna-paṇḍita's son Sômêšvara-paṇḍita erected the temple and built the tank.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva was ruling the kingdom in peace and wisdom:—

Be it well. When, (with usual Hoysaḷa titles), having captured (as in No. 227 above), protecting the Gaṅgavâḍi Ninety-six Thousand and the Noḷambavâḍi Thirty-two Thousand, Vishṇuvarddhana Nârasiṁha-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. The sarvvâdhikâri and great minister, the *šrîkaraṇa* Bûcheyya and others (named), the fifty families of the place, (on the date specified), for the offerings and lights of the god Amṛitêšvara made grants of land (specified), washing the feet of Mallikârjjuna-paṇḍita's son, born of Kêtikarvva, Sômêšvara-paṇḍita. Usual final verses.

229

Date 1174 A. D.

Ôm. Obeisance to Šiva. Praise of Šambhu.

Be it well. To Mârtaṇḍa-jîya and Chaṭṭikayve was born Ma... who erected the temple, and granted land to Bôka-jîya.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. When, (with usual Hoysaḷa titles), having captured and protecting (as in No. 228 above), Vishṇuvarddhana-Hoysaḷa['s son] vîra-Narasiṅga-Dêva [? and] Ballâḷa-Dêva's queen Bammala-Dêvi were in Dôrasamudra, ruling the kingdom in peace and wisdom:—

Benavaṇṇa and others (named), the fifty families of the place, (on the date specified), made grants of land (specified) for the god Kali, washing the feet of Mallinâtha-paṇḍita. Also an oil-mill. Usual final verses.....

231

Date 1270 A. D.

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysaḷa vîra-Râmanâtha-Dêva was in the residence of Kaṇṇanûr, ruling the kingdom of the world in peace and wisdom:—(with various epithets) Kêta-gavuḍa of Saṇṇeyanahaḷḷi and other gavuḍas (named), in Koṅkaṇakuḍi, with Râmanâtha-Dêva ... (*rest effaced*).

232

Date 1290 A. D.

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêvarasa was in the residence of Dôrasamudra, and Râmanâtha-Dêva raising an army came to fight,—(with various epithets) Kiṟiya-Nâyaka of Saṇṇênahaḷḷi going .... fell under the feet of the elephant, and others (named) also fell. Kalleya-Nâyaka and others (named) erected this *bîragal* for them.

233

Date ? 1284 A. D.[1]

Be it well. When, (with usual titles), the niššaṅka-pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), when

[1] Šaka 1173 = Sâdhâraṇa and is not in Narasiṁha's reign. Târaṇa = Šaka 1207, which is in his reign.

Tâḷabandi Kêta-gavuḍa (with various epithets) of Saṇṇênahaḷḷi with others (named), ... were speaking (*aḍutiddaḷi*), *gaṇḍara-dâvaṇi* went to the world of gods. This *bîragal* was erected for him.

236

Date 1253 A.D.

To him who took the form of a Boar for the rescue of the world, the winner of the heart of Šrî, the subduer of all troubles to those who bow before him, to Vishṇu obeisance. Other verses in his praise.

Usual account of the rise of the Yâdavas. In that race arose the king Sôma. In the line of that king's hereditary ministers was born the general Brahma; (his praises). He established the agrahâra of Sômanâthapura. His elder sister was Lakshmî; (her praises).

The purport of these verses is here explained in the Karṇṇâṭa language. (On the date specified),—Be it well. Into the hands of all the Brahmans of Vijaya-Sômanâtha-pura, which is Nuggiyahaḷḷi.—Be it well. With all titles, the great minister Bommaṇṇa-daṇṇâyaka's elder sister Lakhkhaveyakka purchased certain land (specified) in Mâra..., a hamlet of Nuggiyahaḷḷi, and granted it to provide a chhatra in Nuggiyahaḷḷi for feeding 8 Brahmans daily. Here follow details of the articles to be provided.

237

Date 1253 A.D.

Obeisance to him who bears the water of the celestial Ganges on his head, the seed from which springs the tree of the world, Šambhu. Praise of the original Boar.

There was, with various praises, the king Sômêšvara, a universal emperor. When he was ruling the earth he raised all the people to great prosperity. He had a minister named Brahma, who was to him like a son; his praises. Many works of merit were performed by his man named Vṛishabha. That Kâšyapa in the great Ašma(stone) agrahâra had a son Vishṇu, who in worldly affairs was called a *tammaḍi*. And he erected there a *satra* for Brahmans of all gôtras, and constructed the Brahmasindhu tank.

The purport of these excellent verses is here written in the Karṇṇâṭa language. (On the date specified),—Be it well. Into the hands of all the Brahmans of Vijaya-Sômanâthapura, which is Nuggiyahaḷḷi,—with all titles, the great minister, minister for peace and war, Bommaṇa-daṇṇâyaka's strong man, of the Kâšyapa-gôtra, the chief of Talgakal, Basavarasa's son Vishṇu-bhaṭṭa. To him and his wife Lakshmî-dêvi was born Kammaṭa Basavaṇṇa. In Goṭṭikeṟe, a hamlet of Nuggiyahaḷḷi, he built the Brahmasamudra tank, and made grants

of land (specified) under it, to provide a *chhatra* in Nuggiyahaḷḷi for daily feeding 12 Brahmans of all gôtras. (Here follow details of the articles to be provided and their cost.) And Basavaṇṇa also enlarged the tank in front of the town for the Brahmans, and built a stone embankment. Usual final verse.

238

Date 1249 A. D.

Ôm. Obeisance to Šiva. May the lord of Šrî ever protect the earth, which in the form of the Boar he raised up on his tusk, the ocean being her moist girdle, the trees the hair of her body standing erect with ecstasy, the mountains the supporting pillars.

Usual account of the rise of the Yâdavas and genealogy of the Hoysaḷas, to Sôma. From his elephants continually piercing the clouds, they poured forth their floods and filled the Tâmbraparṇṇi river; while the numbers of pearls scattered in it from the temples of his enemies' elephants were washed down to the ocean and filled it with astonishment. Descended in the line of the hereditary ministers of his kingdom was Brahma-daṇḍanâyaka; his praises. Their groves having lost their attraction, their towns and villages burnt, and their chhatras ruined, being in distress, Brahma-sênâpati's enemies took refuge under the scanty shade of trees in Lulâya-Lakshma-nagara, the branches of which had been broken by the horns of buffaloes.

Thus Bommana-daṇṇâyaka, for the gods Prasanna-Kêšava, Narasiṁha and Gôpâla, which he had set up (on the date specified) the year Parâbhava, in the agrahâra of Vijaya-Sômanâtha-pura, which is Nuggeyahaḷḷi, that he had established, and for the god Sadâšiva which he had set up in the year Kîlaka, made grants of land (specified). Details are given of the servants to be employed and their pay, and the distribution of the proceeds of the land. Usual final verses.

239

Date 1251 A. D.

May it be prosperous. (On the date specified), for the worship and other affairs of the god Nârasiṁha, Mâḍaṇa granted his ? allowance as watchman. Usual final verse.

240

Date 1714 A. D.

May it be prosperous. Be it well. (On the date specified), the local šyânabhâga Dêvapaiya's son Kônapaiya's younger brother Veṅkaṇṇa, in order that his father and mother, brothers and other relatives might obtain union

with Śiva,—the temple of Sômêśvara being greatly in ruins, caused it to be repaired. May it be an offering to Śiva. May it be an offering to Sômêśvara. Great good fortune.

241

Date 1432 A.D.

Be it well. (On the date specified), when the pratâpa-chakravartti, the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the residence of Hampe Hastinâvati which is Vijayanagari, ruling a peaceful kingdom:—and the champion over three kings, Hiriyakaṭṭige Amareya-Nâyaka's sons Guṇḍappa-Nâyaka and Amareya-Nâyaka were ruling Vijaya-Sômanâtha-pura which is Nuggiyahaḷḷi;—the manager of his house, the Elahaṅka-nâḍ prabhu, (with epithets), Jâla Bhîma-Seṭṭi's son Chikka-Bhîmaṇṇa, assembling the Brahmans of Nuggiyahaḷḷi, caused the *samprôkshaṇa* of the god Sadâśiva to be performed. Usual final verse.

242

Date 1252 A.D.

A life of good fortune, wealth, the fortune of supreme valour, pre-eminence, may the god Gautamêśvara grant to the councillor Mâdhava. Victory to the sword in the hand of the Hoysaḷa king, a jewel mirror to the young woman the kingdom of Umâ-Dêvi, was Kêśava. Verses in praise of Balla or Ballaha, and of Beṭṭa-chamûpa. Into the hands of the pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêvarasa, the great minister Kêśirâja-daṇṇâyaka, for the decorations and illuminations of the god Kêśavêśvara which he had set up in the agrahâra of Kêśavapura, which is Beḷugali, established by himself, and for the temple repairs, having obtained a copper śâsana, and with that copper śâsana the village of Tagaḍûr,—

Dwellers at the lotus feet of the pratâpa-chakravartti vîra-Sômêśvara-Dêvarasa, the great minister Kêśirâja-daṇṇâyaka, Billayya-daṇṇâyaka, Beṭṭayya-daṇṇâyaka, with the consent of their sons Kêśiyaṇṇa, Gautamayya, and Siripayya, (on the date specified), at the time of an eclipse of the moon, made grants of land (specified). And the remaining land (specified) Kêśiyaṇṇa, the grandson of ...mavve, and others (named) granted to the Brahmans, who will pay 40 gadyâṇa a year for the services of the god Kêśavêśvara, together with *kaṭṭu-guttige* and *piṇḍâ-dâna*. If the palace claim fodder for elephants and fodder for horses from Tagaḍur, 15 gadyâṇa will be deducted from the 40 gadyâṇa payable by the Brahmans.

Usual final verses. Śâsana written by the śrîkaraṇa Beṭṭayya's son Lakhkhayya.

243

Date 1210 A. D.

Praise of Šambhu. Obeisance to Šiva, Gaṇapati and Sûryya. May the three renowned ones, the husbands of Šrî, Umâ and Vâṇî, grant to Kêšava, the favourite of generals, the accomplishment of his desires in Veḷugali. The descent of the Hoysaḷa line, who were the lords of the family of that general Kêširâja, was as follows:—Usual account of the rise and genealogy of the Hoysaḷas. Of Ballâḷa it is said,—Having penetrated to the seat (of government) Erambarage, Gutti, . . . Pânugal, the celebrated Lokkiguṇḍi where the Sêvuṇas had grown strong and were settled, the great Pâṇḍya's fort impregnable to all the world,—these were ruined by the wind of Poysaḷa's attack as if written in letters of water, were they not? When he was the supreme ruler, Nârasiṁha was the Yuvarâja, and in connection with him great praise is given to his younger sister Sôvala-Dêvi, for her beauty, virtues and extensive liberality.

244

(This is the continuation of the foregoing inscription.)

A lion to the elephant the Mâḷava general, a thunderbolt to the rock the Chôḷa general, a fierce submarine fire to the ocean the Varâḷa general, an elephant to the lotus garden the Nêpâḷa general,—was vîra-Ballâḷa's minister, Kêšava-daṇḍanâtha. His son was Balla. When the Poysaḷa line began, then Kêširaja's line began, can those new generals whose line began but yesterday be compared with him? Vinayâditya's councillor was the celebrated Râma-daṇḍâdhipa; his son Šrîdhara-daṇḍanâtha was king Eṟeyaṅga's favourite minister. Šrîdhara's sons, the lord Mallidêva-daṇḍâdhipa, the chief councillor Dâma-râja, and the chief general Kêšavarâja, were the three chief promoters of Vishṇuvarddhana's kingdom. Of them Malla-chamûpa's three sons, the minister Mâdhava, the minister Beṭṭarasa, and Dâma-daṇḍêša were ministers who subdued the enemies of king Nârasiṁha and freed all the land from them. Of them, to Beṭṭa-râja and his wife Lakshmî were born Harihara-dêva, Mâdhava-chamûpa, Âchaṇa-daṇḍanâtha, Dâvarasa, the world renowned Kêšava, Mallapa and Mâḷamayya. And they had one daughter Kañchala-dêvi. In king Ballâḷa's kingdom they were all distinguished for the highest merit, valour and learning. Descended in that Karṇṇâṭa family, was king vîra-Ballâḷa's great minister, a rampart to his ruler's extensive dominions, the lord Kêširâja. His farther praises. He constructed a large tank, granted a great agrahâra, and built a temple surmounted with a golden kalaša. In Nallûr and Taḷirûr, in Bâgiyûr and Bâlgarchche and in the celebrated Beḷgali did Kêširâja's works of charity shine. In Beḷgali he made splendid tanks and a temple. The groves he planted, the tank he built, and the line of temples, attract the eye in

the agrahâra that he granted. Was it astonishing that the son born to the lord Mâdi-râja and his wife Gauri should be possessed of the highest merit and virtues? To the minister Kêšava-chamûnâtha, born in the Yadu-vaṁša, and to Padmâvati, were born Vallâḷa-daṇḍêša, the minister Mâdhava and Beṭṭa-sênâni. To Malla-chamûpa and Nâgala-dêvi were born the king's chief ministers Dâvaṇa-daṇḍanâtha, Kêšava-dêva, and Beṭṭa-chamûpa. What all the generals said was as if written in water, what the general Kêšava said was alone as if written on stone, in king Ballâḷa's council.

Be it well. When, (with usual titles), the pratâpa-chakravarti Hoysaḷa vîra-Ballâḷa-dêva was in the residence of Vijayapura which is Haḷḷavur, ruling the kingdom of the world:—a dweller at his lotus feet, the great minister, master over seventy-two officials, Kêširâja-chamûpati, (on the date specified), having received Pañjâḍi Beḷgali in Nirggunda-nâḍ, made it into an agrahâra named Kêšavapura, and building the tanks called Kêšava-samudra and Lakshmî-samudra, erected a lofty temple for the god Kêšavêšvara, and for the services of the god, having made petition to vîra-Ballâḷa-dêva, granted lands (specified). And for the decorations and illuminations of the god, and temple repairs, the king Ballâḷa granted Tagaḍûr. And Kêšava-daṇḍanâtha made grants of land (specified) in Tagaḍûr to the various temple servants (specified).

Usual final verse. Some further grants to persons named.

245

(Apparently a continuation of the above.)

May Paramêšvara grant to the lion to the elephant councillors, Mâdhava, all his desires,—the lord of Gauri, Gautamêšvara. Mâharasa-daṇṇâyaka, an adherent of the feet of Gautamêšvara, made for the reciter of the Ṛig-vêda in the temple of Kêšavêšvara, a grant (specified) in Tagaḍûr.

246

Date 1158 A. D.

Praise of Šambhu. Be it well. When, (with usual Châḷukya titles), ... malla-dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Here follows the usual genealogy of the Hoysaḷas, to Nârasiṁha. When the strong-armed vîra-Nârasiṁha-Hoysaḷa-Dêva was in the residence of Dôra-samudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, considered the foundation pillar of the wealth of the kingdom of Nârasiṁha-Hoysaḷa-Dêvanâtha, was Padmanâbha-chamûnâtha, head-jewel of daṇḍanâthas. Having made petition to Nârasiṁha-Hoysaḷa-Dêva, for the offerings to the god Sômêšvara at the east of the town, for the perpetual

lamp and temple repairs, he made a grant to Sôvarâsi, (on the date specified), as an offering to Šiva. And Areyâre gave up the land to the same.

To Mahadêvarâsi was born Chikka-Jîya, who made the temple. His brother-in-law Sôvarâsi caused it to be erected.

Details of the land given. Usual final verses.

247

Date 1134 A. D.

Piriya-Nambiyaṇa's son Keñchagêtaṇa, to the south of Êchamayya-daṇṇâyaka, (on the date specified), made a grant of lands (specified) for the god ? Nandikêšvara.

248

Date 1134 A. D.

Verses in praise of Šambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars:—

Be it well. When, (with usual Hoysaḷa titles), having captured Talakâḍu Koṅgu Naṅgali Tereyûr Uchchaṅgi Taleyûr Pombuchcha and many other forṭresses, (? who) protecting the Gaṅgavâḍi Ninety-six Thousand, was ruling the kingdom in peace:—

A dweller at his lotus feet, foremost in the Jina-dharmma, Nâgavarmma's son was Mâramayya; whose son was Êchirâja, of the Kauṇḍilya-gôtra. To him and his wife Pôchikabbe was born Bamma-dêva's younger brother Gaṅga-daṇḍâdhipa; his praises. Drawing to himself Taḷakâḍu, and so taking possession of Koṅgu, driving away Baṅki, throwing down Cheṅgiri, and sending Narasiṅga to the abode of Yama, he enlarged king Vishṇu and in other ways captured the Gaṅga-maṇḍala, the lion to the herd of deers his enemies, Gaṅga-daṇḍâdhipa. His eldest son was Bamma-chamûpati, whose wife was Bâgaṇabbe, and her guru Bhânukîrtti-dêva. Their son was Êcha-daṇḍâdhîša. He made Jina temples in Beḷgoḷa like those in the *tîrtthas* of Kopaṇa and other places. Attacking and putting to flight, as if in sport, mighty and proud enemies, by force of arms subduing the Koṅgas, casting down and driving out hostile kings, bringing various countries into subjection to his master, he became supreme in valour, the brave Gaṅga's eldest son Boppa-daṇḍâdhipa.

Be it well. Entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), Boppa-dêva-daṇḍanâyaka, the daṇḍanâyaka Êchimayya, and his mother Bhâganavve, for the god Mûlasthâna Gaṅgêšvara of Beḷgali, the fifty families of the place and perggaḍe Sômayya being present, (on the date specified), for the temple erected by Mahâdêva-

šakti, made grants of land (specified); and for the perpetual lamp, an oil-mill. Usual final verses.

249

Date ? about 1190 A. D.

Be it well. When, (with usual titles), the nissanka-pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-dêva was in Haḷḷivûr, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (here is inserted a list of Vishṇuvarddhana's conquests),—To Mañcha-gauḍa of Tummakûr and Muddi-gauḍi were born Mañchaiya and Mâra-gauḍa. When in Soratûr, Bala-dêva fought with Jaitisiva and defeated him, Mâra-gauḍa slew many and .... (On the date specified), Mañcheya and others (named) erected this *vîragal*. Details of some grant of land.

250

Date 1281 A. D.

Be it well. (On the date specified), in the kingdom of Tribhuvanamalla-Hoysaḷa-dêva,—Ârindâ-Arjjuna, gauṇḍa of Kesaḷagere in Kalkaṇi-nâḍ, and others (named), building the tank, erected a temple, and for the decorations and offerings of the god Mahâdêva, made grants of land (specified).

251

Date about 925 A. D.

Be it well. When, a spotless moon in the sky of the world-renowned Gaṅga-kula, the self-chosen lord of the Lakshmî of the sovereignty of the earth which has for ornament the wide zone of the waters of the ocean,—adorned with these and other unnumbered good qualities, Ereepparasar-Satyavâkya-Permmâ-naḍigaḷ was ruling the kingdom of the world:—Ereepparasa's Gôvindarasa (made) for Uttama-Gâvuṇḍa's tank (the following) condition. On the rulers of the village bringing one kaṇḍuga of land into ? bearing, from the excess of land which remains, as proprietor Uttama-Gâmuṇḍa (to receive) one in ten of the rent as his share. Witnesses to this. (Here follow a number of names.) The *bittavaṭṭa* remaining from the *koḍaṅgi* for the tank is the proprietor's.

Imprecation.

252

Date about 1225 A. D.

When, (with usual titles), the nissanka-pratâpa-chakravartti Hoysaḷa vîra-Nârasiṅgha-dêva was ruling the kingdom:—When Idâlaha was destroyed, capturing the cows, ... Châka-gavuḍa fought and gained the world of *svargga*.

253

Date 1226 A. D.

Be it well. When, (with usual titles), the nissaṅka-pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-dêva was ruling the kingdom of the world:—(on the date specified), Sôvi-dêva-daṇṇâyaka ......

254

Date 1184 A. D.

Praise of Šambhu. Usual genealogy of the Hoysaḷas, to Ballâḷa. Lâla lost his gaiety; Gûrjjara was seized with severe fever through fear; Gauḷa was racked with pain; naked and lean, Pallava retained but a little of his wealth; Chôḷa cast away even his clothes;—when in the face of the battle the drum beat of the matchless arm, a fire of the last day to the ocean powerful hostile kings, of vîra-Ballâḷa-Dêva.

Be it well. When (with usual titles, including) a thunderbolt to the mountain the Pâṇḍya-kula, plunderer of the Chôḷa camp, (and giving him the conquests and titles of Vishṇuvarddhana), the pratâpa-Hoysaḷa vîra-Ballâḷa-Dêva was in Dôrasamudra, ruling the kingdom in peace and wisdom:—His wife (with praises) was Bammala-dêvi; said to be a lion to the elephant haughty co-wives; passed mistress in singing, playing music and dancing; a whip for the backs of co-wives; a mirror to the faces of co-wives. Her father was Mokhari Lakhayya, the son of Vallipayya and Akabâyi. His wife was Sômavve, the daughter of Chaṇḍayya and Malli-dêvi.

Mokhari Lakhayya's wife Sômavve built the temple of Amarêšvara in Attigoṇḍanahaḷḷi attached to Tâvarekeṟe in Kalkaṇi-nâḍ, and with the consent of the prabhu (named) of the place, (on the date specified), for the decorations and illuminations of the god, the offerings, perpetual lamp, and temple repairs made, to the temple priest Honna-jîya's son Chauḍa-jîya, a grant of lands (specified). Usual final verses.

May great happiness be to sênabôva Nâraṇa-dêva through whom Sômavve granted the land.

255

Date 1627 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous. May it be unobstructed. Praise of Gaṇâdhipati.

(On the date specified), for the Guru-dêva of the Nuggeyahaḷḷi throne, Sâli-Nâyaka's (son) Immaḍi-Bhairappa-Nâyaka founded Bhairâpura, giving it his own name. Paramêšvara-Nâyaka, the keeper of the seal, set up this šâsana. ....

256

Date 1378 A.D.

(Nâgarî characters.)

Obeisance to Gaṇâdhipati. Praise of Šambhu. He who when drinking from his mother's breasts lets fall from the corners of his mouth two streams of milk that look like a garland for her, the milky froth round his lips resembling teeth,—the elephant-faced, may he grant pleasant good fortune to the three worlds. He who, as if in sport, when the Earth as though from shame had hidden herself in the ocean as if in a pond, lifted her up tenderly on his strong right tusk, and placed her, whose breasts were swelling as the mountains, on the couch of a lotus leaf,—the Boar, may he grant increase of wealth to the good.

In the Lunar race was born Yadu, in whose line was descended Saṅgama. He had five sons, like the five Pâṇḍavas, the eldest of whom was Haryapa, who appointed his younger brother Bukka-Râja as Yuva-râja. The rut from his elephants formed a stream as black as the Yamunâ and filled the ocean, which other rivers could not do, else how could rain clouds be so black?

Having received from him the wealth of the empire, Bukka-Râja in valour and glory eclipsed all past and future kings. When he was reigning, the earth brought forth abundantly, all troubles ceased, the people were happy and wealth increased. Having conquered all the world, he built a splendid city called the city of victory (Vijayanagari). Its fort walls were like arms stretching out to embrace Hêmakûṭa. The points of the battlements like its filaments, the suburbs like its blossom, the elephants like bees, the hills reflected in the water of the moat like stems,—the whole city resembled the lotus on which Lakshmî is ever seated. There, with the Tuṅgabhadrâ as his footstool, and Hêmakûṭa as his throne, he was seated like Virûpâksha for the protection of the people of the earth. The dwelling-place of justice and policy, an ornament to the Lakshmî of victory of the kingdom, was Muddapa-daṇḍanâtha, his minister, the refuge of those who did obeisance, (his farther praises). Committing to him the burden of the world, the king Bukka remained at ease like Vâsudêva. The king Bukka's wife was Honnâyi, in accomplishments like the science of love, in wisdom like the vêdas; and though the king possessed many wives, she was the chief, and the fulfiller of his desires.

Then, like Harihara, their son Harihara was triumphant as a king. Inheriting from his father the wealth of the kingdom, together with the minister Mudda-daṇḍâdhipa, for the purpose of clearing away all darkness (or evil), he as king was the cause of joy to all the people. Virûpâksha himself as the supreme deity of his family, Kriyâšakty-âchârya as his family guru, and the minister able in protecting and punishing, did he inherit, along with the same city. When the drums sounded for his advance on an expedition

of victory, on his coming forth from the gate of the city the clouds of dust raised by his army were sufficient to cover up the ocean, which feared to give the hostile kings who fled away through fear, a resting place. On his making the *hêmâdri* gift to Brahmans according to the rules, the gods forsook their pleasant abodes in paradise, and resorting to the *satras* of the agrahâras he established, dwelt unknown to him in their pictures on the walls.

By him, king Harihara the râjâdhirâja, the village of Jambûr in the Hoysaṇa country, together with its hamlets, (on the date specified), at the time of the moon's eclipse, was given to Brahmans, naming it Honnalâpura after his mother. The distribution of shares was made by Mudda-daṇḍêša as follows:—(Here come the names etc. of the shareholders.) Altogether an agrahâra of 36 shares. Its boundaries are here written in the Karṇâṭa language (here come the boundaries).

Such was the copper šâsana given (repeating the grant in Kannaḍa), with all usual details.

Usual final verses. Benedictions on the Brahmans and on Harihara, Bukka-Râja and their posterity. May cows and Brahmans as far as the four oceans be fortunate.

The king's signature (in Kannaḍa characters)—šrî-Virûpâksha.

257

Date about 1200 A.D.

Dear to the eyes of Gaurî, joy of the mind of the pure Gaṅgâ, adorned with the chief and other Nâgas, worshipped by the gods, slayer of Kâma, manifest to the band of chief yôgis, reverenced by the three worlds, lord of hosts,—may Siṅgêša daily grant prosperity as long as sun and moon endure.

The learned praise (as described) Pirâne-perggaḍe. His wife was Goraviyakka. Her brother-in-law was Muktabudha. To Pirâne-perggaḍe and Goraviavve were born the ministers Kuppaṇa, Bhairava, Sômanâtha, and Javanaiya. Their sister was Chaṅgauve. Of them Javana was the *savana* of Surige Perumâḷa's kingdom. The great Ballâḷa's minister Surige Perumâḷa-daṇḍâdhinâtha's younger brother was Siṅgipilla, to whom Javanaya became the servant. His praises as a minister. His wife was Kaliyakka; her praises as a Jaina. Imprecations.

Praise of the Hoysaḷa family, and their usual genealogy to Ballâḷa.

His head at the feet of Šiva, Javaneya-heggaḍe set up the god Siṅgêšvara, built a virgin tank, consecrated the tank, and under that Heggaḍeyakeṟe, with the consent of all the Brahmans of Kumârana-Hebboḷalu, made a grant of land (specified) for the god Siṅgêšvara, washing the feet of Kumâra-dêva of the Kâšyapa-gôtra, retaining for life half a share for himself. Usual final verses.

Farther grants of land (specified) given to his son Châvaṇa for the flower service of the god Siṅgêšvara. Also a grant for Kumâra-dêva. And the half share retained for himself for life he bequeaths to the god Vinâyaka of the maṭha, with directions for the distribution of food.

258

Date 1661 A.D.

Obeisance to Gaṇâdhipati. May it be prosperous.

Be it well. (On the date specified), Kamalâmbike, wife of Jakkêšvara-svâmi of Jambûr, protected (the work erected) by Basavaiya, son of .... prabhu of Kânakâranahaḷḷi. This service was carried out (by the permission) of Chennapaya given to me when he was the official in charge.....

259

Date ? 1495 A.D.

May it be prosperous. Praise of Šambhu.

Be it well. (On the date specified), the champion over the mustaches of the world, Kaṭhâri-Sâluva, subduer of hostile kings, master of the eastern, southern and western oceans, the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Immaḍi-Narasiṅga-Râja-mahârâya's general Îšvara-Nâyaka's son Narasaṇa-Nâyaka-Voḍeyar having granted to Nâgapa-Voḍer's son Daḷavâyi Mallaṇa-Nâyaka, the Nâyak's office of the kingdom of the Sâtigrâma-šîme,—Dêvigeṟe of Diṇḍigûr in that Sâtigrâma-šîme,—which had been granted to the god Jakêšvara of Jambûr, constituted by šâsana as the rent-free agrahâra of Honnalâpura,—and also the village formerly granted, being in ruins, and the endowment being of no help to the god,—by order of Immaḍi-Narasiṅga-Râja-mahârâya, and by permission of the general Narasaṇa-Nâyaka-Voḍeyar, in the presence of the Brahmans of Diṇḍugûr and Jambûr,—in order that long life, health, all wealth and all prosperity of the kingdom might accrue to Immaḍi-Narasiṅga-Râja-mahârâya and Narasaṇa-Nâyaka-Voḍeyar,—that Daḷavâyi Mallaṇṇa-Nâyaka, on the great *tithi* of the previous Kârttika šu 15, granted Dêvigeṟe,—together with the tanks, ponds, rice-fields, dry fields, gardens, storehouses, threshing floors, houses, groves, wells, cisterns, the *râgi* produce, oil, ghee, the *herjjunka* terraced land, local dues, tolls, marriage tax, loom tax, ? goat tax, and other taxes, besides the ? plough tax, ... license for export, advance tribute, tribute in person, and all other rights and dues whatever they may be,—for the god Jakêšvara. And from all the revenue and produce in rice of that Dêvigeṟe are assigned for the *pañchâmṛita* anointing of the god, the offerings, perpetual lamp, prayers with flowers, worship with fruit, putting on of *davana* leaves, putting on of the *pavitra*, the worship with lights in

Kârttika and Kṛittikâ, the spring festival and other festivals at the five *parvvas,* the feast of lights, the worship and offerings at Šivarâtri, new year's day, and other great *tithis,* sandal for the god, incense, perfume drugs, cloths, the livelihood of the officiating priest, his assistant, the cook, gardeners, drummers on the *bhêri* and *jagaṭe,* and other persons employed in service, and for the god's glorification.

And for the expenses of the god Jakêšvara, the rent-free agrahâra Jambûr being a southern Kailâsa, the same donor, by order of the same king and official, granted the wages for guarding thorn trees, miscellaneous watchmen's fees, local dues, tolls, marriage tax, loom tax .... and any other taxes that are paid in Jambûr. These two works of merit to be continued as long as sun and moon endure. Usual final verses.

260

Date ? 1113 A.D.

Apparently a grant in Brahmasamudra for the god Jayagoṇḍêšvara, on the application of Mâḷeya-gavuḍa and Kêšava-yôgi to Châḷukya Hemmâḍi-Dêva's son ? Sôvi-Dêva, (on the date specified).

Date 1121 A.D.

Praise of Šambhu. (On the date specified), when, (with usual titles and list of conquests), Vîra-Gaṅga Vishṇuvarddhana Hoysaḷa-Dêva was ruling the kingdom in peace and wisdom:—he made grants of land (specified) for the god Jayagoṇḍêšvara. Boundaries of the land. This, the Dêva (or king), the mahâdêvi Sântala-Dêvi and the five ministers being present, (on the date specified), was made over to Šiva...paṇḍita. The senior daṇḍanâyaka Gaṅgipayya, Dêvappa, and Huṇisimayya-daṇṇâyaka were (also) present. Usual final verses.

261

Date ? 1273 A.D.

Be it well. When, (with usual titles), the nissaṅka-pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—A dweller at his lotus feet,—(on the date specified), during the government of the treasurer Siṅgayya, certain gauḍas (named) of Masekelahaḷḷi in the Diḍiga-vitti, gained the world of Šiva. The sons (named) set up the *bîragal.* Bôgôja, son of Gaṅgôja of Rodda, made it.

262

Date 971 A.D.

Be it well. (On the date specified), Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôḷâla-pura, lord of Nandagiri, *chalad-uttaraṅga,*

Noḻambakulântaka, šrîmat-Permmânaḍi, in the war with Râjâditya, on Dêvayya's son-in-law Erigâṟi dying, Neṭṭûr in Kalkaḻi-nâḍ was granted to his son Bîcha, with setting up of (boundary) stones. Fortune.

Duggayya of Kottamaṅgaḷa wrote it. Erigâri's foster son Adiyamma set up this stone pillar. Fortune.

263

Date ? 1186 A.D.

Praise of Šambhu. Be it well. When, (with usual titles), the nissaṅka-pratâpa Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world, to continue as long as sun moon and stars:—

A dweller at his lotus feet, Dêveya-Nâyaka and Padumale-Nâyakiti's son, (with various epithets), his father-in-law's warrior, great master of robes, chief favourite, Dêveya-Nâyaka's (son) Mayileya-Nâyaka, when for his livelihood he was governing Kabbaḷi in the Diḍuga-vitti, made a grant as follows:—Having built a virgin tank in front of the town and erected a temple, in the presence of various gauṇḍas (named), he (on the date specified), washing the feet of Mâcha-jîya's son Honna-jîya, for the worship at the three seasons of the god Dêvêšvara, the offerings and perpetual lamp, made grants of land (specified), having purchased it from various gauṇḍas (named). Usual final verses.

This temple from the clay and stone (foundation) to the fixing of the *kalaša,* was made by Bivani Mârôja and Masaṇôja. Bidiya wrote this.

Some farther grants for the god.

265

Date ? 1206 A.D.

Praise of Šambhu. Usual account of the rise and genealogy of the Hoysaḷas, to Ballâḷa. When he mounted his horse for an expedition of victory, Kaḷiṅga went off to live in the forest; Tuḷuva, ruining his power, fled; Koṅkaṇa suddenly started for the sacred desert; Gûrjjara trembled; Mâḷava gained the thickets of the Vindhya mountains; Chôḷika spent his time on the sea-shore.

Be it well. When, (with usual titles), the nissaṅka-pratâpa-chakravartti vîra-Ballâḷa-Dêva with the four ? oceans as his boundary was ruling the region of the South, and was in the residence of the victorious Dôrasamudra, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. Champion over the men who fought along with the strong-armed Vîra-Gaṅga-Hoysaḷa, champion over feudatories who conspire in secret, a tiger to the deer hostile chiefs, champion over feudatories who turn back when their men run, vîra-Ballâḷa-Dêva's lusty elephant, great master of robes ruling the Keṟegôḍu-nâḍ, sâmanta-Kâḍeya-

Nâyaka, when he was ruling the Diḍuga-vitti in Kalkaṇi-nâḍ, and in peace:— (with various epithets), worshipper of the feet of the god Ballêšvara, how great was Kâḍeya-Nâyaka.

[1] Be it well. Of the Višvâmitra-gôtra, supreme lord of Laṅkâdvîpa-pura, possessed of property and vehicles, versed in all šâstras, sought after to construct ornamental buildings and upper storeys, adorned with all good qualities, his head sprinkled with sandal water from Šiva, in the unchanging form of Parama Brahma, distinguished in giving advice, of the Hemmigaḍe house created by Manu Maya Mândabya and Višvakarmma,—was Stotakâchâri.

Son of that gôtra, obtainer of a boon from the goddess Bhâratî, Doḍḍa ... dêva, plunderer in the king's war, emperor with the dagger, a *sâli* in war with kings, great master of robes, chief favourite, brother of Kêsiyaṇṇa the râja-guru of the Bhṛigu-street to the pratâpa-chakravartti vîra-Ballâḷa-Dêva, Balava-Jakkaiya's (son) Eḍava-Jakkaiya[2], when governing in Diḍuga;—(on the date specified) he (with various epithets) to provide for the decorations of the god Ballêšvara, for gifts of food and temple repairs,—Maragûḷi-Nâyaka's son Kanakašiva washing Mallika-jîya's feet,—made grants of money (specified) amounting to 21 gadyâṇa 2 haṇa.

Eḍava-Jakkaiya-Nâyaka made the grant in order that his mother Châravve and his father Jakôja might attain to Vaikuṇṭha. Usual final verses.

Seated above the heads of titled sculptors, ... vôja engraved it.

267

Date 971 A.D.[3]

Be it well. (On the date specified), on Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kuvaḷâḷa-pura, lord of Nandagiri, *chalad-uttaraṅga,* Noḷambakulântaka, šrîmat Mârasiṅgha-Dêva-Permmânaḍigal fighting the Noḷambas in Uḷanûr.—Be it well. Entitled to the five big drums, the mahâ-sâmanta, distinguished for the famous qualities of wrestlers, firm before the enemy's force, šrîmat-Lêsayya having entangled his elephant with that of Asagayya, son of the Raṭṭagaḍa Naṇṇapayya of Paṇaravâḍi, he slew him and fell.

Mârasiṅga-Dêva being pleased gave to Asagayya's son Saṅkara fertile black soil in Kalkaḷi-nâḍ, putting up boundary stones, to continue as long as sun moon and stars.

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[1] Some parts of this inscription are difficult to understand.

[2] Right Jack and Left Jack.

[3] The inscription is on a very rough stone and difficult to make out.

268

Date ? 1200 A. D.

Praise of Šambhu. (On the date specified), with various epithets, worshippers of the lotus feet of the god Billêšvara, Malleya-sâvanta and a number of others (named) from the four nâḍs, uniting, coming to Šivapura in the Kabbaḷḷi-vitti, granted the dues from fowlers, Holeyas and other miscellaneous dues to provide oil for the lamp of the god Sômanâtha of that town. Usual final verses.

269

Date 1276 A. D.

Obeisance to Gaṇâdhipati. Praise of Šambhu and the Boar.

Usual account of the rise and genealogy of the Hoysaḷas, to Sômêšvara. Of Sala it is said that the muni was giving him instruction (*vidyâbhyâsam*) when the tiger appeared.

To Sômêšvara-chakri and Bijjala-râṇi was born Nârasiṁha, known as *sâhitya-sarvvajñam* (omniscient in literature). As a boy being steady, on his being of age (*bayisikeyol*), with the king Sôma's approval, he assumed the splendid crown for the protection of the Hoysaḷa kingdom. Having no fear of vîra-Narasiṁha's arm, the great Sêvuṇa king Mahadêva-râṇe coming and entering into battle, being unable to endure, leaving his cavalry force, and in his terror saying "Flight is best" (*palâyanam kušalam*), fled in one night. Nârasiṁha's farther praise.

A security to king Nârasiṁha's kingdom (with praises) was the minister Perumâḷe. He was of the Âtreya-gôtra, the son of Vishṇu-dêva and Mañchale, his guru being Râmakṛishṇa. So that his *javanike* (curtain or tent) was carried away, in sight of both armies he offered up with his sword the head of the brave Ratnapâla as an offering to the Lakshmî of victory, and capturing the *javanike*, received the title of Javanike-Nârâyaṇa, this general Perumâḷe, the powerful Râvuta-râya.

Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom, the lifter up of the Pâṇḍya kingdom, the niššaṅka-pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêvarasa was in the royal city Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—

A dweller at his lotus feet, the champion over traitors to his lord, Râvuta-râya, Javanike-Nârâyaṇa, worshipper of the lotus feet of Râmakṛishṇa,—the great minister Perumâḷe-Dêva-daṇṇâyaka, (on the date specified),—all the Brahmans of the all-worshipful agrahâra Udbhava-Višvanâthapura which is Bâḷugachchi, being agreed, bought certain land (specified) according to the pole of 42 feet, in Bâḷugachchi, and granted it for the Aindra-parvva (festival)

of the god Pañchikêśvara, and for the *âraṇa-pûje.* The Brahmans will remit all the taxes (named) on this land, and keep in repair the tank and channel mouth by which it is irrigated. The cultivators of that ground will also be freed from taxes. And all the revenue and produce from that land will be devoted to the purposes of this work of merit. Usual final verses.

Signature for the town and the daṇṇâyaka:—śrî-Allâlanâtha.

270

Date ? about 1280 A. D.

May the god of gods, supremely exalted, supremely pure, the supreme exalted god, supreme in form, supreme in praise, the supreme spirit, grant the all-praised supreme state.

271

Date 1132 A. D.

Be it well. When, (with usual titles), Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêva was ruling the kingdom of the world:—Heggaḍe Mahâdêva (on the date specified) made a grant of this tank for the offerings of the Śiva temple of Bâḷagachchi. (With the usual ascetic virtues), having the Nandi standard, Kuttâra-jîya erected the Śiva temple and built the tank. Usual final verse. Sômêśvara-paṇḍita wrote it.

272

Date 1119 A. D.[1]

Praise of Śambhu. Be it well. When, (with usual Hoysaḷa titles) .... was ruling the kingdom of the world:—

A dweller at his lotus feet, ... of Kulôttuṅga-Chôḷa, ... son of ... :ve-Nâyakiti, was Mâchiyaṇṇa.

No connected meaning can be made of what follows. The name Vijaya-Râjêndra-Chôḷa occurs twice.

273

Date 1673 A. D.

(On the date specified), Dêva-Râja-Voḍeyar of Maisûr made a grant of the Madaṇi village to provide for daily distribution of food to the Jaina sannyâsis of the *dânaśâle* of Chârukîrtti-paṇḍitâchâryya of Beḷugoḷa. Great good fortune.

[1] The inscription is very much defaced.

HOLE-NARSIPUR TALUQ.

1

Date 1659 A.D.

May it be prosperous. Be it well. (On the date specified), of the Kâšyapa-gôtra, Bayapa-Nâyaka's (son) Kṛishṇapa-Nâyaka's (son) Veṅkaṭâdri-Nâyaka's grandson Lakshmappa-Nâyaka's son Narasiṁha-Nâyakarayya, in order that he might obtain increase of prosperity and all good fortune, had this pond built and gave it the name of Chandra-sarasu.

2

Date 1692 A.D.

Whoso seizes upon land or property given to Râma, his family will go to ruin in three years; and he will receive punishment from Râma and the Râja.

Be it well. (On the date specified), at the time of the moon's eclipse,—at the lotus feet of the god Paṭṭâbhi-Râma in the inner fort of Hoḷe-Narasiṁhapura,—of the Kâšyapa-gôtra, Âpastamba-sûtra and Yajuš-šâkha, Bêlûr Kṛishṇappa-Nâyaka's grandson Veṅkaṭâdri-Nâyaka's son Kṛishṇappa-Nâyaka made a grant of land as follows:—

In the Bêlûr-šîme which the râjâdhirâja vîra-Kṛishṇa-Dêva-Râyarayya favoured to our grandfather's grandfather—Sindhu-Gôvinda, champion over the cold-hearted, a Bhîma in war, boon lord of Maṇinâgapura, seizer on the seven-fold forces of the titled,—Kṛishṇappa-Nâyaka, the two villages of Paḷalugôḍu and Hondravaḷḷi of Arakalagôḍu hôbaḷi, have we given with pouring of water at the lotus feet of the god Paṭṭâbhi-Râma.

3

Date ? 1654 A.D.

May it be prosperous. Be it well. (On the date specified), Kṛishṇappa-Nâyaka's (son) Raṅgappa-Nâyaka's (son) Nârasiṁha-Nâyaka, that he might obtain merit, caused this temple to be built, set up Garuḍa, and for the god Garuḍa.....

4

Date 1588 A.D.

May it be prosperous. Be it well. (On the date specified), Kṛishṇappa-Nâyaka's (son) Veṅkaṭâdri-Nâyaka's (grandson) Lakshmappa-Nâyaka, in the presence of the god Narasiṁha, in order that merit might accrue to his father

Chikka-Nâyaka and his mother Padmâji-amma, had this temple built, set up Râmânujâcharyya, and for the offerings made a grant of Jâkanahaḷḷi belonging to the Hâḍya-sthala of the Narasiṁhapura-šîme favoured to him as an *u mbai* by the Râya. Usual final verses.

5

Date about 1820 A. D.

The ruling king granted to Durgaiya, Gollar herdsman, this *koḍige* rice field.

6

Date 1563 A. D.

May it be prosperous. Praise of Šambhu and of the Boar.

From Râmadâsa, born in the Kâšyapa line, was born the king Girîša, and from him the king Timma. His son was Baiyya-nṛipa; his praise. His son was Kṛishṇappa-bhûpa; whose wife was Padmâmba. By his son was given to a Brahman, a performer of sacrifices, an agrahâra the šâsana for which is here written:—

Be it well. (On the date specified), of the Kâšyapa-gôtra, Giriyappa-Nâyaka's great-grandson, Timmappa-Nâyaka's grandson, Baiyappa-Nâyaka's son,—the boon lord of Maṇinâgapura, Šindhu-Gôvinda, in war a Bhîma, champion over the cold-hearted, gaṇḍa-bhêruṇḍa, seizer of the seven members of the titled, in battle Dhanañjaya, in energy Vikramârka, in bounty Râdhêya,—adorned with these and other titles, ever rejoicing gods and Brahmans with (establishing) *satras*, the protector of all works of merit, supporter of the holy Brahmans, Kṛishṇappa-Nâyakaraiyya,—to, of the Kauṇḍiṇya-gôtra Âpastamba-sûtra and Yajuš-šâkha, Liṅga-dîkshita's great-grandson, Nañjuṇḍa-dîkshita's grandson, Kapini-dîkshita's son, Nañjanâtha-dîkshita, gave a rent-free agrahâra with a copper šâsana as follows:—The two villages of Âlagondanahaḷḷi and Kaṭṭikeṟe, belonging to Narasiṁhapura which has come to us by royal grant, have we given (as above, the details being repeated three times), in order that our father and mother may permanently attain to *svarga* and that prosperity may be to our son, friends and wife. Boundaries. Usual final verses, including—Whoso makes a grant of land, dwells in Brahma-lôka for as many years as there are grains of dust in the land. What is vomited by others a dog will eat, but not what is vomited by itself: baser than a dog therefore is he who resumes what he himself has given.

7

Date 1396 A. D.

Obeisance to Gaṇâdhipati. May the elephant-faced, giver of wealth, giver of boons, a sun in dispersing the darkness of sin, grant protection. May the original Boar grant prosperity to the world, tightly embraced by whom the earth ever rejoices.

In the Lunar race arose Yadu, from whose line sprang Vâsudêva who protected the earth. In that line was born Saṅgama. His sons were Harihara, Kampa, Bukka, Mârapa and Muddapa. Of these the middle one, Bukka, like Arjuna the middle one of the Pâṇḍavas, was distinguished by his valour. When his sword began to dance on the battle-field, the faces of the Turushkas shrivelled up, Koṅkaṇa Śaṅkapârya was filled with fear, the Ândhras ran into caves, the Gurjaras lost the use of their limbs on every road, the Kambhôjas' courage was broken, the Kaḷiṅgas suffered defeat.

When this râjâdhirâja râja-paramêśvara, champion over kings who break their word, a serpent to kings, a terror to foreign kings, the Suratrâṇa over the Hindu kings, was in Vijayanagarî, ruling the kingdom; his wife was Gaurâmbikâ; her praises. Their son was Harihara, the streams poured out by whom in making the sixteen great gifts nourished the trees of sacrifice.

(On the date specified), in the presence of the god Virûpâksha on the bank of the Tuṅgabhadra, in the place called Kuñchikâ, he granted the village of Tâvanidhi, with its hamlets (named), in the Nârasiṁhapura-śîme, giving it the name of Hariharapura, to Mâdhavâdhvari, versed in philosophy, logic and grammar, and distinguished as a *śrôtriya,* son of Kallamâlige Kêśava, of the Âtreya-gôtra Âpastamba-sûtra and Yajuś-śâkha, with all usual details. Boundaries in the language of the country. Usual final verses.

(*Signed*)—śrî-Virupâksha.

8

Date 1518 A. D.

The power of Kṛishṇa-Râya's arm, Mallarasa, granted to the god Tirumala of the hill of Narasîpura the village of Tevaḍa-haḷḷi (on the date specified). Imprecation.

10

Date 1605 A. D.

Obeisance to Râmânuja. (On the date specified), Lakshmappa-Nâyaka newly built Lakshmipura and granted it for the (goddess) Amma of Lakshmipura, in order that merit might accrue to his father Chikka-Nâyaka and his mother Padmâjamma.

13

Date about 1660 A. D.

(*The first part is gone.*) Kṛishṇappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Lakshmappa-Nâyaka's son Nârasiṁha-Nâyaka granted the village of Koḍemallana-haḷḷi, otherwise called Liṅgâpura, to Virûpâksha-bhaṭṭa's

great-grandson, Devaraiya-bhaṭṭa's grandson, Pampam-bhaṭṭa's son, ... bhaṭṭa, of the Parâšara-gôtra, Âpastamba-sûtra and Yajuš-šâkha.

14

Date about 960 A.D.

(*The first part is gone.*) In the reign of šrîmat-Permmânaḍi, boon lord of Kôlâla-pura, lord of Nandagiri,—

Be it well. Distinguished by praise, honour and valour, a collection of good qualities, ... the exalted Gaṅga-bedaṅga, šrimat-Râcheyarasa's queen Gaḷâbbe caused the temple to be made, and made a grant of land (specified) for it.

16

Date about 1080 A.D.

May prosperity be to the Jina šâsana.

Be it well. A servant of the feet of mahâ-maṇḍalêšvara, sun among warriors, Tribhuvanamalla-Chôḷa-Koṅgâḷva-Dêva,—Râvasebbi's grandson, Adaṭarâditya's feudatory, Bûveya-Nâyaka (on the date specified) made a grant of land (specified) to Padmanandi-dêva.

17

Date ? 1141 A.D. [1]

Praise of Šambhu. May Chôḷa-Kâlagala protect you, the Nâḍâḷuva (family), residents of Uddûru, an ornament of the Koṅga country.

In the Nâḍâḷuva-kula was born the celebrated Mâyi-Nâḍâḷuva, like an ocean to the earth his family. His first (? son) was Nârâyaṇa, like Nârâyaṇa. His son was Chôḷi-Nâḍâḷuva, the equal of Šaṅkara. His son was Padmanâbha, the equal of Padmanâbha. His son was Mâyi-Nâḍâḷuva, celebrated in the world. He erected a *vîragal* for his father.

At the time when Vishṇuvarddhana's son Nârasiṁha was celebrating the festival of his anointing to the crown, the Brahmans of the righteously established agrahâra of Uddûr, which was the residence of the god Chôḷêšvara and Harihara, ...

19

Date 1517 A.D.

May it be prosperous. When the supreme lord of the world [2], the râjâdhirâja râja-paramêšvara, champion over the mustaches of the world,

[1] The composition of the inscription is peculiar and corrupt; difficult to understand.

[2] Several of the titles are not in the form usually given to the Vijayanagara kings.

Kaṭâri-Sâḷuva, master of the southern ocean, Nârasiṁhavarmma[1] mahârâja's son, of extensive valour, his two lotus feet covered with the crowns of all the prostrate kings, his fame eager to travel over all the world, the associate of his family goddess, possessed of a force of elephants, drawing to him the Lakshmî of heroism, Kṛishṇavarmma-mahârâya was ruling the kingdom of the whole world:—And the head-jewel of that king's court, the great minister Hisûr Mallarasayya was ruling the Narasiyapura-šîme of the Hoysaḷa-nâḍ;—(on the date specified)[2] he granted to Mallayya-dêva,—son of Mogûr Sômayya-dêvoḍeyar, of the Sômêšvarâchâryya-sâmpradâya of Ôraṅgal,—the village of Hâchraraguppe belonging to Keṟeyârapura-sthala, giving it the name of Mallayyadêvapura.

Its boundaries, with other usual details. Usual final verses.

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1) The names of the kings also are not in the usual form.

2) The date is given in unusual detail, with all the particulars contained in the *panchâṅga*.

ARKALGUD TALUQ.

1

Date ? 1673 A. D.

Be it well. (On the date specified), Sidapa-gauḍa granted to the Pañchâlas of Basavâpaṭṭaṇa a šâsana as follows:—The customs dues of Basavâpaṭṭaṇa are doubled. Imprecation.

2

Date 1677 A. D.

The râjâdhirâja paramêšvara prauḍha-pratâpa aprati-malla Chikka-Dêva-mahârâja-vaḍêyarayya, (on the date specified), caused to be written and sent to Hampaiyya of Arakalagûḍu an order as follows:—Whereas the office of šyânabhâga of the Arakalagûḍu ashṭavaṇe-sthaḷa has come down, inherited from former times as a royal gift, to Bhaire-Hebbâruva's (son) Veṅkaṭapati;—and his deputy (*hastaka*), Narasappa's son Nañjappa having made petition that it cannot belong to him, that he is not the šyânabhâga of the Arakalagûḍu ashṭavaṇe-sthaḷa, and that he is a traitor to the king;—And this Veṅkaṭapatayya, according to order, having stood erect and circumambulated the feet of the god Arkkêšvara, repeating—"That the office of šyânabhâga of the Arakalagûḍu ashṭavaṇe-sthaḷa has come down to me, inherited from former times as a royal gift, is true. I am no traitor to the king;"—and in front of the god plunging his hand into ghî boiled as hot as possible, has won:—Therefore, as before, the office of šyânabhâga of the Arakalagûḍu ashṭavaṇe-sthaḷa, and the property pertaining to it (specified), we have this day confirmed to Baire-hebbâruva's (son) Veṅkaṭapati; and he will therefore receive the *kaḍitta*[1] and potstone from the palace, and all the accounts of the Arakalagûḍu ashṭavaṇe-sthaḷa will in future be written by his hand and obtained from him.

A copy of this order will be given to the šyânabhâga's records at the palace, and the original given to Veṅkaṭapati.

3

Date 1677 A. D.

This is a repetition of the above, but says that Veṅkaṭapati's father had made over his charge to the deputy (*hastaka*) and gone to some other place, where he died: (hence no doubt the ground for the deputy's accusation).

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[1] The *kaḍitta* is a folding book of cotton cloth, blackened over, and is written on with a style of potstone (*baḷapa*). It was formerly used for all Government records and accounts, and is still in use in many native shops and warehouses.

4

Date 1685 A. D.

May it be prosperous. Praise of Šambhu and the Boar.

Be it well. (On the date specified), of the Kâsyapa-gôtra and Âpastamba-sûtra, Bêlûr Kṛishṇappa-Nâyaka's grandson, Veṅkaṭâdri-Nâyaka's son, Kṛishṇappa-Nâyaka gave to all the Brahmans of Muttige, otherwise called Kṛishṇâpura, a grant of an agrahâra as follows:—In the country which the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Dêva-mahârâyarayya favoured to our great-great-grandfather (with titles as in H.-N. No. 6 above) Yera-Kṛishṇappa-Nâyakarayya, forming the village of Muttige (its boundaries) belonging to Koṅga-nâḍ, into 12 shares, we have granted them to (here follow names and. other particulars of the donees), at the auspicious time of the moon's eclipse, with all usual details.

The righteous witnesses to this:—Sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening: these know the deeds of a righteous man. Usual final verses.

5

Date about 915 A. D.

Be it well. When Nîtimârgga Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kovaḷâla-pura, lord of Nandagiri, šrîmat-Râchamalla-Perumânaḍi ascended to *svargga* in Kombâḷe; then from sorrow Râcheya, who had received the kalnâḍ of Muṯtige, entered the fire. On which Eṟeyappa-Permmânaḍi, who gave it, received it back again.

The writer of this was Parašurâmayya. Great good fortune.

6

Date ? 1229 A. D.

(The inscription is much defaced.)

When, (with usual titles), the pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-Dêva was in the residence of the royal city Dôrasamudra, ruling the kingdom of the earth in peace and wisdom:—(On the date specified), for the offerings of the god Svayambhunâtha, and the perpetual lamp, the palace official (? Kêšava) Nâyaka's son Dêvarasa, who was managing the customs of the nâḍ, made a grant of certain dues (specified) in Yakanâyakana-haḷḷi belonging to Arekeregôḍu. With their approval written by their sênabôva Liṅgaṇṇa. Usual final verses.

7

Date ? 1500 A. D.

(On the date specified), Tiparasaya's grandson Huluṇi-Dêvarasaya granted for the god certain dues (specified) from Haradûr. Imprecation.

8

Date ? 1520 A. D.

May it be prosperous. (On the date specified), for the decorations and offerings for the god of gods Tiruveṅgaḷanâtha of Haradûr,—Bêlûr Mallarasayya made a grant.

9

Date ? 1658 A. D.

Praise of Šambhu and the Boar.

(On the date specified)[1], when .... was ruling in Ghanagiri:—Bêlûr Veṅkaṭâdri-Nâyaka's grandson, Kṛishṇappa-Nâyaka's son, Veṅkaṭâdri-Nâyaka made a grant to certain Brahmans (named) as follows:—The village of Basavanahaḷḷi in Arakalagôḍu-hôbaḷi of the Biluha-nâḍ belonging to the Bêlûr-šîme, which was given (as in No. 4 above) to Yera-Kṛishṇappa-Nâyaka, having formed into 6 shares, we have bestowed them on the said Brahmans (named), with all rights and usual details. Righteous witnesses (as in No. 4 above). Usual final verses.

10

Date ? 1658 A. D.

The same grant as No. 9 above. The village granted received the name Kṛishṇâpura.

11

Date about 915 A. D.

(The inscription is very greatly defaced.)

On Eṟeyappa granting it, he received Ma.. In the war of .... died.

12

Date 1248 A. D.

Praise of the Jina šâsana. Usual account of the Hoysaḷas (much defaced), to Sômêšvara.

Be it well. When, (with usual and other titles, including), a lion in splitting the skull of the lusty elephant Kaḷiṅga, a wild-fire to the forest the Sêvuṇa king, Agastya to the ocean Mâḷava, the uprooter of the Magara kingdom, the setter up of the Chôḷa kingdom, a right-hand in saving the Pâṇḍya-kula,—

[1] The inscription being printed from a copy furnished by the people, is full of mistakes as to the ruling king and his titles.

adorned with these and many other titles, the Gaṅga Hoysaḷa pratâpa-chakravartti vîra-Sômêšvara-Dêva, protecting the region of the South, was ruling the kingdom:—

A dweller at his lotus feet, (with praises) was the general Šâṇta. (Here follows an account of his relatives, much defaced.) He repaired the ruined temple of Šântinâtha. His wife was Bhôgavve, and their sons were Kâma and Sâta. The line of their gurus, of the šrî-Mûla-saṅgha, Dêsiya-gaṇa, Pustaka-gachchha and Koṇḍakundânvaya, was (with praises) Mâghanandi-brati. His disciple was Bhânukîrtti, whose disciple was Mâghanandi-bhaṭṭâraka. His lay-disciple was Sôvarasa, whose son was Sâtaṇṇa. He rebuilt the Jina temple of Sântinâtha in Manalakere, and placed on it a golden *kalaša;* praise of the temple. And (on the date specified), made grants of land (specified) for the Jina ceremonies and distribution of food. Usual final verses.

13, 14

Date 1213 A. D.

Be it well. (On the date specified), Râmayya, the šrîkaraṇa-heggaḍe of Koṅga-nâḍ, having built a tank named Râmasamudra, made a town named Râmapura, and set up the god Râmanâtha. May this work of merit endure as long as sun moon and stars. Fortune.

15, 16

Date 1213 A. D.

Praises of the above Râma-dêva.

17

Date 1719 A. D.

Be it well. (On the date specified), the Arkalagûḍu-sthaḷa šyânabhâgâ Timmappa-hebbâr's younger brother Subaiya's son Veṅkaṭêšaiya, the temple of Râmêšvara-svâmi having gone to ruin, had it repaired. This work of merit he performed, to endure as long as sun moon and stars.

21

Date ? 1274 A. D.

(On the date specified), for the offerings and other ceremonies of the god Višvêšvara of Vâraṇâsi,—the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṁha-Dêvarasa made a grant of Hebbâle in Koṅgu-nâḍ as a *kuttu-vitti* (or small provision).

Whoso of the nâḍ officials or others enters the place on the plea of forced labour or camping is false and will go to ruin.

In the Tuesday fair of that town, whatever official exacts tolls, firewood, grain perquisites, gifts, pimping, ornaments and clothes, or commission on sales[1], has transgressed the order of the emperor vîra-Nârasiṁha-Dêvarasa. Whoever does this will be flogged, degraded and dismissed. If an official, he will be dismissed.

22

Date 1665 A. D.

May it be prosperous. Praise of Šambhu and the Boar.

In the line of Kâšyapa was born Râmadâsa, from whom was born the king Girîša, from him the king Timma. (Omitting laudations)—His son was king Bayya, whose son was king Kṛishṇa, whose son was the king Veṅkaṭa. His wife was Padmâmbika, and their son was the king Lakshma, who in Kâši had a lofty building erected for (the god) Pašupati, and caused the *vâjapêya* and other sacrifices to be performed. His wife was Chennâmbika, and Vishṇu himself was born as their son in the king Narasa, or Nṛisiṁha. For the god Janârdana and the goddess Lakshmî he had a golden breast-plate made, with conch and other emblems, crown, garlands of precious stones, armlets, sandals, and other ornaments. Thousands of Brahmans he made grow fat by his continual distribution of food in *satras*. He daily made gifts of cows, lands, gold, tawny cows, horses and other things. Decorating the images of Vishṇu and Lakshmî, he had their marriage ceremony performed. And building a splendid pavilion, he placed them in it, set up Sudaršana (Vishṇu's discus), and also caused Brahmans to become sacrificers. He built the tank called after his name Narasâmbudhi, and excavated the Chandra-saras (pond),—thus does king Nṛisiṁha triumph. He granted to Brahmans an agrahâra, the copper šâsana for which is here written.

Be it well. (On the date specified[2]), of the Kâšyapa-gôtra, Bayyappa-Nâyaka's (son) Kṛishṇappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Lakshmappa-Nâyaka's son, boon lord of Maṇinâgapura, (with other titles as in H.-N. 6), Nârasiṁha-Nâyakaraiya, to 12 Brahmans (named), gave the copper šâsana of a rent-free agrahâra as follows:—The village of Dêvarahaḷḷi in Hebbâle-sthaḷa belonging to the Narasiṁhapura-šîme which has come down to us from of old by royal gift, have we given (all the particulars are repeated here and lower down three times), in order that our father and mother Lakshmappa-Nâyaka and Chennâjamma, Gaṅgappa-Nâyaka, daughter Koṇḍamma, and all our other forefathers may obtain permanent admission to Vaikuṇṭha, and that we, our son, friends, wife and others may obtain great

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1) The exact meaning of some of the terms is not certain.

2) The day is given as *Âshâḍha-šuddha prathama-êkâdaši dvâdaši.*

prosperity. The grant is made with all the usual details, and conferring all the usual rights and taxes (specified).

Such is the copper šâsana of a rent-free agrahâra granted to twelve Brahmans. Usual final verses. (Witnesses)—Sun and moon, etc. (as in No. 4 above).

(*Signed*) šrî-Jaya-Narasiṁha.

24

Date about 900 A. D.

Be it well. When Nîtimârgga Koṅguṇivarmma dharmma-mahârâjâdhirâja, supreme lord of Kôḷâḷa-pura, lord of Nandagiri, šrîmat Nanniya-Gaṅga was ruling the kingdom:—in that year, at the time of the sun's eclipse[1],—to his *ayya* Mâkhaṇḍa-bhaṭâra he made, as a gift for learning (*vidyâ-dâna*), grants of land (specified). Names of the prabhus from whom the land was obtained. Usual final verse.

26

Date ? 912 A. D.

Be it well. In the 19th year of Satyavâkya-Permmânaḍi,—Nîtimârgga Koṅguṇi dharmma-mahârâjâdhirâja, boon lord of Kovaḷâla-pura, lord of Nandagiri, the Koṅguṇi glory, warrior of victory, crest-jewel of the world,—šrîmad Eṟeyapparasa, when in the Kalavûr fight, by order of . . . . rasa's father Šivayya, his younger brother and his *ayya,* fighting the army, died, gave a kalnâḍ to their children. Imprecation.

27

Date about 915 A. D.

Be it well. When Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kuvaḷâla-pura, lord of Nandagiri, šrimat Permmanaḍi, having ? acquired as far as . . ṇṇanûr,—phlegm (or hiccough) sticking in his throat, Nîtimârgga-Permmanaḍi ascended to *svargga,*—Babiyamma of Maṟavûr entered the fire. Chammayya wrote it. Fortune.

31

Date ? 1681 A. D.

(On the date specified), Chikka-Vîraṇṇa-Oḍeyar gave for the god the goat tax in the middle street of Chikka-Bommanahaḷḷi; and Puṭṭaṇṇa-Gauḍa gave land for the Râsi-maṭha.

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[1] The year and month are not given.

Imprecation on the head of the caste, the priests, kings or chiefs who destroy these grants.

Moreover if it come to the mind of the chiefs or subjects, or to the ascetics who carry on the maṭha to which the land belongs, not to continue the maṭha, and they appropriate the produce of the garden and seek to obtain gardens in neighbouring villages, they are excommunicate from ashes and rosary, and from the *mahâ-mahattu*.

Mallôja's writing.

32

Date ? 1806 A. D. [1]

(On the date specified), Kṛishṇa-Râja-Vaḍêraiya, on the Navâb.. Jamâl writing a petition on behalf of Nañja-Râjaya's .... gave Haṇḍraṅgi in the Koṇanûr-nâḍ as a charitable grant. Imprecation.

35

Date ? about 930 A. D.

Be it well. Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kuvaḷâḷa-pura, lord of Nandagiri, šrîmat Permmanaḍi [2] Gaṅga-mâ... gave to Kaṅkayya of Baḷuvaḷa the kalnâḍ of Beḷgaḷi, as follows:—......... on Bâva, nâḷ-gavuṇḍa of Âḷva-nâḍ, returning and attacking the Gaṅga seat (*âsana*), he pierced him without hesitation. Whoso enters within the boundary thus acquired ...... Kanhara-Dêva, Naṇṇala-Dêva and Gaṅgama of Puṇase will protect this.

37

Date 1285 A. D.

Be it well. (On the date specified), in the increasing reign of the pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-Dêvarasa:—Mâratamma of Kahigôḍu, on enemies envious of the chief uniting and fighting with him, fell. In order that Mâratamma might attain to the world of gods, his younger brother and sons (named) and the people of Moraḍi-nâḍ set up this *vîragal*. Great good fortune.

38

Date 1255 A. D.

Be it well. (On the date specified), in the increasing reign of the pratâpa-chakravartti Hoysaṇa vîra-Nârasiṁha-Râya:—Kahigôḍu Chikka-Gauḍa's son

[1] The date and contents are doubtful.

[2] From this point the inscription is difficult to decipher and make sense of.

Sômayya marching against Begalûr Chuñcheya-Nâyaka and Râvadûr Bhîmaya-sâvanta and fighting, fell. That Sômeya might attain to the world of gods, his younger brother and his son (named) set up this *vîragal.* Great good fortune.

39, 40

Date 1285 A. D.

Similar to the two preceding.

41

Date ? 1468 A. D. [1]

Obeisance to Gaṇâdhipati. May it be prosperous.

(On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa chakravartti . . . Virûpâksha-Dêva [was ruling]:—By order of Kêcharâja of the Hoysaṇa-nâḍ, Gôparasa, the agent for the Siṅgapaṭṭaṇa-mâgaṇi, made a grant to the Brahmans of ? Virûpapura. Usual final verses.

42

Date 1261 A. D.

Be it well. Praise of Šambhu.

(On the date specified), when, (with usual titles), the pratâpa-chakravartti Poysaṇa vîra-Nârasiṁha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—a grant was made for the god Sântêšvara of certain land (specified).

(The inscription is very much defaced.)

44

Date ? 1613 A. D.

May it be prosperous. Be it well. (On the date specified), the mahâ-maṇḍalêšvara Râmarâju-Râmarâjayya-Dêva-mahâ-arasu, as a marriage gift for the daughter of Vîrarâja, son of Šrîkaṇṭharâjaya-Dêva-mahâ-arasu of Nañja-râyapaṭṭaṇa, we have granted this permanent šâsana of a *pâlaki-umbaḷi* (or rent-free estate for maintaining a palanquin) as follows:—We have granted to you Basavâpaṭṭaṇa and Koṇanûr as an *umbaḷi,* setting up a stone šâsana. That you, your sons, grandsons and prosperity may enjoy it in peace we have given and set up this šâsana. Imprecation.

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[1] The date and names are doubtful, the inscription being very illegible.

47

Date ? 1602 A. D.

Praise of Šambhu. (On the date specified), Vîrabhadra-dêva the chief of the six maṭhas and three mahâ-gaṇaṅgaḷu caused to be written a stone šâsana as follows:—(particulars of an exchange made of certain shares in Keḍaga Mâleyanâyakanahaḷḷi for others obtained from the Brahmans of ? Honneyanahaḷḷi).

52

Date 1404 A. D.

Be it well. (On the date specified), at the time of the eclipse of the sun, when vîra-pratâpa Harihara-Râya was ruling a settled kingdom in Vijayanagari;—the mahâ-sâvantâdhipati, Kûḍalûr Mañchaya-Nâyaka, with all the farmers and subjects of Koḷanalûr-sthaḷa, made, to all the Brahmans of the immemorial agrahâra Sarvajña-Bhâskarapura, which is Koḷanalûr, a grant of the Uḷênahaḷḷi village, with a tank in the low ground ...... Imprecation.

53

Date 1252 A. D.

Be it well. When the mahâ-maṇḍalêšvara, (a lion) to the deer Kulôttuṅga-Chôḷa the Kêraḷa chief, a submarine fire to the ocean the Kêraḷa forces, a wild-fire to the forest Mukkaṇṇa-Ka[damba], a Rêkhâ-Rêvanta in riding the most vicious horses, favourite of the goddess .... of all wealth, unassailable by fear or avarice, champion over ...., of unsullied valour and fame, worshipper of the lotus feet of the god Râmanâtha the chief god of both sects of Nânâ Dêšis, subduer of brave armies,—Sôma-Dêvarasa, and the promoter of Šrî-Raṅga, the strong-armed Boppa-Dêvarasa, were in the residence of the royal city, as if his milk ocean, Šrîraṅgapaṭṭaṇa, ruling the kingdom of the crown in peace and wisdom:—

The temple priests of the god Râmanâtha, which, as if a southern Kailâsa were established there, was set up together with a thousand beautiful liṅgas by Râma on the bank of the Kâvêri,—the Kailâsas Šiva-jîya, Mada-jîya, Kâḷa-jîya, Appa-jîya, Arasa-jîya, and Gôvaṇṇa, taking with them the consecrated food of the god Râmanâtha,—and assuring long life, royal prosperity and victory to the kings Tuṅga-Chôḷa Vîra-Chaṅgâḷu Sôma-Dêva and Boppa-Dêva, and giving the consecrated food, made petition to these two kings who were of one mind, saying,—for the affairs of the god Râmanâtha, for the offerings ..... perpetual lamp, water vessels, cloths and drummers, we have given 72 she-buffaloes and he-buffaloes, whose milk produces 200 gadyâṇa. For service, from the interest on the 200 gadyâṇa, we have been providing.

.... On which Sôma-Dêvarasa and Boppa-Dêvarasa, (on the date specified,—1245 A. D.), coming to the town of these petitioners (again named), caused it to be renewed by Baichaya and Kaṇṇaya, and gratified those Kailâsas.

Be it well. When, (with usual titles), the pratâpa-chakravartti Hoysaṇa-vîra-Sômêšvara-Dêva was in ...... ruling the kingdom of the world in peace and wisdom:—the temple priests of the god Râmanâtha (named, as above), these Kailâsas, taking to that king (titles and name repeated) the consecrated food, and blessing him with long life, royal prosperity, and victory to his arm and sword,—Sôma-Dêva and Boppa-Dêvarasa granted Mâvanûr on the bank of the Kâvêri in Ja. .nâḍ to the god Râmanâtha.

As soon as they had made petition, saying,—Give orders for setting up the grant in Mâvanûr, Dêva!—(on the date specified), the Hoysaḷa king vîra-Sômêšvara-Dêva, with Boppa-Dêva, Sôma-Dêva, their royal children (*râyasa-kûsugaḷ*) and others, coming, set up a Nandi pillar in Mâvanûr, and the stone šâsana in the temple of Râmanâtha.

54

Date 1275 A.D.

Be it well. When, with all titles, Hoysaṇa vîra-Nârasiṅga-Dêvarasa was in Dôrasamudra, ruling the kingdom of the world in peace and wisdom:—(on the date specified), for the god Râmanâtha of the thousand beautiful liṅgas, Hampaṇṇa, Gummaṇṇa and Basavaṇṇa of the Koṅga-nâḍ customs, granted for the god's perpetual lamp, offerings, and betel leaf, the Dêvarahaḷḷi .. loom tax, goat tax, with the money for births ... and marriages. The artificers of the village will give for the god the dues from two shops, and the loom tax. The oilmen, however many there may be, will give daily half a *mâna* of oil for each mill, from which the *pûjâkâri* will maintain the god's perpetual lamp without interruption. The potters and artificers of the village will give a load of rice for the god, and vessels for the lamp-oil. Thus much did the customs officials grant, free of all imposts. Usual final verses.

55

Date 1250 A.D.

Be it well. Praise of Šambhu.

(On the date specified), a dweller at the lotus feet of the pratâpa-chakravartti Hoysaḷa vîra-Sômêšvara-Dêvarasa;—a dweller at the lotus feet of the great minister, the smiter and displacer of Sêvuṇa, titled liṅga of the royal army, an elephant goad to the braves, the senior minister for peace and war, Bommaṇṇa-daṇṇâyaka;—Kallayya, son of Râmarasa of the Kâšyapa-gôtra, who had come as an inspector to the Koṅga-nâḍ adhikâri Bommaṇṇa of the

Višvâmitra-gôtra,—for the worship of the god Râmanâtha, gave to the hands of the temple priests (named) land for a flower garden; its boundaries.

Blessings invoked on Bommaṇṇa-daṇḍanâyaka, and Kali-dêva.

Date 1251 A. D.

(On the date specified), Kallaiyya made farther grants of land (specified) for the same god, allotting some for the support of the gardeners of the flower garden previously given. If they should grow crops under the flower trees, they are entitled to the produce.

Sôvaṇṇa, son-in-law of the Koṅga-nâḍ šrîkaraṇa Nâgaṇṇa Vijayaṇṇa, made a grant from the fixed rent of Muruḷi for the support of the men who yoke their bullocks to the water-wheel for the flower garden given by Kallaṇa for the god.

Maḍukayya, son of the Koṅga-nâḍ šrîkaraṇa Kâvaṇṇa, made a similar grant from Neluvâgil for food for the bullocks.

Imprecations.

56

Date 1297 A. D.

Be it well. (On the date specified), the great master of robes, Peṇḍâra-Dêva's son Niṅgaṇṇa made a grant of land (specified) in Muṇḍagôḍu for the god Râmanâtha of the thousand liṅgas.

Niṅgeya-daṇṇâyaka's signature,—šrî-Bhairava.

57

Date 1659 A. D.

Praise of Šambhu and of the Boar.

Be it well. (On the date specified), at the feet of the great god of gods, the universal emperor of gods, ruler of innumerable myriads of Brahmâṇḍas, lord of Râmanâthapura, the god Prasanna-Subrahmaṇyêšvara of Râmanâthapura,—of the Kâšyapa-gôtra and Âpastamba-sûtra, Kṛishṇappa-Nâyaka's grandson, Lakshmappa-Nâyaka's son, Nârasiṁha-Nâyaka, granted a šâsana of a gift of land as follows:—

In the Narasiṁhapura-šîme, which the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Râya-Dêva-mahârâyarayya, when seated on the jewel throne in Vidyânagara he was ruling the empire of the world, favoured to our ancester Yara-Kṛishṇappa-Nâyaka as an amara-mâgaṇi, the village of Yakkaṭi in Maravûr-sthala, have we granted with all ceremonies for the acceptance of the god Subrahmaṇyêšvara, with all rights, for the service of the god. The grant is repeated three times, and boundaries of the village given. Usual final verses.

(*Signed*)—šrî-Jaya-Narasiṁha.

58

Date 1607 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêšvara Râmarâju Tirumalarâjaya-Dêva-mahâ-arasu gave to Rudragaṇa of Nañjarâyapaṭṭaṇa a permanent šâsana as follows:—The Malalavâḍi-šîme being included in the Nañjarâyapaṭṭaṇa kingdom, is granted for the decorations and illuminations of the god Annadâni-Mallikârjuna.

60

Date 1761 A. D.

May Râmêšvara-Râya protect it. (On the date specified), in the enclosure of the god Râmêšvara of Râmanâthapura having caused his image to be set up, for the offerings and worship with lights, Vîrarâya-Oḍeyar of Mahišûr made a grant in Širûdanûr, to ...... of the Bhâradvâja-gôtra.

61

Date 920 A. D.

Be it well. Koṅguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôlâḷa-pura, lord of Nandagiri, Nîtimârgga's (son) Eṟeyappa-Permmanaḍi's son, Satyavâkya Bîra-Permmanaḍi granted a *kalnâḍu* to Nirggunda Jaggiyarasa of Beḷgali. His son Tippayya, together with seventeen men, dying in battle, Jaggiyarasappa-Dêva (gave) the *kalnâḍu* to his son Narasiṅga-dêva. The Šaka year 843 .....

62

Date 1811 A. D.

Be it well. (On the date specified),—details of the genealogy of the kings of the city of Mahišûr:— | Kṛi | ka | [1]—The uplifter (*uddhâra*) Râja-Vaḍayar; Beṭṭa-Châmarasa-Vaḍayar; Châma-Râja-Vaḍayar; Immaḍi-Râja-Vaḍayar; Kaṇṭhîrava-Narasiṁha-Râja-Vaḍayar; Dêva-Râja-Vaḍayar; Chikka-Dêva-Râja-Vaḍayar; Kaṇṭhîrava-Narasiṁha-Râja-Vaḍayar; Kṛishṇa-Râja-Vaḍayar; Immaḍi-Kṛishṇa-Râja-Vaḍayar; Puṭṭa-Dêva-Râja-Vaḍayar; Nañja-Râja-Vaḍayar; Beṭṭa-Châmarasa-Vaḍayar; Châma-Râja-Vaḍayar; Chikka-arasu; Kaṇṭhîrava-arasu; Kṛishṇa-Râja-Vaḍayar; o; o;[2] Châma-Râja-Vaḍayar; Kṛishṇa-Râja-Vaḍayar.

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[1] The object of introducing these two letters here, which apparently stand for Kṛishṇarâja-kaṭṭe (the place where the inscription is), is not evident.

[2] Apparently meant to mark two blanks, but this is uncertain.

64

Date 1647 A. D.

Obeisance to Raṅgêša. Praise of Šambhu and of the Boar. The lotus feet of Raṅgêša do I reverence, pressed by the hands of Indirâ, having the Mandâkini for honey, worshipped by the gods. Šrî do I ever serve, who, being born with nectar and the moon, always exhibits sweetness in her looks and beauty in her face to her dependents.

May the king Kaṇṭhîrava-Narasa live in the earth as long as moon and stars endure, together with his sons, grandsons, wealth, horses, elephants, soldiers and friends. Praise of this king, who had placed all his burdens at the two feet of Nṛihari, a moon to the ocean the Sôma-vaṁša. Served by twice eight fair ones holding châmaras in their hands, honoured with the emblems in gold of the fish, conch, discus, and makara (or rhinoceros). The šâsana of the agrahâra granted for the sake of *dharma* by the king Nṛi-Kaṇṭhîrava, reverenced by all people, is now here written.

From the lotus navel of him who full of mercy, the companion of Kamalâ, is encircled by the virgin daughter of Kavêra (the Kâvêrî), was born Vidhi (Brahma), with power to create the worlds. From that Vidhi was born the muni Atri, and from his (Atri's) eyes the moon (its praise). In the line of kings of the Sôma-vaṁša (or Lunar race) was born a divine wishing-stone, the lotus-eyed (Vishṇu) incarnate for the protection of the world. A city filled with all wealth that holy one created, an asylum for all men, which gained the celebrated name of Mâhishî, and placing it on the south of the stream of the Kâvêrî, he stationed there those of his own (family) to make known his human form. They did service to the goddess who was the guardian of Mâhishîpura, who grants every reward to her devotees, and made her the family deity of their line of kings. In that line, an ornament to the Sôma-kula, who by his gifts drove afar the tree of plenty, was born Châma-Râja, victor over all kings, fulfilling the desires of the people, famed for bravery. From him was born Beṭṭa-Châma-Râja, ever devoted to *dharma,* rising like the sun on the eastern mountain, brave, kind and pure. Šrî (Fortune), though reputed to be fickle, remained permanently with the kings of this line. And Nṛisiṁha being pleased with this king's worship, gave him the boon that he would be born in his family. Thus saying, Narahari was born a king from his womb. In the fortunate month named Mâdhava (Vaišâkha), under the constellation Svâti, during the waxing moon, was he born, adorned with all good qualities, as if with a garland of jewels. On the rising upon the earth of the moon Kaṇṭhîrava-Nârasiṁha, the constellations shone bright, all the learned were provided with a living, the waterlilies bloomed through the night, light pervaded all parts, and the milk ocean of wealth rose high,—he was therefore the moon, was he not?

As he was the destruction (*dána*) of the body (*kshêtra*) of Hiraṇyakašipu [otherwise, made gifts (*dâna*) of lands (*kshêtra*), gold (*hiraṇya*), and food (*kašipu*)],—the king Kaṇṭhîrava was taken by the people for the god. Seeing that from love of money the people had forgotten Vishṇu, the wise king Kaṇṭhîrava made from that money Narahari and preserved the people, as a physician who gives medicine in milk,—how can it be described? Inquiring into the sayings of the vêda and smṛiti, and ascertaining the meaning of all the šâstras, in accordance with the intentions of both, he caused all to worship Lakshmî-Nṛihari's two feet on *êkâdaši,* and also to perform that (the *êkâdasi*) *vrata* like Ambarîsha and all the other kings. (Farther verses in his praise in hyperbolic strain).

(On the date specified), he made the grant as an agrahâra to Brahmans (here follow their names and other details), of the village of Mattigôḍu, south-east of Râmanâthapura, naming it after himself and forming it into 13 shares. Its boundaries. Usual final verses.

65

Date 1090 A. D.

Be it well. In, entitled to the five big drums, the mahâ-maṇḍalêšvara, boon lord of ... pura, brave among champions, protector of champions, Nigalaṅka-malla, Mâdeyarasa-Chaṅgâḷva's reign;—(on the date specified) Mâra-gâvuṇḍa, son of Chôḷa-gâvuṇḍa of the family of Muṇḍa-gauḍa of Mavanûr in Kuppi-nâḍ, setting up the god Mahâdêva in Nokkiyûr of this nâḍ,—for the god and for the *gaṇas* (or attendants) on his image, made a grant of land (specified). Imprecation.

This temple he gave to Amṛitašiva. The land he granted for (the god) Chaṅgâḷêšvara.

68

Date ? 1357 A. D.

Obeisance to Gaṇâdhipati. May it be unobstructed. Praise of Šambhu.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Voḍeyar's kingdom was increasing;—the great *vaḍḍa-byavahâri,* chief of both (sects of) Nânâ Dêšis, Arjju-bhaṭṭayya's son Mahadêvaṇṇa made petition to Bukkaṇṇa Voḍeyar, saying—"Make Lakshmîpura ..... in Chaṅga-nâḍ", and obtaining land to the west of Mâvanûr .... making petition, (? Hukkaṇṇa-Voḍeyar sending for his son[1]) Bukkaṇṇa-Voḍeyar, said—"To the royal channel of Lakshmîpura which Mahadêvarasa is making, and the lands of Mâvanûr,

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[1] So copied, but very doubtful if correct.

Navile, ... and Allâḷapaṭṭaṇa in your Chaṅga-nâḍ to which the Lakshmîpura channel comes, build stone sides, sluices, ...; and beginning from the fields to the north, erect stones on both sides for bridges over the channel." On which the son (or prince) Bukkaṇṇa-Voḍeyar wrote an order to the chief minister Sôvappa (who had charge of) the Siṅgapaṭṇa Chaṅga-nâḍ, and Sôvappa gave to Mahadêvarasa a *patra-sâsana* as follows:—

That Sôvappa coming, and summoning the farmers (named) of Navile, ... Haṇḍaraṅge. Posanâḍ, Allâḷapaṭṭaṇa, and others, marked out the lands under the channel and made over to Mahadêvarasa those belonging to the Lakshmîpura channel.

70

Date about 930 A. D. [1]

Be it well. In Satyavâkya Koṅgaṇivarmma dharmma-mahârâjâdhirâja, supreme lord of Kovaḷâla-pura, lord of Nandagiri, ... šrîmat Permmanaḍi's 37th year.—Be it well. In, the spotless moon in the sky of the world-renowned Gaṅga-kula, self-chosen lord of the Lakshmî of the sovereignty of the earth whose waist is girdled by the zone of the waters of the ocean, adorned with numberless good qualities, šrîmat Eṟeyapparasa's 21st year;—Eṟeyapparasa gave ..... to Jinapaḍega. (The rest is too much defaced to make out more than that some one fought and died.) Usual final verses.

74

Date ? 1664 A. D.

(On the date specified), Bêlûr Veṅkaṭâdri-Nâyaka gave to the god Virûpâksha of Haṇḍaraṅgi, the village of Pemmahaḷḷi as a *daṇḍige umbaḷi*.

75

Date ? 1026 A. D.

Be it well. In Râjêndra-Chôḻa-Koṅgâḷva's kingdom, by order of Koṅgaḷa-Gâvuṇḍa, Mâsabûveyya's son Kogilla-nâyaka .... coming in contact with the army, ... died. His elder brother set up this stone.

76

Date 1026 A. D.

Be it well. (On the date specified), when Râjêndra-Chôḻa-Koṅgâḷva, marching upon the base Poysaḷa, was victorious in the battle of Maṇṇi; when trying to capture Irggaḍala Kâmeya,—Pennalûr Koṅgalâchâriya's son Jâkava died. His mother Vendakabbe set up this stone.

[1] The stone is very rough and much defaced.

79

Date 1189 A. D.

Praise of Šambhu. Be it well. When, (with usual titles and Vishṇu-varddhana's conquests), the nissaṅka-pratâpa-Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world:—at the time when the great minister, sarvvâdhikâri, great master of robes, the senior daṇḍanâyaka Mâchimayya was ruling Koṅga-nâḍ;—the four šrîkaraṇas ... having set up Hulikal Baṇḍayya's god in ..na-bhûva's granary,—with the consent of the Ekôṭi-chakravartti, Mâlêšvara-guru, the priests of the five maṭhas (a great number named), these *mahâ-rûpas* and some others (named), the Dêši son Noṇamba-Seṭṭi gave a šâsana, (on the date specified), in which Sulligôḍ Mahadêva-Seṭṭi made grants of land (specified) for the service of the god of Yaka-ṅâḍ.

As long as Yama, the moon and sun, as long as the earth remains, as long as the story of Râma is in the world, so long be the Vibhîshaṇa reign (otherwise, without fear). The meaning of which *slôka* is as follows: (no meaning is given). Usual final verse.

80

Date ? about 1200 A. D.

Be it well. Sûryakiraṇappa of Ṯariganale in Mali-nâḍ caused it (the pillar) to be made.

81

Date 1189 A. D.

Be it well. When, (with usual titles), the nissaṅka-pratâpa-Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom of the world:—Amitarâsi, son of the râja-guru Vâmašakti-dêva, worshipper of the lotus feet of the Ekkôṭi-chakravartti, Mâlêšvara-dêva, head of the five maṭhas there,—the Ekkôṭi *mahâ-rûpu-svâmis* of the Koṅga-nâḍ two Two-thousands, the ruler of the five maṭhas there, and others (named, as in No. 79 above), headed by the four šrîkaraṇas,—when the Dêši son Noṇabi-Seṭṭi was ruling Ṯariganale, (on the date specified), he bought from the priest (named) of the god Bôgêšvara half the land belonging to that god, and justly dividing it in the presence of the god, made a grant of it in the presence of all the above. Boundaries of the land. Usual final verses.

Witnesses.

83

Date 1662 A. D.

May it be prosperous. Praise of Šambhu. Obeisance to Kêšava and Šiva.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa šrî-Raṅga-Râya-Dêva-mahârâyarayya was ruling the kingdom of the earth in peace and wisdom:—

The agent for his affairs, (with titles as in H.-N. No. 6 above), Kṛishṇappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Kṛishṇappa-Nâyaka's son, Veṅkaṭâdri-Nâyaka, caused to be written and given to certain Brahmans (named) a stone šâsana of a gift of land as follows:—In the Bêlûr-šîme which formerly Kṛishṇa-Râja favoured to our great-great-grandfather Yarra-Kṛishṇappa-Nâyaka as an amara-mâgaṇi, in the Arakalgûḍ-sthala of the Bilaha-nâḍ, the village of Bîjaghaṭṭa, giving it another name of Veṅkaṭasamudra, have we granted at the time of the sun's eclipse (with all usual details, and repetition of the grant).

Righteous witnesses:—Sun and moon, etc. (as in No. 4 above).

84

Date ? 1761 A. D.

For the god Annadâni Râmêšvara of the *bangâra* village Râmanâthapura, (on the date specified), Nañja-Râjayya made a grant of villages (specified).

Imprecation.

86

Date 1514 A. D.

Obeisance to Gaṇâdhipati. Praise of Šambhu.

(On the date specified), when the mahârâjâdhirâja râja-paramêšvara Kaṭâri-Sâluva vîra-pratâpa Kṛishṇa-Râya-mahârâya was in his residence, ruling the kingdom in peace and wisdom:—for the god Râma of ..... have we granted the village of Siṅganakuppe, belonging to ...... in the Nilakunda-sthaḷa of the Basavapaṭṭaṇa-sthala, with all usual rights. May the dêva be prosperous: may the dêva's disciples and children survive; may their line survive to a thousand generations; may our line survive to a thousand generations. May the dêva continue to enjoy this village in peace.

93

Date 1066 A. D.

Be it well. (On the date specified), when Râjêndra-Prithvî-Koṅgâḷva-Dêva was ruling the kingdom of the world:—Paliga-verggaḍe of Bulluha-nâḍ caused

the temple of Iḍiguḷûr to be made and granted for it land (specified), washing the feet of his guru the Maleyâḷa-jîya Nallurpaḷḷi Nîlakaṇṭharavi-bhaṭâra. Witnesses.

94

Date 1091 A. D.

Be it well. (On the date specified), for the god Âditya which Mâkabbe of Râyana-Belmatti had set up,—Râjêndra-Prithuvi-Koṅgâḷva-Dêva made a grant of land (specified), for the offerings. Imprecation.

95

Date ? 1094 A. D.

Be it well. (On the date specified), when Râjêndra-Prithuvi-Koṅgâḷva-Dêva was ruling the kingdom:—(? in addition to) the god Polêśvara set up by ... Seṭṭi's grand-daughter .. Rêvakabbe;— ... kabbe made for the temple of the god Pallâditya a Nandi and a treasure-maṇṭapa; Bairava made a Bairava temple; Bhagavatî (made) the god Nârâyaṇa; and the attendants there made for the god Polêśvara plaster and whitewash.

All this work of charity Charuvakabbe caused to be made. Gaṇḍa-Nârâyaṇa-Seṭṭi's son Lakanâchâri made the temple.

96

Date 1095 A. D.

Be it well. May the Jina-śâsana be prosperous.

Be it well. (On the date specified), the female disciple of Râmachandra-dêva of Kalnele, of the Sûrasta-gaṇa, Arasavve-ganti .....

97

Date about 1095 A. D.

Of his master's family, in the manner that his master directed, with affection to his master waiting and raising aloft the Jaina temple which his master was making, he erected it so as to endure as long as sun and moon,—how fortunate was Jakka. Duddamalla-Dêva's cook Jakkayya caused it to be made.

98

Date ? about 1060 A. D.

The guru to Êchala-Dêvi,—Guṇasêna-paṇḍita, of the Draviḷa gaṇa, Nandi-saṅgha and Aruṅgal-anvaya,—how can he so famous be described in the world? May it be prosperous.

99

Date 1079 A.D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Long may Prabhâchandra-siddhânta-dêva live, famous in the world, from having the title *ubhaya-siddhânta-ratnâkara* (ocean of both siddhântas). Praise of the Jaina temple erected by the Koṅgâḷva king Adaṭarâditya (much defaced), which was like a beam to support the vine of his fame. For the worship of the god he had set up in the Adaṭarâditya Chaityâlaya, the king Adaṭarâditya made a grant of 42 khaṇḍugas of land in Taṟigaḷani. Thus much did he give to the siddhânta-dêva, with pouring of water;—how can I praise the greatness of the gifts of this Koṅgâḷva king?

Be it well. (On the date specified), when, entitled to the five big drums, the mahâ-maṇḍalêśvara, chief lord of the city of Oṟeyûr, a sun on the eastern mountain the Chôḻa-kula, with twisted top-knot, a crest-jewel of the Sûryya-vaṁśa (or Solar race), a cage of adamant to refugees, Râjêndra-Prithuvî-Koṅgâḷva was ruling the kingdom:—having a basadi made for Gaṇḍavimukta-siddhânta-dêva, of the śrî-Mûla-saṅgha, Kânûr-ggaṇa, and Tagarigal-gachchha, he made grants of land (specified) for the service of the god. Usual final verses.

Learned in writing four languages, the minister for peace and war, Nakuḷâryya wrote it. Great good fortune.

100, 101

Date 1692 A.D.

(On the date specified), at the time of the moon's eclipse,—of the Kâśyapa-gôtra, Âpastamba-sûtra and Rik-śâkha,—Kṛishṇappa-Nâyaka's grandson, Veṅkaṭappa-Nâyaka's son, Kṛishṇappa-Nâyaka, for the god Paṭṭâbhi-Râma set up in the lower fort of Narasiṁhapura by Râma-Brahmânanda-Sarasvati-svâmi, made a grant of two villages (named) in the Arakalagûḍu-sthaḷa.

Witnesses,—the five elements, the sun and moon.

102

Date about 1080 A.D.

Be it well. .... Nallarasa made the basadi of Arakeṟe. Grants of land (specified) for it. Whoso destroys this incurs the ? wrath of Adaṭarâditya.

In the time of .... arasa, the female lay-disciple of .... ramaṇḍala Kalâ-chandra-siddhânti-dêva-bhaṭâra's disciple Amalachandra-bhaṭâraka, caused the basadi to be made. Usual final verse.

The sênabôva Dê.....

MANJARABAD TALUQ.

1

Date ? about 1095 A. D.

Be it well. In the kingdom (or reign) of Maṅgala-Dudda,—Mâḷa-gavuṇḍa made a grant of land (specified) to Vala-Jakava. Imprecations.

2

Date ? about 1625 A. D.

Be it well. The great minister, *sarvvâdhikâri,* supreme favourite, Mâdi-verggaḍe made a grant of land in Kârugôḍu to Mâhêśvara-Biṭṭayya, as a temple endowment. Usual final verse.

6

Date ? 1641 A. D.

(On the date specified), Dêvara-gauḍa's son Chenne-Gauḍa's wife Chennamma had the temple and the platform made, as a service to Basava.

7

Date ? 1637 A. D.

(On the date specified), Nañja-gauḍa gave to Bayiri-Tamma-gauḍa of Hemmugi the village of Huluganahaḷḷi as a *koḍige* for the maintenance of a *daṇḍige* (or palanquin), to continue as long as sun and moon.

9

Date ? 1654 A. D.

(On the date specified), Veṅkaṭâdri-Nâyaka's son Kṛishṇappa-Nâyaka,—Heggenâḍihaḷḷi belonging to Bêlûr, which has come to us as an *amara-mâgaṇi* granted by Kṛishṇa-Râya to our great-grandfather Bayappa-Nâyaka's (son) Kṛishṇappa-Nâyaka, ...

10

Date 1670 A. D.

Praise of Śambhu and of the Boar.

Be it well. (On the date specified), (with titles as in H.-N. No. 6 above), Bêlûr Veṅkaṭâdri-Nâyaka's grandson, Kṛishṇappa-Nâyaka's son, Veṅkaṭâdri-Nâyaka favoured to Neliṅge-Gauḍa of Kaṇave Basavanahaḷḷi-diḍḍi, the

following list of honours (*birudâvaḷigaḷu*):—You by the strength of your arm having conquered a tiger from the forest, fighting it with fists, and brought and stood it up in our palace,—being pleased at this resolute bravery, we grant to you an umbrella, a circular fan, palanquin, ? peacock's feather, a horse, gold earrings, a long trumpet (or horn), drum, a brass *marpu*, a woollen coat, a rope of paddy-straw round the leg, an anklet (or garter) with bells, a black wreath,—such is the list of honours we have conferred on you by a copper šâsana in the presence of the god Chenna-Kêšava of Bêlûr, to be enjoyed by you and your successors in peace.

Righteous witnesses,—Sun and moon, etc. (as in Ag. 4).

12

Date ? 1572 A. D.

Obeisance to Gaṇêša, Šâradâ and the guru. May it be unobstructed. Praise of Šambhu.

Be it well. (On the date specified), Saṅkapa, son of Doḍḍa-Šaṅkara-hebbâr of the Âdaragere agrahâra, the Agastya-gôtra and Âšvalâyana-sûtra, having set up the god Šaṅkara, for the anointings and offerings made a grant of land (specified). Also Râmappa, son of Chauḍarasa, of the Kâšyapa-gôtra and Bôdhâyana-sûtra, made a grant of land (specified) for the god Šaṅkara.

Witnesses,—Sun and moon, etc. (as in Ag. 4 above).

14

Date 1712 A. D.

May it be prosperous. Praise of Šambhu and the Boar.

Be it well. (On the date specified); of the Kâšyapa-gôtra and Âpastamba-sûtra, Bêlûr Kṛishṇappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Kṛishṇappa-Nâyaka's son, Kṛishṇappa-Nâyaka, gave to,—of the Kâšyapa-gôtra, Âpastamba-sûtra and Yajuš-šâkha, Âlûr *ubhaya-šrauti* Tippâ-bhaṭṭa's great-grandson, Gôpâla-bhaṭṭa's grandson, Râmâ-bhaṭṭa's son, *purâṇika* Narasiṁha-bhaṭṭa, a šâsana of a gift of land as follows:—In the Bêlur-šîme which the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Râyarayya favoured to our great-great-grandfather (with titles as in H.-N. No. 6 above) Yara-Kṛishṇappa-Nâyakarayya, in the village of Bilalahaḷḷi of the Teraviḍi-sthala of the Mâginâḍ-hôbaḷi, the land (specified) under the Haḷeyûr-bayal tank, have we given, in order that merit may accrue to our father and mother. (The grant is repeated.) Having listened to the whole of the *Râmâyaṇa* purâṇa, this being the šrî-Râma-naumi, at the time of the coronation-anointing of the god, have we given it, with all usual rights and details.

Righteous witnesses,—Sun and moon, etc. (as in Ag. 4 above). Usual final verses.

(*Signed*)—šrî-Kṛishṇa.

17

Date ? about 1200 A.D.

Praise of Šambhu (called Svayambhu). With all titles, Veṅgajaya's wife Êchale had this stone erected. Gôpa-gauḍa's younger brother Mâbôja made it.

18

Date 1095 A.D.

Obeisance to Kêšava and Šiva.

Of profound modesty, a Manôja among men, Châgi-mahârâja's son, of unsurpassed fame in the world, was Dudda-mahâ(râja). To that lord Duddarasa and his wife Mêchalarasi were born three sons,—Sârtthiga-nṛipa, Châgi-mahârâja, and Dayasiṁha-nṛipa. A crest-jewel of the Kadamba-vaṁša, what words would suffice to describe the unequalled qualities and greatness of Dayasiṁha-Dêva?

Be it well. Entitled to the five big drums, the mahâ-maṇḍalêšvara, chief lord of Banavâsi-pura; in slaying his enemy Šrîpâla who had an immense army, a fierce and powerful archer like Pârttha; (with numerous epithets, including) a sun to the Kâdamba-kula; his feet surrounded with groups of women and children; the son of Mêchala-Dêvi; a bee at the lotus feet of the even-eyed (*samâmbaka*) god Mahâdêva; his court resounding with the mingled sound of songs, drums, dances, flutes, and guitars; a critical examiner of poems and dramas; on hearing the sound of his horn the wives of his enemies miscarried; obtainer of a boon from the goddess Ekkala; a four-faced in proficiency in logic, grammar, painting, music and many of the sixty-four arts;—Tribhuvanamalla pratâpa-Dayasiṁha-mahârâja, may he live for ever. His further praises, saying—Why have another Bhârata story? is not king Dayasiṁha's history enough?

Praise of his mother. To the king Baṅki-Balarita and to Karavati Cheluveyarasi, a devotee of the lotus-naveled god, was Mêchala-Dêvi born. Her praises. And she had a tank built, named Mêchala-samudram. Its praises.

Be it well. (With various praises), Mêchala-Dêvi had a temple made in the great Hâruva Beluhûr agrahâra, and setting up there the god Vâsudêva,—for the decorations of that god, the worship, daily offerings, and for the Chaitra and *pavitra* festivals, she bought certain land (specified) and gave it; also land under the tank rented at one haṇa, for the god.

For the daily offering to the god 4 koḷaga of rice is the rule. And to the charge of the Hebbâras and others of that village she gave 2 gadyâṇa, from the interest on which, . . *hon*, to provide 3 koḷaga of oil a mouth for the perpetual lamp. And from the interest on 2 more gadyâṇa to provide daily 6 areca-nuts and 15 betel leaves.

And forming Dêvara-Brahmahaḷḷi and Kumbârahaḷḷi into Arasiyapura, she gave it to five Brahmans. Usual final verses. Date.

19

Date 1650 A. D.

May it be prosperous. Praise of Śambhu and the Boar.

Be it well. (On the date specified), at the time of the moon's eclipse, to, of the Kauṇḍinya-gôtra, Âpastamba-sûtra and Yajus-śâkha, Kâssâ-Purushôttamayya's grandson, Lanjayya's son, Veṅkaṭâdriayya,—of the Kâśyapa-gôtra, Kṛishṇappa-Nâyaka's grandson, Veṅkaṭâdri-Nâyaka's son, Kṛishṇappa-Nâyaka, gave a śâsana of a gift of land as follows:—In the Bêlûr-sthala which Kṛishṇa-Râyarayya gave to our great-great-grandfather (with titles as in H.-N. 6) Kṛishṇappa-Nâyaka, the village of Âchaṅgi in Bayikeṛe-sthaḷa in Kibbeṭṭu-nâḍ, have we granted to you, with all usual rights and details, excepting 20 kha. of rice-land to your brother Raghupati and 12 kha. rice-land to Tekûr Timmappa.

Witnesses,—Sun and moon, etc. (as in Ag. 4).

20

Date ? 1520 A. D.

Obeisance to Gaṇâdhipati. (On the date specified), Sarvarasaya having made petition to Kṛishṇa-Râya's son Sinniya-Kṛishṇa-Nâyaka,—granted to Maḷale Chikaṇa-gauḍa's son Vîraṇa-gauḍa, the money and paddy of the wet and dry lands belonging to Saubâhaḷḷi, as a *koḍagi*, to continue as long as sun and moon. Usual final verses.

21

Date 1664 A. D.

May it be prosperous. Praise of Śambhu.

Be it well. (On the date specified), the râjêndra râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Śrî-Raṅga-Râya-Dêva-mahârâyarayya, granted as an *umbaḷi* to the gauḍas of Maḷali, Paruve-gauḍa and all the other gauḍas, Basavanahaḷḷi belonging to Maḷali.

22

Date 1751 A. D.

Praise of Śambhu and the Boar.

Be it well. (On the date specified), of the Kâśyapa-gôtra and Âpastamba-sûtra, Kṛishṇappa-Nâyaka's great-grandson, Veṅkaṭâdri-Nâyaka's grandson, Kṛishṇappa-Nâyaka's son, Veṅkaṭâdri-Nâyaka granted to the god Gôpâla-Kṛishṇa

34*

a šâsana of a gift of land as follows:—in the Bêlur-šîme which was given (as in No. 14 above) to our great-great-grandfather Yara-Kṛishṇappa-Nâyakarayya, in the Moḷa Thousand attached to Maḷali in Kibbaṭṭa-nâḍ, the riçe-land (specified) have I presented at the lotus feet of the god Gôpâla-Kṛishṇa, in order that my father and mother may attain to the world of merit.

Righteous witnesses,—Sun and moon, etc. (as in Ag. 4). Usual final verses.

When our father Kṛishṇappa-Nâyaka went to *svarga,* the temple was newly built, and the god Gôpâla-Kṛishṇa set up by Veṅkaṭâdri.

24

Date ? 1708 A. D.

(On the date specified), Kṛishṇappa-Nâyaka's (son) Veṅkaṭâdri-Nâyaka having written and sent the affair to Maḷali Appe-Gauḍa, ...

25

Date 1794 A. D.

Be it well. The Šâlivâhana Šaka year ? 1712, the year Saumya (1789 A. D.),—Muhammad Sanâm Sâb, in the year Pramadîcha (A. D. 1794) ? made over to maharâj Haripa the *inâm* favoured by Hajarat Tîpu-Sultân (? on the first date).

26

Date ? 1685 A. D.

(On the date specified), Kṛishṇappa-Nâyaka favoured Maḷali Kalyâṇa-gauḍa's son Guru-Basavappa with a grant of land (specified) in ...., belonging to Minapâlu, to be enjoyed by his sons, grandsons and posterity in succession.

27

Date ? 1674 A. D.

(On the date specified), Kṛishṇamarâjayya-gauḍa's (son) Chennarâjayya for the offerings of the god .... švara, granted the village of Hasuḍi as a gift.

Timmarasaya caused it to be made.

28

Date ? about 1000 A. D.

Apparently Palva-Seṭṭi died in some fight, and a grant of land was made on his account by Kadambarasa.

30

Date 1643 A.D.

Praise of Šambhu. Be it well. (On the date specified), Veṅkaṭâdri-Nâyaka's son Kṛishṇappa-Nâyaka gave to the chief person of ...., Belagôḍu Huchchappa-gauḍa and Kiruhaḷḷi Chikkaṇṇa-gauḍa, (the village of) Kâmate by šâsana as a *koḍagi umbaḷi,* ? removing the tenants.

31

Date ? 1372 A.D.

(On the date specified), Bukkappa-Nâyaka in the name of his wife granted Honnâpura to the god Basava-Liṅga.

33

Date 1711 A.D.

May it be prosperous. Praise of Šambhu and the Boar.

Be it well. (On the date specified), Kṛishṇappa-Nâyaka's son Kṛishṇappa-Nâyaka (with descent as in No. 14 above) gave to Šaṅkara-bhaṭṭa (with descent as specified),—deducting out of 14 *ga.* the land yielding 6 *ga.* already granted to Subbâ-bhaṭṭa,—land yielding 8 *ga.* in the village of Biḷatâḷa, in the Ummattûr-mande of the Niḍigêri-šîme of the Hettuvaḷiga-nâḍ, belonging to the Bêlûr kingdom, which was given (as in No. 14 above) to Yara-Kṛishṇappa-Nâyaka. The grant is repeated and was made with all usual details at the time of an eclipse of the moon, at the Kalaša-kshêtra on the bank of the Tuṅgabhadra.

Righteous witnesses,—Sun and moon etc., (as in Ag. 6). Usual final verses.

34

Date 1730 A.D.

A similar grant by Veṅkaṭâdri-Nâyaka's son Kṛishṇappa-Nâyaka to Liṅgâ-bhaṭṭa in the village of Vaḍadakaṭṭe belonging to Halusûlige attached to the Maḷali-šîme in Kibbaṭṭi-nâḍ of the Aigûr-šîme belonging to the Belûr kingdom. The grant was made at the time of an eclipse of the moon, at Šakalêšvara-kshêtra on the bank of the Haimâvatî.

35

Date 1773 A.D.

A similar grant by the same to Puṭṭaiya, in Kanigalamâni in Anebâge of the Maḷali-sthala of Kibbaṭṭi-nâḍ in the Aigûr-šîme belonging to the Bêlûr kingdom. The grant was made at the time of an eclipse of the sun, at Champakâ-kshêtra on the bank of the Hêmâvatî.

36

Date 1773 A.D.

A grant on the same date to the same person, of land belonging to the palace, in Neḍigêri in the Bêlûr-mande of the Yattuvaḷega-nâḍ in the Aigûr-šîme belonging to the Bêlûr kingdom. The grant was made at the same time and place as No. 35 above.

37, 38

Date ? 1755 A.D.

The same Kṛishṇappa-Nâyaka grants land (specified) to Bembiḷi Baire-Liṅgaṇṇa-gauḍa as an *umbaḷi*. The details of the lands belonging to the palace from which the grant is made, were written by Râmarasaiya.

39

Date about 1792 A.D.

(Persian characters.)

This appears to be a charm or talisman, invoking Ali and Muhammad.

40

Date 1852 A.D.

May Châmuṇḍî be propitious [1]. To the presence of the Maḍivâḷa-svâmi,—Be it well.—(on the date specified), Kṛishṇa-Râja-Vaḍeyar, son of Châma-Râja-Vaḍeyar of the Mahisûr-saṁsthâna, granted (a place), setting up Liṅga-mudre (stones at the boundaries), in order that he might be with Šiva-yôga in this Chid-âraṇya.

(*Signed*)—šrî-Kṛishṇa.

41

Date ? about 1100 A.D.

.... Bôre-gauḍa's son ... gauḍa fighting, recovered the cows and gained the world of gods. Kalle-gauḍa set up this stone. Made by ....

42

Date 1502 A.D.

Praise of Šambhu. Be it well. (On the date specified), ... agent for the affairs of the mahârâjâdhirâja .... made a grant of a village. (The principal part of the inscription is defaced). Usual final verses.

[1] This sentence is in Mahratti characters.

43

Date 1022 A. D.

Ôm. Be it well. (On the date specified), when Râjêndra-Chôḻa-Prithuvi-mahârâja, having [? made war] on Nṛipa-Kâma-Poysaḷa,—Poysaḷa encountered Kaṇṇama, on which, bumping the horse of Kaṇṇama, who was under the mahârâja's orders, and piercing him, the general Jôgayya went to *svargga*. The rank of general he granted to his *hegaḍiga* Sasa.... and made a grant of land.

44

Date ? 1027 A. D.

(On the date specified), when ...... fell upon Banavasi and was fighting, by order of Nṛipa-Kâma-mahârâja, ... Kaḷeyabbe's son Mârâja .... slaying the force, died and went to *svargga*. Gujjammaḍi-gâvuṇḍa planted this stone on his departure (or death).

45

Date ? about 1030 A. D.

A bee at the soft lotus feet of the bearer of the moon (Śiva), a lion to the enemy sin, Vâmaśiva-dêva's son, was Châma, a foundation-pillar of the Kâdamba kingdom: all good qualities (named) having grown up in him, and expanded, a light of his family was Châva-veggaḍe. His further praises,—saying who is able to utter his praise?

47

Date ? about 1540 A. D.

Appears to be a grant of the time of Achyuta-Râya, but is very much defaced. The name Bayapa-Nâyaka occurs.

48

Date ? 1538 A. D.

(On the date specified), Nâgiya, (son) of Mâvi-gauṇḍa of the Kaṭṭige-vaṁśa,—the *gauḍige* village being in ruins, making petition to ... Bâsâ-dêvi, ? mother of Viraiya, son of Baypa-nâyaka, ... listening to his petition, she granted certain land (specified) [1].

49

Date ? 1657 A. D.

(On the date specified), Veṅkaṭâdri-Nâyaka granted the village to Dêvê-gauḍa as a *daṇḍa-goḍige*. Imprecation.

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[1] It is difficult to make any sense of some parts.

50

Date 1034 A.D.

Be it well. When Nîti-mahârâja was ruling the kingdom,—(on the date specified), when Chikka-Kâṭayya went to *svargga,*—he conquered the army on all sides and died, driving back the enemy's force, the champion in war, the watchman Makayya. This stone was set up by his brother-in-law Palayya.

51

Date about 1030 A.D.

Be it well. When the surpassing champion, Nîti-mahârâja was in .. loḷe, ruling the kingdom:—...thinking the ... lacha (? lakh) kingdom a good one, was ruling,—some person died.

52

Date ? 1580 A.D.

(On the date specified), Yara-Kṛishṇappa-Nâyaka remitted in Iśravali the *jô..*, *birâḍa,* and *bêḍige,* and made it free of all imposts, in order that merit might accrue to Veṅkaṭappa-Nâyaka.

Kêśavarâja set up this dharma-śâsana. Imprecation.

53

Date 1026 A.D.

(On the date specified), in Mahâjana Dasabâlu, Bîcha-gauḍa died, and Nîti-mahârâja granted one *paṇa,* from which .... will be carried on. Perggaḍe Bîyya......... ..

54

Date about 1026 A.D.

... died and one *paṇa* was granted, to be enjoyed by his women in .... in the Kadamba kingdom. This was granted by Nîti-mahârâja. Witnesses, perggaḍe Biyya and others.

55

Date about 1035 A.D.

.... son Nîti-mahârâja, enduring, performed *sannyasanam* and expired. His .....

56

Date ? 1657 A. D.

(On the date specified), Bêlûr Krishṇappa-Nâyaka's son Veṅkaṭâdri-Nâyaka granted to Bâḷala Bommarasa Vîrapa-gauḍa's son Mariyaṇṇa-gauḍa a *koḍagi* as follows:—Fixing the tribute on account of *daṇḍa* at 150 varaha, we have granted you land valued at 10 varaha in the Moṇṇina-kaṭṭe of Koṇḍuhaḷḷi.

57

Date 1030 A. D.

Be it well. (On the date specified), Nîti-mahâ(râja) ? granted to Mêghânanda ....

58

Date ? about 1420 A. D.

Be it well. As a *vritti* (to provide) for the worship of Gummaṭa-svâmi of Beḷaguḷa, by order of the mahârâjâdhirâja vîra-pratâpa Dêva-Râya-mahârâya, the great minister Baiche-daṇṇâyaka granted Beḷame in Mepi-nâḍ. Great good fortune.

59

Date ? 1100 A. D.

With all titles, ... (on the date specified), when the great Râjêndra .... was ruling ....

60

Date about 1120 A. D.

Praise of Šambhu. Be it well. When, (with usual Hoysaḷa titles), Vîra-Gaṅga ... was in Bêḷâpura, ruling the kingdom of the world:—the great minister ...... dêva made a grant of land in Beḷagôḍu. And various gauḍas (named), made grants for the god Meḷugêšvara of Nêṛalige, to the temple priest Narasiṁha-dêva's son Šaṅkara-dêva. Usual final verses.

63

Date ? 1587 A. D.

Imprecations. *Koḍagi* granted by Siṅgappa-Nâ(yaka). (On the date specified), the mahâ-maṇḍalêšvara Tirumala-Râja-mahâ-arasu granted as a *koḍagi* to Beḷagôḍu Dêvaṇa-gauḍa land (specified) in Kûḍanahaḷḷi.

64

Date ? 1564 A. D.

(On the date specified), Beḷagôḍu Uchapa-gauḍa's son Dêvaṇṇa-Gauḍa established this well in the land he had himself acquired.

65

Date ? about 1100 A. D.

Be it well. For, possessed of all titles, ... âchâryya, of the Jaya-mahârishi-gaṇa, ... Mâra-Gauḍa ? granted Banadahaḷḷi, whose rent was 4 gadyâṇa and 20 of paddy, freeing it from all taxes.

Be it well. The mahâ-maṇḍalêśvara, the bhuja-bala great Râchi-Dêva, acquiring a share in the land at Uṇḍidur-kaṭṭa ......

67

Date about 970 A. D.

Thou being Lakshmî, Surabhi and nectar in the world, the king Jagadêka-vîra being the jewel, the moon and poison,—by you two the full ocean of the Gaṅga dynasty has become the producer of surpassing wonders: for by what poets, Kundana-Sômidêvi, have their glory not been praised?

The illustrious Noḻambakulântaka's elder sister.

SUPPLEMENT.

BELUR TALUQ.

236

Date 1139 A. D.

(The first part is gone.) .... producers of ornamental dress from pieces of cloth cut from men's drawers and made into women's bodices with decorations; descended from that race; born in this mortal world in five cities and skilled in the art of embellishing with many pieces of cloth; increasing in all countries; disposed to liberality, works of merit and doing good to others; their heads bowed in perfect humility; incarnations of Mâhêśvara's gaṇas; uniting their gôtra; being in the city of Dôrasamudra, the capital of the mahâ-maṇḍalêśvara, the capturer of Talakâḍu, the strong-armed Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêva,—the company of tailors of the families of the five cities,—(a number named)—these headmen, strong men, and all the company, boys and old men, (on the date specified), for the god Kusumêśvara of the palace, made a grant as follows:—From the duty on safflower, 2 baḷḷa per pon; for each pannier bundle of women's cloths, 1 pâga; for ? a ball of thread, 2 pâga; .. ..—from these five paṇa, taking the weight of one toḷa, ... one pâga will be given for Chaitra and pavitra respectively. This śâsana they gave with pouring of water, to Aṅkarâsi-guru. The perpetual lamp, offerings and temple repairs will be kept up. Usual final verses.

238

Date ? about 1230 A. D.

(This is a yamaka verse.) *Nâgarî characters.*

He is a friend of the destitute in the world in whose heart Śiva is fixed: he is a friend of the rich in the world in whose heart no Śiva is fixed[1].

The poet Vaijaṇṇa.

239

Date about 1140 A. D.

For pratâpa-Hoysaḷa-Nârasiṁha-Dêva's sculptor Kêdârôja,—the sculptor Kâḷidâsi, champion over the proud, a thunderbolt to the rock titled sculptors, made the *makara-tôraṇa* (or carved head-piece for the lintel).

240

Date ? about 1120 A. D.

Whoso consorts with the Hoysaḷêśvara dancing-girls who are not dancing-girls that go to Hari (or Vishṇu), becomes an outcaste.

241

Date ? about 1140 A. D.

Dêmôja made the frame of the eastern door.

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[1] The meaning is not clear, but an antithesis is evidently meant.

243

North of this stone . . . is (? the god) Mallinâtha.

244

Date 1285 A. D.

Praise of Šambhu. (On the date specified), when, with all titles, the Hoysaṇa king, the strong-armed pratâpa-chakravartti vîra-Nârasiṁha-Dêvarasa was in the city of Dôrasamudra, ruling the kingdom in peace and wisdom:— All the Brahmans of the immemorial agrahâra Prabhañjanapura made to Sivarâtriya-Mâyidêva, (son of) Purâṇada-Mâyidêva-paṇḍita, resident of the Râmanâtha-kshêtra of Huligeṟe, a grant (specified) of Mâṇḍeya . . . belonging to Mâdêviyahaḷḷi, remitting all the taxes (specified).

Written with the approval of all by Sênabôva Vaṇṇa's son Sôvaṇṇa.

(In the same year) some others (named) made a grant to the same, of four houses (specified). Also some lands (specified): their boundaries. Witnesses.

Mâyaṇṇa, with his wife, his own sons and daughters, and his foster children, made a grant to Vîrabhadra-dêva for the decorations, illuminations and offerings of the god Mahâliṅga. Directions for the bathing ceremony to be performed at certain seasons for the god, and for the details of other worship.

Usual final verses.

245

Date ? about 420 A. D.

Be it well. Success through the Divine.

Even as in Yudhishṭhira's palace, so in his, thousands of Brahmans were daily fed in comfort,—that king Krishṇa,—great-grandson of the king of kings Kṛishṇavarmmâ, grandson of Vishṇudâsa, and son of Siṁhavarmmâ,—ever making gifts to Brahmans and protecting his subjects, the destroyer of his enemies in the earth,—may he be victorious as Kṛishṇa.

Purified by meditation on Svâmi-Mahâsêna and the group of Mothers [1], of the Mânavya-gôtra, sons of Hâriti, fully versed in the views they had adopted on the sacred writings, (were) the Kadambas, of whom the fifth king *(pañchama-lôkapâlâḥ)*, the dharmma-mahârâja vijaya-šiva-Kṛishṇavarmmâ,—setting out on an expedition from Vaijayantî,—in front of the great temple of Mahâdêva in the Iṅguṇa village, on *Pausha-šukla-pratipadi*, with the proper ceremony, gave to Bhavasvâmî,—a Paiṅga, of the Hârita-gôtra, distinguished for truth, penance and study of the scriptures, completely versed in the Chhandôga, learned in sacrifice, student of the Vêdas,—the village of Palmaḍi in the Sêndraka-vishaya, and a royalty *dašabandha* [2] of six *nivarttanas*.

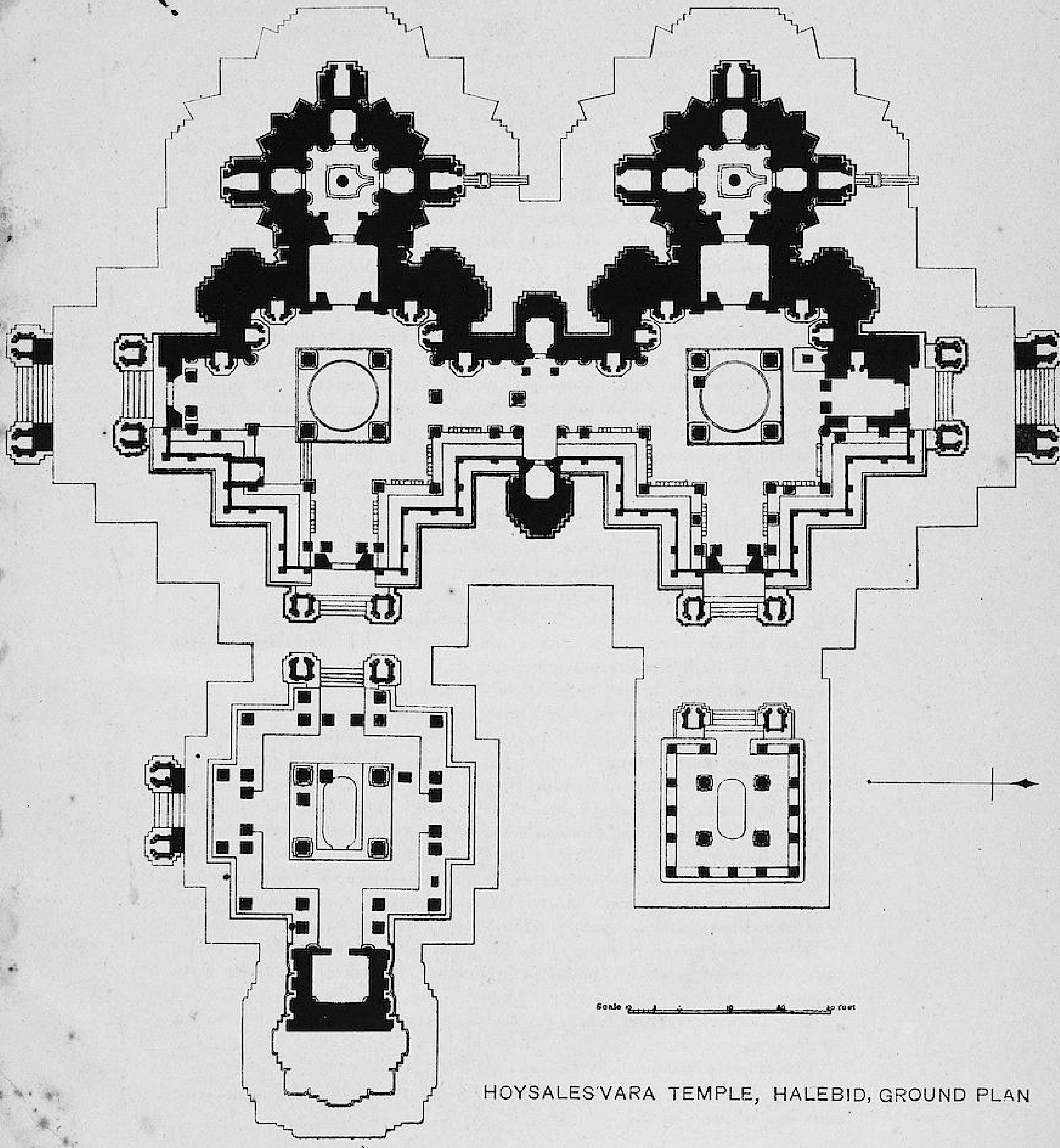
Whoso resumes this is guilty of the five great sins. It is also said,—Whoso takes away land given by himself or by another, is cooked in hell for sixty thousand years.

May Dôsharâšivarmmâ [3] ever protect the earth with righteousness, seated on the throne in peace.

Obeisance to Vishṇu.

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[1] See p. 79. [2] See Intro. p. 3. [3] It is difficult to account for this ominous name, which seems to refer to the king.



HOYSALES'VARA TEMPLE, HALEBID, GROUND PLAN

ADDENDA ET CORRIGENDA.

Introduction—

p. 11 l. 22 *To* three letters *insert foot note*—The expression *mû-vaṇṇam barisu* occurs in the *Jagannâtha-vijaya* (2nd âšvâsa, ragaḷe after 18th verse), and is said to mean "to make turn three colours", that is, blush or be ashamed, but why three colours is not apparent.

„ 32 l. 3 *For* just *read* first

„ 40 „ 8 „ bass-relief „ bas-relief

Roman Text—

p. 3 l. 2 *For* vâra-nyâya *read* vâr-anyâya

„ 7 „ 37 „ Jibâmbika „ Ôbâmbika

„ 10 „ 12 „ cha Likke „ Chalikke

„ 14 „ 12 „ tamma Virûpâksha „ tammandira Bukaṇa

„ 20 „ 32 „ niyatam janânâm „ nilayam Jinânâm

„ 32 „ 7 „ rava „ antavar

„ 60 „ 14, 16 *For* Beṅgiri „ Cheṅgiri

„ 70 „ 18, „ 110 „ 31, „ 112 „ 16 } *For* Beṅgiri „ Cheṅgiri

„ 117 „ 3 *For* Chakravartti „ Chandrakîrtti

„ 117 „ 7 „ šrî-Vijaya „ Šrîvijaya

„ 173 „ 4 *Read* bîrar ad ayvad ayvadim

„ 180 „ 36 „ Vâraṇâgaḷa-Gaṇêsya

„ 184 „ 12 *For* gôtrasya *read* gôtrâya

„ 184 „ 14, 15 *For* samayôdâra „ samayâchâra

„ 217 „ 32 *For* su 11 „ ba 9

„ 218 „ 1 *Read* Haripâla Yiruṅguṇa

„ 218 „ 6 „ bal-chena yereye

„ 218 „ 16 *For* Laṅkeya *read* Aṅkeya

„ 218 „ 20 „ ene Laṅkanu „ enal Aṅkanu

„ 219 „ 4, 13 *For* Laṅkeya „ Aṅkeya

Translations—

p. 11 l. 1 *For* 1505 *read* 1535

„ 12 „ 2 „ born „ boon

„ 25 „ 18 „ vêdas „ Tiruvâyimoli (the Drâviḍa-prabandha)

„ 30 „ 6 „ 1573 „ 1513

„ 36 „ 4 „ 1644 „ 1704

„ 40 „ 5 „ 1170 „ 1171

„ 40 „ 23 „ about 1180 „ 1104

p. 57 l. 13 *Read* when Kubêra is asking
„ 70 „ 12 *Omit* iron
„ 70 „ 26 *For* about 1136 *read* 1133
„ 79 „ 24 „ last „ first
„ 79 „ 28 „ chief man „ (a member)
„ 79 „ 29 *After* gôtra *add* and pravara
„ 103 „ 16 *For* 1145 *read* 1124
„ 107 „ 34 „ Aṅgaḍi „ Abbidore, bounded south by Aṅgaḍi *etc.*
„ 108 „ 15 *For* Koṅka-nâḍ *read* Koṅkaṇa
„ 109 „ 15 „ 1135 „ 1194
„ 109 „ 20 „ 1136 „ 1195
„ 110 „ 8 „ 1140 „ 1141
„ 130 foot note *Add*—*Laghumânasa-karaṇa* might be taken together as a technical term for astrological calculation: *râtnâdi jyôtijña* might then mean "skilled in testing the lustre of precious stones".
p. 136 l. 18 *For* 1164 *read* ? 1224
„ 152 foot note [1] *Add*—Jattakan, it appears, was the author of a work on Kâma-śâstra, and is mentioned as such by Chandrarâja in his *Madana-tilaka.* He is also named in *Jagannâtha-vijaya,* in the passage above quoted with reference to *mû-vaṇṇam.*
p. 178 l. 17 *For* 1214 *read* 1154
„ 195 „ 27 *After* Pâtsâha *add* of Vijayapura
„ 208 „ 34 *To* Description of the ocean *insert foot note*—ll. 40-42 contain a verse which is quoted in *Kâvya-sâra* (v. 73) as from Guṇavarmma's *Śûdraka.*
p. 217 l. 8 *For* 1158 *read* 1218
„ 217 „ 20 „ 1171 „ 1220
„ 230 „ 17 „ 925 „ 945
„ 238 „ 15 *After* of age *add* (or, In the desire that he should be firmly established from boyhood)
p. 243 l. 3 *For* 960 *read* 955
„ 243 „ 9 „ 1080 „ 1100
„ 251 „ 13 „ 930 „ 915
„ 252 „ 19 „ ?1613 „ 1579
„ 259 „ 11 „ 930 „ 945
„ 263 „ 28 „ 1080 „ 1100
„ 275 „ 24 „ 1140 „ 1141

Kannaḍa Text—Corrections included in Roman Text.

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the Inscriptions were found.

Name	Taluq	Inscription No.
Âchaṅgi	Mj.	19
Achchanahaḷḷi	Mj.	37, 38
Adaragere	Mj.	12
Âdavaḷḷi	Bl.	213
Aḍugûru	Bl.	179-181
Aggaḍalu	Bl.	204-210
Agrahâra-Beḷaguli	Cn.	242-248
Akkanahaḷḷi	Cn.	250
Âladahaḷḷi	Ak.	183
Âlugênahaḷḷi	HN.	12
Âlûru	Hn.	41
Ammagauḍanahaḷḷi	Hn.	168
Aṇati	Cn.	199-202
Âṇdale	Bl.	225
Ânehaḷḷi	Hn.	63
Ânêkere	Cn.	175-180
Aṅkanahaḷḷi	HN.	11
Aṅkanâthapura	Ag.	33
Aṅkênahaḷḷi	Cn.	193
Anuganâḷu	Hn.	126
Anugavaḷḷi	Hn.	77-81
Arakere	Ak.	82-83
Arasikere	Ak.	70-81 & 84-93
Arakalagûḍ	Ag.	1-3
Attihaḷḷi	Cn.	254
Avvêrahaḷḷi	Hn.	182
Bâgaḍe	Ak.	184
Bâgavâḷu	Ak.	179-182
Bâgûru	Cn.	185-186
Baichanahaḷḷi	Ag.	18
Bailahaḷḷi	Hn.	122-124
Bâḷagañchi	Cn.	269-271
Balagaṭṭe	Cn.	209
Ballênahaḷḷi	Hn.	96
Baḷḷûru	Bl.	228-230
Bâḷu	Mj.	67
Bammanahaḷḷi	Ak.	140
Bâṇâvâra	Ak.	22
Banavase	Hn.	181
Banavâsi	Cn.	194
Banḍûru	Ak.	1
Bannûrupura	Hn.	40
Basavanahaḷḷi	Ag.	9-10
„	Mj.	20, 21
Basvâpaṭṇa	Ag.	42-45
Basavapura	Cn.	251
Basavapurakoppalu (Magge)	Mj.	10
Bastihaḷḷi	Bl.	123-134
Bekka	Cn.	145-146
Belagôḍu	Mj.	40-41
Beḷagumba	Ak.	103-105
Beḷame	Mj.	57-59
Beḷavâḍi	Bl.	172
Beḷuguli	Ag.	35-36
Bêlûru	Bl.	1-85
Bembalûru	Mj.	9
Beṇḍekere	Ak.	35-38
Beṇṇûr	Bl.	245
Beṭṭasôge	Ag.	46
Bhairâpura	Cn.	255
Bhairêdêvara-guḍḍa	Bl.	186-192
Bhaktarahaḷḷi	Cn.	218
Bhartûru	Hn.	156-157
Bidare	Cn.	210
Bijigaṭṭe	Ag.	83
Bindênahaḷḷi	Cn.	168
Bîranagôḍu	Bl.	214-218
Bisalahaḷḷi	Cn.	235
Biṭṭaravaḷḷi	Bl.	219-220
Biṭṭugoṇḍahaḷḷi	Hn.	13
Bôḷakyâtanahaḷḷi	Ag.	19-20
Bommênahaḷḷi	Ak.	118
Bommênahaḷḷi	Cn.	150
Bûkada	Cn.	272
Byâḍarahaḷḷi	Hn.	164
Challâpura	Ak.	99
Chalya	Cn.	149
Chaṅgaravaḷḷi	Hn.	172

Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Channarâyapaṭṇa	Cn.	152-167	Halakûru	Ak.	62-66
Chaṭachaṭṭahaḷḷi.....	Bl.	153-154	Halasulige..........	Mj.	28
Chaṭṭanahaḷḷi	Bl.	144	Haḷe-Beḷavâḍi......	Bl.	171
Chauḍahaḷḷi........	Hn.	169	„ Beḷguḷa........	Cn.	148
Chikka Bemmatti	Ag.	95	Haḷê-Bêlûr	Mj.	18
„ Bommanahaḷḷi	Ag.	31	Haḷebîḍu	Bl.	90-122 &
„ Gaddavaḷḷi ...	Hn.	152			236-243
„ Gaṇḍasi	Ak.	167-171	Haḷêkere	Mj.	65
„ Kaḍalûru	Hn.	85, 86	Hañchûru	Hn.	29-31
Chikkamênahaḷḷi	Hn.	113	Handarâḷu	Ak.	191
Chikkanâyakanahaḷḷi .	Mj.	50-51	Handinakere........	Hn.	133
Chikkârehaḷḷi	Ak.	29	Haṇḍraṅgi	Ag.	32
Dabbe-agrahâra	Bl.	199-202	Hañjaḷige	Hn.	158
Dabbesiṅgâpura	Bl.	198	Hâranahaḷḷi	Ak.	123-126
Dasalapura	Hn.	167	Haradûru	Ag.	7-8
Dêśâṇi	Ak.	17	Harehaḷḷi..........	Mj.	8
Diḍaga	Cn.	265	Hariharapura	Hn.	62
Diṇḍagûru..........	Cn.	170-172	Hasaḍe	Mj.	27
Doḍḍa Bemmatti.....	Ag.	94	Hassan	Hn.	1-7
„ Bommanahaḷḷi	Ag.	30	Hebbâḷa	Bl.	135
„ Gaddavaḷḷi ...	Hn.	134-151	Hebbâle	Ag.	21-22
Doḍḍaganni.........	Cn.	169	Hebbaḷalu	Cn.	257
Dudda	Hn.	49-52	Hemmige..........	Mj.	7
Eḷavâre	Ak.	137	Heṇavanahaḷḷi	Hn.	171
Gâṇadahoḷe	Mj.	32	Hennûru	Ag.	76-77
Gaṇḍasi	Ak.	158-166	Heragu	Hn.	57-61
Gaṅgûru	Ag.	70	Hîraguppe.........	Bl.	226
Gañjalaghaṭṭa.....	Cn.	228	Hirêhaḷḷi	Bl.	137-139
Gañjigere..........	Ak.	23	Hirîgarjeguṇḍu	Bl.	235
Gauḍagere	Hn.	153-154	Hiri-Kaḍalûru	Hn.	82-84
Gavunahaḷḷi	Hn.	8	Hirîkallu-beṭṭa	Ak.	69
Gêrahaḷḷi..........	Cn.	182-184	Hirîkole...........	Bl.	221-222
Ghaṭṭadahaḷḷi	Bl.	147-149	Hiriyûru	Ak.	106-109
Girisiddâpura	Bl.	244	Holahaḷḷi..........	Hn.	34
Goḷagonde.........	Mj.	64	Hoḷalakere	Ak.	61
Gollarahosahaḷḷi	Cn.	187-189	Hoḷe-Narasîpura....	HN.	1-6
Gôṇisômanahaḷḷi.....	Bl.	150-152	Hoṇḍragaḷḷi	Ag.	101
Gôpâlapura........	Mj.	11	Hoṅganûr	Ag.	87
Gorûr.............	Hn.	176-180	Honnakaṭṭe........	Ak.	59
Gôvindapura	Ak.	144	Honnammanahaḷḷi ...	Hn.	55, 56
Grâma	Hn.	115-118	Honnaseṭṭihaḷḷi.....	Ak.	101
Gubbi.............	Hn.	14-16	Honnavaḷḷi	Hn.	39
Guḍḍatteraṇya	Hn.	161-163	Honnâvara	Hn.	65-68
Gulasindha	Cn.	173	Hosa-Kalyâḍi	Ak.	157
Guñji	Hn.	9			

Name	Taluq	Inscription No.
Hulikere	Bl.	177, & 193-195
„	Cn.	256
Hulukunda	Hn.	155
Hullêkere	Ak.	172-174
Husugûru	Mj.	1
Ibbîḍu	Bl.	223-224
Îśvarahaḷḷi	Mj.	52
Jakkanahaḷḷi	Ag.	41
Jakkênahaḷḷi	Hn.	53-54
Jambaraḍi	Mj.	17
Jambûru	Cn.	258, 259
Jannâvâra	Ak.	57
Jâvagallu	Ak.	2,3&185
Javanahaḷḷi	Hn.	17
Jôḍikuppe	HN.	19
Kabbali	Cn.	263, 264
Kabbatti	Hn.	166
Kabbigarahaḷḷi	Bl.	145
Kabbinahaḷḷi	Hn.	9-12
Kaḍadaravaḷḷi	Hn.	97
Kagravaḷḷi	Hn.	28
Kaigôḍu	Ag.	37-40
Kakkihaḷḷi	Cn.	208
Kâḷênahaḷḷi	Ag.	48
Kalgane	Mj.	39
Kallaguṇḍi	Ak.	31, 32
Kallahaḷḷi	Bl.	173, 174
„	Ak.	188-189
Kallaṅgere	Ak.	110-117
Kâmati	Mj.	30
Kanakênahaḷḷi	Bl.	146
Kaṇatûru	Hn.	45, 46
Kaṇikaṭṭe	Ak.	40-55
Karaḍahaḷḷi	Ak.	33
Kârale	Hn.	173
Karîmâranahaḷḷi	Cn.	174
Karjjuvaḷḷi	Hn.	44
Karkêhaḷḷi	Bl.	203
Kârugôḍu	Mj.	2-3
Karugunda	Ak.	141-143
Kâṭikere	Ak.	102 a, b
Kaṭṭêsômanahaḷḷi	Bl.	162-170
Kellavaṭṭi	Hn.	101-103
Kembâḷu	Cn.	203-207
Keṅkere	Ak.	176
Kêralâpura	Ag.	47
Kesagôli	Mj.	66
Ḳhâllu	Mj.	53-55
Kirihaḷḷi	Mj.	29
Kittanakere	Ak.	68
Kôḍakaḷḷi	Ag.	34
Kôḍarâmênahaḷḷi	Hn.	170
Kôḍihaḷḷi	Bl.	141-143
„	Ak.	145
Kôḷigunda	Ak.	4, 5
„	Ak.	192-194
Kommênahaḷḷi	Hn.	64
Koṇanûru	Ag.	49-50
Kôṇapura	Ag.	59
Koṇḍajji	Hn.	95
Koṅgaḷale	Ag.	75
Kôravaṅgala	Hn.	70-76
Kottanahaḷḷi	Mj.	14
Kṛishṇâpura	Mj.	22
Kṛishṇarâjakaṭṭe	Ag.	62-63
Kûḍalûru	„	51
Kûḍanahaḷḷi	Mj.	63
Kudaraguṇḍi	Hn.	186
Kûḍlûru	Bl.	86
Kuduregunḍi	Hn.	91-94
Kumbênahaḷḷi	Cn.	151
Kundûru	Hn.	37, 38
„	Cn.	190-192
Kurâḍahaḷḷi	Ak.	186-187
Kuruvaṅka	Ak.	39
Kyâtalâpura	Bl.	176
Lakkûru	Ag.	65
Lakshmîpura	HN.	10
Lakshmîśâgara	Hn.	16
Liṅgâpura	Bl.	196-197
Maḍabalu	Hn.	42-43
Madalagere	Cn.	266-267
Madalâpura	Ag.	102
Mâḍâḷu	Ak.	67
Mâdanahaḷḷi	Ak.	16
Madane	Cn.	273
Madanûru	Ag.	84
Mailanahaḷḷi	Ak.	100
Maḷalakere	Ag.	12

Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Maḷali	Mj.	24-26	Nuggihaḷḷi	Cn.	236-241
Mallâpura	Bl.	233	Pâḷya	Hn.	19-22
„	Ag.	66	Paṇḍitanahaḷḷi	Bl.	178
Mallêdêvarapura	Hn.	174	Pemmahaḷḷi	Ag.	74
Mallênahaḷḷi	HN.	13	Pûmegâme	Hn.	114
Mallinâthapura	Ag.	72	Pura	Hn.	15
Mallipaṭṇa	Ag.	92-93	„	Bl.	227
Manakattûru	Ak.	34	„	Cn.	268
Maṅgaḷagôḍu	Mj.	60-62	Pushpagiri	Bl.	182-185
Maragûru	Cn.	195-196	„	Bl.	234
Marasu	Hn.	47, 48	Râgibaichanahaḷḷi	Ag.	85
Mârênahaḷḷi	Bl.	140	Râjêndrapura	Mj	43-46
Markuli	Hn.	119	Râmanahaḷḷi	Hn.	160
Marûru	Ag.	24-29	Râmanâthapura	Ag.	53-58
Masaganahaḷḷi	Cn.	261, 262	Râmênahaḷḷi	Ag.	13-17
Masaḷe	Hn.	165	Rudrapaṭṇa	Ag.	67-69
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